

# AGAINST IEROME OSORIVS.

By Shopp of Siluane in Portingall and  
against his slaunderous Inuectiues. An Answer  
I were Apologeticall: For the necessary defence  
of the Euangelicall doctrine and veritie.

\*First taken in hand by M. Walter Haddon, then undertaken  
and continued by M. Iohn Foxe, and now Englished  
by Iames Bell.

Esay. Cap. 11. 65.

There shall no man hurte, nor slay an other in all my  
holy hill, sayth the Lord.



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## To the Christian Reader.



Xperience hath taught me (gentle Reader) that it is very dangerous in this troublesome age to comitt any thyng to Printe for thy behoofe. So farreforth hath that frettyng cāker of carping curiosity preuailed: So busily pryeth in euery Printers shoppe that wayward churle Zoilus: So diuers and variable are the wittes and dispositions of our age, readyer to breake downe open roades thorough other mens hedges, then to stoppe neuer so little a gappe with any frythe of their owne. To such be it answered, that the greatest barkers be not commonly the best byters: and it falleth out for the more parte, that such bytesheepe curre smell of the cudgell, when the gentle houndes feede of the croomes. And so I leaue them to them selues, whose sinister Iudgements as I litle regarde, so I groape not after their prayse. Onely my purpose is to profitt the vlettered English men: Emongest whom the gentle natured will interprete the best, and findyng ought amisse, will with courtesie rather correct (I trust) then with carpyng condemne the course of my labours, for whose onely behoofe and benefitt I aduentured vpon this translation, and published the same in Printe. Some bytternesse of speache will now and then occurre, which at the first blushe may happely breede some offence. But if we call to remembraunce the sharpenes of speach, vttered by kyng Dauid, by the Apostle Paule, and by all the holy ones them selues almost, in their seruencie of zeale, agaynst the Enemies of God, and aduersaries of

for English  
men.

## To the Christian Reader.

*Ruffianlike  
 termes.*  
of the Crosse of Christ, this offence will be lesse offensive in re-  
spect of the opposed aduersary, whose mouth ruffleth and run-  
neth ouer euery where, with more then Ruffianlike and rascal-  
like tearmes agaynst our most dread Soueraine, agaynst her  
highnesse Nobilitie, agaynst her subiectes, and the whole state  
of her most gracious Gouernemēt, to the vtter defacing of the  
Gospell of Grace: which no true harted Englishman can endure  
to Read without greenous anguise of mynde. This licentious  
lauishenesse of rayling tounge sithence outraged so monstruous-  
ly, was conuenient to be mette withall with some libertie of  
free speache: That so the gentle Prelate, beyng otherwise  
squeymishe to heare shrewde wordes, might hereafter learne  
to wryte more modestly, and more be seemyng his Pastorall dig-  
nitie and functiō, and geaue lesse occasion of iust reproche. The  
rest I commend to thy gentle consideration, requirynge none  
other guerdon at thy handes for my trauaile, then thy frendly  
acceptaunce, and some spare of thyne idle tyme, to be employed  
in perusing for thy better instruction. So shalt thou encourage  
me (as knowledge shall increase and oportunitie serue) to  
acquaynte the with the frutes of the rest of my la-  
bours, Which I shall hereafter undertake by the  
conduct of Gods holy Spirite: who enlighten  
thyne hart with spirituall understan-  
dyng, to the glory of his name, and  
the establisshement of thy  
Fayth. Farewell.

Thy fellow seruauant in the Lord.

James Bell.



☞ To the right honorable and my  
very good Lord Phillippe Earle of  
Arundell, grace, peace, and spirituall  
consolation in Christ Iesu.



I might iustly be won-  
dered (right honorable)  
that in this so bright a  
Sunnes hyne of the Gos-  
pell of Grace, so plenty-  
fully ouerspredding this  
noble Island with such  
resplendisaunt beames, so  
many Englishe Endi-  
mions could continue so  
long, so amazedly dazeled of sight, as not to be able  
to lift vpp the eyes of their sleepy affections to con-  
ceau, much lesse to pearce into the amyable closettes  
thereof: If the old auncient Enemy of mankynd, and  
sworne aduersary of all true Religion, were not more  
vigilaunt to lulle in securitie, then those sluggardes  
are willyng to be awakened out of their lamentable  
blindnes. For if we behold the most happy course of  
this our flourishing continuance in sincere Religio,  
if we ponder with vpright ballaunce of vnstayed  
affection, the glorious manifestation of the auncient  
Apostolicke doctrine, & withall looke into the mar-  
uelous discovery of that counterfaict Synagogue of  
Rome, who could not but wonder at so blockishe in-  
sen-  
\*i.

## An Epistle Dedicatory.

sensibilitie in so manifest light? A man would haue thought, though Sathan hadd transformed him selfe into an Angell of light, that yet he should not so long haue preuayled, especially emongest so sharpe sighted Deuines, so cunning caruers of Scriptures, and profounde Doctōrs of Schoole, where a thorough Anatomy is vsually made of all maner of Artes, discipline and doctrine. A man would haue thought that of all other knowledge, the heauenly doctrine of Christ, beyng of all partes so forcible and mighty in operation, so able of it selfe to drawe, moue, stirre, renew and chaunge men, to search, examine, to cutt to the quicke, to open the filthy soares of sinne, to launce the festered impostumes of our fowle affections, to pearce the inward & most secrett partes of the hart, to sacke and subuerte the kingdome of Sathan, and destroy his whole armye, could with the authoritie and maiestie thereof, haue stayed, holden backe, and crushed in peeces, all the deuises, attemptes, and counter-moyle of Sathans ministers, in such sort, as that either with admiration amazed they might be astonyed, or with their mouthes stopped they might be vtterly confounded. Such is the strength of the Gospell, accordyng to that which we read, Neuer man spake like vnto this man. Iohn. 7.

Yet loe such is the carefull watchefullnesse of that Emperour of darkenesse, as will not suffer the carelesse drowsinesse of our Scribes and Pharisees to acknowledge

The heauenly  
doctrine of  
Christe.

## An Epistle Dedicatory.

knowledge their promised Messiah, though he  
come amongst his owne: yea though with  
their eyes they see the blind restored to sight,  
the dumme to speake, the deafe to heare, and  
the very man of Sinne to sitt in the chaire of pesti-  
lence, moyling, turmoyling, peruerting, subuerting,  
razing, defacyng, reuelyng, and ruffling in all ma-  
ner of horrible abominations. But euen as the Iewes  
deluded by that fanaticall Spirite, cōceaued a vayne  
and foolishe opinion of their Messiah, as that he  
should come with worldly pompe, in Princely magni-  
ficence, after the maner of some earthly Potentate,  
to make them Lordes of the earth: Euen so our more  
then Iewishe Romanistes, carryed with like phancie  
in their forged Vicar of Christ, and bewitched with  
false perswasion of the stately Royalties of their  
visible glorious Synagogue, haue their myndes bu-  
sied about nothyng so much, as about the magnifi-  
eng, exaltynge, and glorifyng thereof, blazynge a-  
broad to the world the vayne glitteryng shewes of  
stagelike ceremonies, friuolous traditions, pelyng  
deuises, & drowsie dreames of their owne idle bray-  
nes, which they deliuer ouer as so many Oracles from  
beauen, contrary to the expresse word of the Testa-  
ment of Grace, which doth minister to all men abou-  
dauntly, all thynges sufficient for the obtaynyng of  
euerlastyng health and saluation.

The whole earth swarmeth every where with  
their

*The man  
lyme.*



## An Epistle Dedicatory.

their bookes and wrytinges testifieng the same: and this our Age is to to much pestered with them, the Authours of which notwithstanding allready are, or may be satisfied (if they were not altogether cast ouer into a reprobate mynde) with the manifold answers of many learned Fathers, and saythfull seruantes of God, euen to the full. So might this ghostly Byshopp Jerome Osorius, vpon the learned answer made by M. Haddon, to the slaunderous Libell of his, presumptuously pearching to her highnes with flattery and lyes, haue stayed his course, and by scilence provided more wisely for his credit and good name, which other wise hadd not bene made so notably infamous to the world, if this rayling Reply agaynst M. Haddon had not bene published abroad.

But who can tell, whether it hath pleased the Lord to rayse vpp this Iambres agaynst Moyses? and to styrre vpp this proude Popishe Holofernes, a most notable champion of that Romaine Nabuchadnezer to make so proude a challenge agaynst his poore Cittie Bethulia? who can tell if the Lord haue appointed this Semey to rayle so outragiously agaynst our David? who can tell if God haue hardened the hart of this Pharao, that so his people Israell might with greater glory passe fromout that miserable captiuitie of that oppressing Egypt? Great is the God of Israell, and maruelous in his workes. He it is, who by the onely touche of a small rodde,  
deui

## An Epistle Dedicatory.

deuided the readd Sea, and made the same to become drye lande, and a passable way for his people, retour-nyng the waues thereof vpon the pursuyng Enemy, to the vtter ouerthrowe of Pharao, his Charettes, and all his hoaste. He it is, that gaue the headd of that stought Warriour Holofernes into the handes of a seely woman. He it is, that caused the rodd of Aaron to eate vpp all the rodde of the enchauntours, and Sorcerers of Egypt. He it is, that with the onely breath of his mouth hath daunted the insolencie of this Popishe challenger, who beyng esteemed amongest our Englishe Papistes, the most notable Prelate of our Age, is now by the hand of a weake Englishe Pastour discovered in his colours, to be nought els, then a wayne bablyng Rhetorician full of wordes, altogether voyde of matter.

All which notwithstanding, such is the malicious peruersenes of the world, that he onely & alone beareth the price, and carryeth the greatest credit and estimation of all the writers of our tyme, euery whose sentence is reputed an Oracle from heaue: The odde man of the whole world Ierome Osorius: not able to be answered, much lesse to be confuted by any Protestaunt whatsoeuer. It was hartely wished, That the Authour him selfe would haue deliuered his trauayles herein in the Englishe toung, that so the vnlettered Englishe man, by the Argumentes herein comprised, might haue bene able to stoppe the mou-

## An Epistle Dedicatory.

ties of the wayward English cavillers, and supporters of his quarell. But he respected an other end, though not so plausible to his owne countrey men, yet much more comodious for the generall common weale of Christendome. For he right well perceaued, though Osorius roaued at England by name, that yet he bent his shotte agaynst the generall state of all Christianitie, and therefore most necessary, that as Osorius made his challenge knowen to the whole world, so the world also might be made acquainted with the encounter (I would haue sayd) the better overthrow of the same. The benefite whereof, though haue redounded to many particuler persons within this Realme, yet hath not bene so vniuersall, as was needefull in respect of the multitude, who chiefly regarding the name and fame of the man, will (as I sayd before) scarcely be perswaded, that he may possibly be answered.

I passe ouer the worthy prayses, which the booke it selfe most iustly deserueth, both in excellencie of matter, and in worthynes of the maner, as the saythfull seruauent of Christ, M. John Foxe hath handled it. Yet this I dare promise, and boldly pronounce, that all men that will, may by readyng, embracyng, beleeuing, and followyng the doctrine contained in this booke, be thoroughly furnished, as well with the most especiall and principall pointes of Christiā Religion, namely, our Iustificatio, Election, Regeneratio, and Redemp-



## An Epistle Dedicatory.

Redemption by the onely merite and meane of the most pure, and precious bloudshed of that immaculate Lambe, slayne before the foundations of the world were layed, to the singuler comfort of their soules: as also by the Argumentes herein conteined, armed at all pointes, agaynst all assaultes, and practizes of all the masse-moungers, meritemoungers, pardon-moungers, Confession-moungers, and all other of the Popish rable. Whatsoever in the world. As to the translation I dare not affirme otherwise, the that I haue trauailed therein faythfully, accordyng to the measure of grace, which the Lord hath geauen me, not doubtynge but it will attayne the wished successe, if me will but vouchsafe, with the same simplicitie of eye, and willingnesse of hart to read, search, examine, and stand vpright in perusing of the same, with the which I haue to my poore abilitie trauailed therein. Certes my purpose was to profitt my countrey men generally all.

These fruites of my labours I haue thought good to present, & dedicate to your honorable patronage, moued hereunto by the most comendable report, and opinion that all men do conceaue of your honours godly zeale, and zealous godlynes, to the singuler glory of your name, and vnspeakeable comfort of all the godly. To the well acceptyng and good liking whereof, I iudge it not altogether so necessary to seeke by any other circumstance, and persuadible speeches to en-

\* .iiij.

duce

Redemptio

## An Epistle Dedicatory.

duce your honour, saue onely the bare consideration of the wonderfull fruite, that may be reaped by reading the contentes, namely, proceedinge fro so well known a Spirite, of so godly and faythfull a seruaunt of God. Wherein albeit the translation attayne not to so absolute excellencie and perfection, as the dignitie of the matter doth require (as of right it ought haue bene deliuered in such wise, as should not in any respect diminishe the worthynes of the Author) yet for as much as it retcheth the ende, whereunto it was directed, namely, the benefitt of the Church of God, and the vtter ouertrowe of that malignaunt Church of Sathan and his ministers, I doubt not but your honour will vouchsafe thereof accordyngly.

Jesu Christ the Sonne of our heauenly, eternall, and euerlastyng Father preserve your honour in all spirituall grace and heauenly wisdom, prosper your proceedinges, establish your fayth, fructifie your studies, multiply your consolations, and direct all your wayes, finally blesse your hartes desire, with increase of much honor in this world, to the glorifying of your body and soule, in that immortall and glorious kyngdome of heauen for euer and euer. Amen.

Your honours in the Lord.

James Belknap

To the most Renowned and Puissaunt  
Prince Sebastian king of Portingall everlasting  
grace, peace, and most prosperous Reigne in our  
Lord and Saviour Iesus Christ.



IF I hadd vndertaken this enter-  
prise, not beyng enduced more of  
earnest cōsideration of the cause  
I take in hand, and present neces-  
sitie of the tyme, then of any allu-  
rement of priuate commoditie,  
or presumptuous ostentation, or  
vayne glorious perluasion of mynde (most Renowned  
and vertuous Prince kyng Sebastian) I should not one-  
ly haue bene accompted blameworthy in the Iudge-  
ment of all the godly, but also haue willfully plunged  
my selfe into deserued obloquy of all the world: that  
beyng a poore despised abiect, a seely wretched vnder-  
lyng, some what a straunger, and so farre seuered from  
you by distaunce of place, without all manner of ac-  
quaintaunce either of name, or of Title, neither called  
nor cōmēded by any desert, nor by any person cōmaū-  
ded hereunto, dare so boldly presume to write vnto  
your highnesse beyng the mirrour of all Princely dig-  
nitie. But as the occasion that moued me to attempt  
your Maiestie, seemed of no small importaunce: so the  
oportunitie of the matter it selfe yielded vnto me no  
lesse euident Argument of assured affiaunce and auda-  
citie (though in vtter appataunce vnseemely) yet par-  
donable (I trust) vpon due examination of the cause.  
And yet besides this alleadged necessitie emplyeng  
reasonable excuse, I wanted not many others as com-  
mendable aydes to defend my enterprise, if like exams



ple applyed in like cause may be allowable. For if Ie-  
rome Olorius beyng as then but a priuate man, no lesse  
eStraunged from the Societie of this common weale  
of ours, then a professed Enemy to the Religio, which  
we embrace in Englād, prouoked either of some wayne  
glorious ostentatiō, or of greedy desire to maintayne  
his owne Religion, and to deface ours, vnder zeale of  
pretensed good will and affection borne, durst be so  
bold not onely to write so long and tedious an Epistle  
to our most Royall excellent Queene Elizabeth, but  
also so vnprouokedly to aduertize her highnes of mat-  
ters inconuenient, daungerous to her soules health:  
why should I be condemned of insolency? if inflamed  
with sincere inclinatio of most humble dutie towards  
the most valiaunt Prince Sebastian kyng of Portingall,  
no lesse famous in Princely vertues, then valiaunt in ad-  
ministratiō of power, if allured by the notable Re-  
porte of his incomparable bounty, do send most hum-  
ble greetying in the Lord Iesu, in two or three wordes  
to his Maiestic, in recommending his highnesse to the  
gracious protectiō of the allmightie, with no lesse in-  
crease of perfect peace and tranquillitie to him and his  
by Letter, then inwardly I wishe to his Maiefty frō the  
bottom of my hart. Neither do I see any reason to the  
contrary, why I should be more embraced in cōcepte,  
and driue from my endeour, hauyng so many notable  
commendations vttered by euery godly personadge in  
the behalfe of the famous kyng Sebastian, Renowned  
in eche Coast for his excellencie in prowesse, and No-  
blesse in dignitie: sithence Olorius through the plea-  
saunt blast of the Trompe of fame, hath presumed so  
farre vpon the vnspokeable clemency of our Queenes  
most excellent Maiesty, whom he neuer sawe: whenas  
also her highnesse of her aboundant grace hath with

Orms lre to  
Elizabeth

so great lonitie entertained the Letters of Olorius, and  
so gently perused them (though otherwise perhappes  
vnworthy so noble a personadge) why should not I  
persuade my selfe to obteine as much, yea more rather  
of your Princely magnificence, and heroicall clemen-  
cy, especially sithence it cann not be credible that kyng  
Sebastian beyng a man, cann any ioate be inferiour to  
Elizabeth a woman Queene, in any Princely ornamētes  
or dutie of Humanitie.

But there will some peraduenture be founde not  
farre from amongst vs, to who this comparison which  
I do make betwixt vs two Olorius and me, will seeme  
in no respect agreable: for as much as he beyng a con-  
stant frend to the true and Catholicke Church (as  
they will alleadge) doth take vpon him a most commē-  
dable and necessary cause: But my defence, they will  
say, of set purpose proclaimeyng ope warre agaynst the  
most auncient Catholicke Church, agaynst sincere Re-  
ligion, agaynst the approued supremacy of the Byshop  
of Rome, hath bene alwayes hitherto atteinted by  
Iudgement of all Monarches, and by consent of all de-  
grees condemned and banished, and ought not by any  
meanes be admitted into the Courtes and eares of  
Princes, as matter exempt from all protection and pri-  
uiledge of godly Lawes. This Obiection is no new  
thyng, & whereof I haue long agoe well & aduisedly  
debated with my selfe, yea the very selfe same thyng  
(most Royall kyng) wherein I am become at this presēt  
your Maiesties most humble Suppliant, and whereof  
I determined to beseech your highnesse in the bowels  
of our Lord God (whose authoritie and person you do  
represent in your Realme) that ye would vouchsafe due  
consideration. Ierome Olorius Byshop of Syluzin ban-  
dyng and enforcing all his knowledge and skill agaynst

*obiection*

*famous  
libells.*

the professed doctrine of our Religion publicly received in England, hath published in Printe three famous Libelles vnder the Title of an Aunswere to Maister Haddon: for Reply wherof we haue framed according to our slender capacitie this Apology, how conveniently to the purpose I haue not to say, to what successe it will come, is in the handes of the Lord, surely for the garnishment of phrased and Stile thereof I haue no great regard. For this our contention tendeth not to the blazying of excellency in eloquence, neither treat we here of the delicacy and finesse of speech, neither descant we lyke Minstrelles of warblyng of stringes, ne yet tisse we our questions to and fro in vaunt of brauery of witte, as Sophisters vse to argue of moates in the Sunne in their triflyng and Dunsticall Schooles: But we dispute as Deuines in matters of greatest importaunce, of true righteousnes, of the way to eternall saluation, and euerlastyng damnation, and of the true worshyppynge of allmighty God. This Apology or Aunswere to the quarrellsome and flauiderous reproches of Osorius, how simple soeuer it appeare, we haue thought for no man so meete to be presented, as to your Maiestie (most excellēt kyng Sebastian) whom we most humbly craue and desire to be both a witnes and a Iudge of the controuersie.

*to be  
made.*

*The protestation  
petition*

As for the questions wherewith Osorius doth inueigh agaynst vs, we suppose are already well known to your grace. Now therefore the petition that we desire to obteyne of your highnesse is this in effect. That for as much as Osorius hath vttered all his cunnyng and eloquence by all meanes he may possibly to deprauē vs (whō he vntruthfully reprocheth by the name of Lutheranes) not onely vnto your Maiestie, but to all other Princes of Christendome also, thereby to bryng



vs into unappealeable hatred; it may please the Royall  
 Maiestie of all godly Princes, not to conspire to geaue  
 sentēce agaynst vs, before the matter be heard and de-  
 bated betwixt vs. And your highnesse especially (most  
 noble kyng of Pottingall) hauyng already seene the  
 clamours and brables of Oforius, beyng the best and  
 chiefest Arguments that be vseth to deface the orders  
 and obseruation of our profession, will vouchsafe also  
 with like equitie and patience of minde, to admitte our  
 confutation thereof into your presence: whereby eche  
 partie beyng discovered according to truth, your high-  
 nes may more certainly determine of the cause. There  
 is a notable Law and anothre established in the Judge-  
 mentes of the auncient Athenians: *To heare with both  
 eares, that indifferent eares should be open to eche partie.* But  
 what maner of custome is vsed now a dayes in this per-  
 plexitie and cōbate of opinions; where Byshops armed  
 with the authoritie of Princes doe stand raunged in  
 mayne battell agaynst the manifest verities, and doe so  
 bend the whole cōfense of their fayth to the one partie  
 that all libertie once to mutter is utterly cutte of from  
 the other partie?

But here may some contrary doubtfullnes parad-  
 uētūre trouble your Royall thought, not so much pro-  
 ceedyng from your gracious nature, as whysspered into  
 your godly eares by the subtill and slaunderous practi-  
 zes of glaueryng glosers: who vnder the counterfaict  
 vyfour of this glorious cōūterfaict Church, haue won-  
 derfully bewitched the eyes and eares of many noble  
 personadges, & vnder pretēce of succeeding course of  
 many yeares, do make glorious bragges, that this new-  
 fangled Church, wherein the Romish Byshopp is en-  
 thronized is the onely Catholicke Church, and the su-  
 premacy thereof to be onely obeyed, alleadgyng the

*The Athenian  
 Lawe.*

*The Romish  
 churche  
 newfangled  
 church.*

same Church to be the Empresse and gouernesse of all other Churches, and which of right ought to be esteemed aboue all Kinges & Emperours, as ouer the which Christ hath substituted the Byshopp of Rome his sole Vicar and Vicegerent in earth: and therefore that all degrees ought and may safely submitt them selues to the aucthoritie and determination of that Church, as which beyng continually vpholden by the power and blessing of the holy Ghost, was neuer scene hitherto to haue erred, ne yet could by any meanes swarue one tittle from the right lynie and knowen trade of the true fayth taught in holy Scriptures. And that all other persons whatsoeuer sequestering the selues fro the prescript Rules and Cannons of that Church, cann not chuse but runne headlong into wandryng errors, amazed blindenes, and extreme maddnes. Wherefore those Lutheranes and Hugonoughtes are worthely to be expelled from the vnitie of that Church, and deseruedly adiudged to fier and fagottes as most dampnable heretiques, not worthy of any fauorable protection, no not their writinges so much as to be touched with any mas handes, bycause they dare presmoüte once to quacke agaynst the supremacy of that Angelicke Ierarchy.

As touchyng which flaunderous surmises, albeit nothyng can be more falsely and shamefully imagined, then those Sorcerous enchaümentes, it is wonder, how much this poysoned Doll dreanche hath betyppled the senses of many great personages, and hath so long preuailed in great admiration with sundry estates, through the onely ignoraunce of learnyng and ouermuch credulitie of godly Princes: vntill of late by the incomprehensible prouidence of Almighty God, the worthy Arte of Emprintyng was created, by meanes whereof good Letters and Bookes came to the

Marte:

*in the rames.  
heretike*

*arts of  
printing*

Marte: and Printers shoppes discovered the foggy and  
 darkened cloudes of this olde motheaten barbarous-  
 nes. Hereby it came to passe, that the tedious & deepe  
 doungeons of lothesome ignoraunce beyng surprised  
 with a certein new and cleare dawning day of purer  
 doctrine, as also of all other liberall Sciences beganne  
 to shyne abroad, nor will leaue (I trust) to ouer-  
 spread his brighte glistering beames dayly more and  
 more, vntill with the inaccessible brightenes thereof it  
 do either thoroughly vanquish the whole kyngdome  
 of darkenes, or at the least chaunge the same into some  
 better countenaunce. And to the ende we may con-  
 ceauie assured hope of good successe herein, two  
 thynges do minister vnto vs especiall comfort. Wher-  
 of the one consisteth in the mearcy of the Lord, the o-  
 ther remayneth in your handes that be Kynges and  
 Princes next vnder God, being the Lordes watchmen.  
 For the first we haue an infallible Argument which  
 cann neuer deceaue, the assured testimony of Iesus  
 Christ, who hath prophecied in his holy Scriptures,  
 that the same shalbe brought to passe: the greater part  
 whereof we haue already experimented to be accom-  
 plished in these our dayes. *That the Lord with the breath  
 of his mouth shall confounde the pride of the Beast so arrogant-  
 ly vaunting him selfe in his holy Temple.* For the next:  
 That other is of no small force, I meane your vigilant  
 wisedomes and singuler godlynes, which causeth vs to  
 cōceauie well of you that are Princes, whom the Lord  
 of his infinite mearcy hath ordeyned to exercize chief  
 rule and gouernemēt next vnder him vpon the face of  
 the earth, especially whenas him selfe hath pronoun-  
 ced out of his owne mouth in the Reuelation of Saint  
 Iohn, That he will lende his helping handes hereun-  
 to saying. *And the tenne hornes (sayth he) which thou*

2. thynges

2

Apoca. 17.

A.iiij.

didst



didst see upon the Beast, are those tenne Kinges, which shall  
abhorre the Babylonicall Strumpett, and shall make her deso-  
late and naked, and shall denowre her fleshe, and burne her  
Carkeasse in flames of fire: for the Lord hath inspired into  
their hartes to bring this to passe, euen as it hath pleased him.

Apocal. 17.

Wherefore awake you noble Princes and Christian  
Captaines, march on in Gods name: Archieue an ex-  
ployte worthy your noble Race, and be no longer tray-  
ned with the trayterous sleighes of subtill sycophantes:  
but pursue with power the godly guiding of the Lord  
of hostes. Emongest whom I most humbly call vpon  
your highnes (most singuler Paterne of Princely Roy-  
altie) not to the ende to teaze you to exercize cruelty  
agaynst that viperous generation. Onely my petition is  
(that for the loue you beare to Iesus Christ, and your  
owne soules health) ye vouchsafe to deliuer simple  
innocentes from the bloody iawes of those rauenyng  
Wolues, and horrible bloudd suckers. That enter-  
chaunge of thynges beyng made, the true and pure  
word of God may be heard what it teacheth: And that  
ye lett lowse the reynes of their licentious insolency no  
longer, so that they do not hereafter abuse you, as the  
Iewes did handle our Lord Iesu Christ, whose face  
when they had blindfolded, they beate his body with  
whippes. There hath bene to many broyles allready  
emongest vs Christians: to much Christian blood hath  
bene spilde: to much crueltie and horror hath bene  
exequuted, whiles you in the meane space (in whose  
power rested the staye of this outrage) either wincked  
at their bootchery, or at the least, left poore innocentes  
succourlesse in their slaughter houses. How long shall  
this Romishe Nymrod vaunt in his throne? how long  
shall he make a scorne of your patience (most excel-  
lent

petition.

lent Princes) when will your Royall hartes and noble  
courage daunte his pride? when will you resume into  
your handes the whole sword of Iustice, the better  
part whereof the Romishe Ruffian hath bereft you?  
when will you surcease to be bondeslaues vnto them,  
whom the mighty God hath made vassalles to your  
lawfull Regimēt? how long will ye suffer your mouthes  
to be mooseled, and your eyes muffled with such  
blynde errors contrary to the manifest light of the  
Gospell? If the questions (whereof ariseth our con-  
trouersie) were so harde and intricate, that they exceed-  
ed your capacities, I would not haue entruded my  
selfe into your presence with this maner of persuation,  
but would haue referred my selfe rather to the censure  
of the learned. But for as much as this Religion of  
Gods holy Gospell, which we professe, is so resplēdi-  
fant in the eyes and eares of all men, as the bright shy-  
ning Sunne in whott Sommers day, the doctrine (I say)  
wherewith we are instructed, which preacheth Repē-  
taunce to the bruyed cōscience, which agayne impu-  
teth vnto the penitent persons free righteousnesse and  
deliuerance from Sinne by fayth without workes in  
Christ Iesu onely, which forbiddeth Idolatry, which  
restrayneth to adde or diminish any title from the pre-  
script rule of holy Scriptures, which forbiddeth the in-  
uocation of the dead and prayeng to straunge Goddes,  
which acknowledgeth the humanitie of Christ the  
Sonne of God to be in no place, but at the right hand  
of the Father, which approueth honest and honorable  
estate of Wedlocke in all persons indifferently: which  
hath made all foode and sustenance both fishe and  
flesh without choyse (beyng receaued with thankesge-  
uyng) subiect to the necessary vse of man, which taketh  
away all confidence and assurance vsually ascribed vn-

*The effect  
of y<sup>e</sup> gospell*

to merites and workes, which calleth vs away from the  
opiniō of soules health, to be set in obseruation of pre-  
scribed dayes and monethes: which reduceth vs from  
the naked elementes of the world, from worshipping  
of signes and outward ceremonies, which (I say) clea-  
reth our hartes and myndes from the bondage of mens  
traditions and dreames, and doth ensure and establish  
vs in mearcy and grace: which allureth all persons in-  
differently to the readyng of holy Scriptures: which  
denyeth to no man the participation of the Cuppe of  
the new Testament in the bloud of Iesu Christ: which  
abbridgeth all Ministers of the word from desire of all  
worldly superiority. And to stay here frō the reckoning  
vpp of all the rest, which are more notable and mani-  
fest then the bright shynynge Sunne in mydday, what  
cann your Maiestie archieue more worthy, or more  
beseemyng your highe excellency, then to admitt in-  
to the secrett closett of your soule this most euident  
trueth of heauenly discipline? If your highnesse be not  
as yet made acquainted therewith: or if ye know the  
same to be infallible and true, that ye will no longer  
shrowde vnder your protection such pestilent errors  
allready disclosed and repugnaunt to the known veri-  
tie: wherewith your grace may one day hereafter par-  
adventure desire to be shielded before the dreadfull  
Iudgemēt seate of the Lord of hostes, accordyng to the  
promise of Iesu Christ. And the trueth (sayth he) shall de-  
liuer you. Iohn. 8.

And if your highnes shalbe perswaded, that this re-  
formatiō of Religion, whereof I haue treated, doth not  
apperteigne to your estate, or to the charge of seculer  
Princes: what doth the wordes of Oson. emporte thē?  
wheras writyng of our gracious Queene Elizabeth, he  
doth so carefully admonish her Maiestie to vouchsafe  
espe-

o: 8.

primis to  
R. Eliz:



especiall regard to know, what the glory of Christ meaneth, what the law of the Lord teacheth, & how much the rule of sacred religiō doth exact of her highnes. Again whereas in the same Epistle he doth very learnedly pronouce, that the speciall duty of Princely gouernemēt ought to be wholly employed to the preseruatiō of true and pure Religion? Pag. 10. But els otherwise if your grace do thoroughly conceaue that is most true, that the gracious restitutiō of gods holy word doth no lesse cōcerne the furtheraūce of the Gospell, then the preseruatiō of your Royall estate, & Saluation of your subiectes, I most humbly then beseech you (most noble kyng) by that redoubled linke of pietie, wherewith you are first bounde vnto the Lord: That as your Maiestie shall playnly perceaue this cause which we are entred vpon, not to varye or decline any iote awrye from the true touchestone of the liuely word neuer so litle, that your highnesse of your excellent clemency will vouchsafe to aduertize your Bysh. Osorius: That being myndfull of his professiō he do behaue him selfe in debatying the state of Religion, in that vprightenes of iudgement so as the cause requireth, and frō henceforth he desiste frō backbyting his neighbours with clamorous lyeng, and slaunderous reproches, who haue rather deserued well of him, then in any respect offended him. If he be of opinion that errorrs ought to be rooted out of the Church, lett him first cōvince those for errorrs, which he gaynesayth, and shew him selfe abler man to make prooffe by Argumēt, thē to resist with onely cauillyng: By such meanes will he be deemed a more profitable member of the Church, and procure him selfe lesse hatred. It is an easie matter for euery common rascall to vomitt out disdaynefull names of infamous persons as Protagoras, Diagoras, Cicloppes, Blindfinckes, Epicures,

*disdaynefull  
names to  
testante*

no. res, gortellgutes, and monsters. But it fitteth comlyer  
for learned men, and more profitable for the Christian  
congregation, to lay aside distempered choler, and in-  
struct the vnclearned, and reclayme the obstinate with  
sounde Argumentes and expresse testimonies of the  
Scriptures. If this order be not obserued, euery carter  
may soone by auethoritie clayme to be a cōmon ray-  
ler. An other methode of writyng was requisite in O-  
sorius more effectuall to edifie, then as he hath vetered  
in his bookes. For this sufficeth not for him to reuile  
men with odious names, as calling them madd, impu-  
dent, childish and infautes, and to declame whole cō-  
mon places vsed agaynst heretiques. I doe know and  
playnly confesse, that it is most necessary to oppugne  
erronious sectes & heresies. But it is not error forth-  
with that hath somewhat a bitter smatche, and is vn-  
sauory to euery queysie stomacke, neither is it all-  
wayes truth, that is plausible to eche fonde and do-  
tyng phantasie.

But wise men ought chiefly haue considered, how  
euery mans assertiō is framed to the agreableness of the  
word of God. Yet now a dayes I cann not tell how, the  
carte is sett before the horse, and the preposterous fro-  
wardnes of some persons haue brought to passe, that  
bycause men shall not be guided by the Gospell, they  
will runne before it, & so mens imaginatiōs shall not o-  
bey but beare the principall Banner before. But where  
as the right squaryer of Christian fayth hath none o-  
ther sure foundation but that onely, which is groun-  
ded vpon the holy Scriptures, our dutie hadd bene to  
direct the buildyng of our Religion by this lyne and le-  
uell, and so ramme fast the wallworkes hereof with this  
cemente and morter. But now I cann not tell how it is  
so comē to passe, that many do worke quyte contrary.

For

For they despise this well fenced order, and hauyng as  
litle regarde to the meanyng & purporte of the word,  
they rayse to them selues a Church ( which they call  
Catholicke ) and the same they assigne to be the onely  
guide and gouernesse: yet notwithstanding they make  
no demonstration whether it be the Church of Christ  
yea or nay. But measuryng the same by the onely Title  
of the Romish See, through swiftenesse of opiniō, doe  
affirme her to be such a Church, as cann by no meanes  
goe astray, and whatsoeuer this Church doth denoūce  
and commaunde, the same they doe most greedely  
catche after with the whole bente of their sayth, and  
defende it with tooth and nayle. Out of this sincke  
were plumped at the first mens traditions, and sundry  
preiudiciall opinions, as certein vnreprouable deter-  
minations, they call them *Vnwritten Verities*: which by  
leysure they do cōferre with the Scriptures, but in such  
sorte, that whatsoeuer shall seeme to serue for their  
purpose, they Canonize the same as inuiolable: but if  
ought be founde contrary to their expectation, then  
either they submitt it to the Iudgemēt of the Church,  
or with violent wrestyng, do racke the same to colour  
their suggestions.

And hereof sprang all that Darnell and Cockell of  
errours and dissensions, bycause many men did fashion  
their sayth after this frameshapen chaungelyng, and  
not after the simple conduct of the word. In which  
Church when they perceaued those and such other  
doctrines to be embraced, as these, to witte, that the  
Romish See ought to be supreme Empresse ouer all o-  
ther Churches: that Purgatory must be beleueed:  
That Pardons were necessary: that vowes made to re-  
mayne vnmarried were meritorious: That Mounckery  
and cowled profession hadd a certein wonderfull per-  
fection:

A church  
call cathol

a church  
can not er

traditions

unwritten  
verities

Supremeh  
purgatory  
pardon.



y mages.

¶

710.

Chrysostom

fectio: That Images ought to be worshipped: Sainctes  
prayed vnto: and that the Grace and deseruynges of  
Iesu Christ could not of it selfe suffice to the attayne-  
ment of Saluation: That no man could obteyne right-  
teousnes through fayth without workes. That Christ  
him selfe flesh, bloud, and bones was contained and sa-  
crificed in the Masse vnder bare accidentes: That lay  
persons should be denied the vse of readyng the Scrip-  
tures, & participatyng the cuppe of the Lord. All these  
and many other like drugges, though they neuer  
could finde in the liuely wellsprynges of holy Scriptu-  
res, yet bycause they perceaued them to be shryned in  
the Decrees and Decretalles of Rome, they doe con-  
stantly beleue that they must be of as autentique au-  
thoricie, as if they were so many Oracles lette downe  
from heauen. Hereby cometh to passe, that vnder the  
vyfour of the Church, sondry deformed byllshapes  
of doctrine are fostered vpp in the Church: and vnder  
the pretence of Christ, the true Gospell of Christ is in  
no small daunger to be vterly defaced. So that the la-  
mentable complaynte vttered by Chrysostome, could  
neuer so aptly be applyed as to this our Age: Many doe  
walke (sayth he) vnder the name of Christians, but very fewe  
in the truth of Christ. But bycause we haue debated  
these matters with Olorius hereafter at large, I will  
not deteigne your Royall Maestie with any further  
Register thereof.

It remaineth, that we make humble intercession  
to almighty God the Father of our Lord Iesus Christ,  
that of his immeasurable mearcy and loue, wherewith  
he disdayned not to disclose him selfe vnto mankynde  
by his Sonne, he will vouchsafe to beautifie and esta-  
blishe, and with his mighty power and outstretched  
arme to defende and make permanent from all errors  
and

and bloody boochery the true light of his holy Gos-  
pell, the bright beames whereof hath already enligh-  
tened the earth, We beseeche him likewise, that by  
the Trompett and dewe administration of his Gos-  
pell, the kyngdome of darkenesse may dayly more and  
more be subuerted, and the Church and kyngdome of  
his Sonne Iesu Christ may be disperfed abroad, ouer  
the face of all the earth, and preached thorough our  
all Nations and tounes. Lastly we pray, that he will  
endue all Christian Kynges and Princes beyng sett in  
aucthority, and especially the puiffaunt and victorious  
Sebastian Kyng of Portingall, with all Princely orna-  
mentes, to enriche him with all perfect and absolute  
clemency, in vertue and true godlynesse, and to en-  
lighten him with the knowledge of his glorious coun-  
tenance, and establishe his throne, to the setting  
forth of his glory, and aduauncement of his  
Church, through the merites of the same  
our Lord Iesus Christ: who graunt you  
in this world millions of his grace,  
and in the world to come lyfe e-  
uerlastyng. Amen.



*Faultes escaped in the printyng with corre-  
 ction of the same. Wherein note that the figures  
 direct to the Folio and A. B. to the  
 first and second Page.*

**F**ol. 3. b. President, Preſidentes, ibidem. is verified, which is verified. 15. b.  
 lyfe hereof. lyke hereof. 15. b. groundwordes, groundeworke. 16. a. en-  
 dyng, enduyng. 23. b. iugglyng, ianglyng. 42. a. you ſay, ſay you. 43. b. can  
 with, can not with. 46. b. ſlauder, ſlauderer. 56. b. in a by a. 61. a. knowen, an  
 vnkowen. ibidem. to the, of the. 66. b. was no litle, was litle. 98. b. with,  
 which. 97. a. pitie, pietie. 105. a. of him, in him. 106. b. offer, after. 108. b. that  
 may, that we may. 111. b. excludeth, excluded. 112. a. in other, in an other.  
 114. b. Sophiſtically, a Sophiſticall lye. ibidem. rather of the, rather the. 116.  
 a. of a, for a. 117. a. requireth, required. 118. a. geauen, be geauen. 122. b. they  
 do, they that do. ibidem. the ſentence, theſe ſentences. 130. b. not one no, not  
 one. 131. b. object, objecteth. 136. a. of Luthers owne worke, he alledgeth  
 Luthers owne wordes. 136. b. deny, denyeth. 137. b. do to, to do. 137. b. nature,  
 the nature. 151. a. frameth, frame. 165. a. do thteach, doth teach. 177. a. iud-  
 ged, be iudged. 190. a. deliuered, be deliuered. 195. a. to onely, to the onely.  
 208. a. are, are. 231. a. is it not, is not. 237. b. may be not, may not be. 239. b. in-  
 cludeth, included. 258. b. finally which, finally in which. 259. a. not but  
 wonder, not wonder. 266. a. agaynſt, agayne. 275. a. is neither, as neither. 278.  
 b. to the, by the. 280. a. to credite no, no credite to. 285. a. Miniſter, Minſter.  
 286. a. fourth, a fourth. 292. a. yee, he. 293. b. circumuerted, circumuented. 300.  
 b. agaynſt, agayne. 303. b. paſſe, to paſſe. 305. a. ſuccellours, predeceſſours. 313.  
 a. pardon, pardoned. 329. b. newes, new. 336. a. ſame, the ſame. ibidem. yea,  
 yee. 337. b. Romeo, Rome do. 360. b. this, theſe. 373. b. dot, do not. 379. a. hun-  
 dred, hyndred. 392. a. by, be. 426. b. proued, provided. 430. a. our, your. 437. a.  
 ſword, word. 446. a. leduced, enduced. 446. b. I he, If he. 462. b. this, theſe,  
 504. b. herefore there, hereof therefore.





# To the godly Reader Walter

Haddon sendeth greetyng in our

Lord Iesu Christ.



After few yeares pass a certeine Dortingall named Ierome Olorius wrote a tedious Epistle to the Quenes Maiestie: In the which he imagined many monstrous errors to bee frequented in our church, & with reprochful rayling most uncreuerently depiaued the professours of the Gospel. This publike quarell against my natine countrey troubled me not a litle: To some particular pointes wherof I thought good to answer, although not to all in generall. Partly, because I wanted tyme therunto, & partly because I supposed, that Olorius was deluded by some malicious report of our aduersaries: & therefore I hoped, the man would haue bene some what satisfied with myne answer. There passed ouer one yeare or two, and I in the meane tyme appointed the Quenes highwes Agent in Flaunders, was yee gear in Binges. At what tyme our Emanuell Dalmada a Dortingall borne, Byshop of Angrece suddenly sprang vp in Bruxelles. This worshipfull Prelate vndertaking the defence of his friend Ierome Olorius did stuffe a great Volume full of flanders & diabbles, & in the ende of his booke, caused certein ongly pictures to be portrayde, thereby to deface my personage as much as he might. I perused this Apologie (for so he entialed that chafed lipe) I neuer saw so foolish & vnsauery a writing, full of scoffes & absurdities, which two being taken away, there remained els nothyng besides. wherupon I debated with my selfe a whiles, whether I might answer the dolefull Asse. But at the last I determined to helpe the seely wretched creature, as one that was altogether vnlettered, but also so dull and blocky by nature, & many tymes so voyde of common sence, that he became a tellyng stocke among the wiser sorte of his owne fraternitie. About two yeares sithence my familiar friend Thomas Wilson returning from Dortingall into Englad, brought ouer from thence at the request of Olorius, certein Volumes of Olorius framed into three bookes: wherof one he deliuered senerally vnto me. I receiued it gladly, and perused the same ouer once or twise, trustyng that Olorius beyng now enstalled a Byshop would be much more modest thē before. But the matter fell quite contrary. For in steede of a Ciuil and sober person, I finde him a most frivolous Sophister, for a graue Di-

Emanuell  
Dalmada a  
Portingall,  
Byshop of  
Angrece.

Thomas  
Wilson.

## A Preface to the Reader.

nine, a childish counterfeit: and for a discrete byshop, a most im-  
 pudent rayler. Beremito was added such store of vanitie, and  
 proude haughtines, that in respect of him, Thraso might be well  
 adiudged a very discret person. I forgo to speake so much, for  
 it had bene more acceptable to me, and more honestly for him (ac-  
 cording to the ordinary course of common conference) to haue de-  
 bated our matters frendly, and quietly, rather then to combat to-  
 gether with such taunting and snatching. But since Olorius  
 disputeth not as a Byshop, neither will I argue to him as to a  
 Byshop. Neither is it requisite, that I should be myndefull of  
 Olorius estate, since he forgetteth his owne & myne also. And  
 it standeth with good reason, that if he haue take any pleasure in  
 euill speaking, he lose the same in euill hearing. Hereof (gentle  
 Reader) I thought good to premonish thee: partly, that thou  
 mayest perceiue the course and proceesse of our writing: partly,  
 that if I shall seeme sometymes somewhat to sharpe in myne  
 answer, thou mayest impute it to the enforcement of myne ad-  
 uersarie, rather then to the bitterness of my nature. Now I  
 will request two thynges of thee. The first is: that as I shall  
 haue briefly and thoroughly confuted the most foolish and spitefull  
 braules of Olorius, so thou wilt be coeet therewith, not requiring  
 many woordes in matters of so small substance. For albeit O-  
 lorius can limate to him selfe no measure nor ende of prating, yet  
 will I so temper my talke, that I neither abuse thy leysure, nor  
 myne owne. Not because it is a hard thyng, but a matter rather  
 of no difficultie to fill whole volumes with scribbling and toyes:  
 But that it is obious to be accused of y<sup>e</sup> selfe same faulte, wher-  
 of a man doth condemne an other. My last request is, That  
 thou yeld thyne attentiu mynde voyde of parcialitie in  
 opinions: which two if thou graunt vnto me. It shall  
 easily appeare (I trust) both that I haue no lesse  
 godly, then necessarily entred into the honest  
 defence of my country. And thou also  
 as playnely perceiue, how malicia-  
 ously and wickedly England  
 hath bene accused and de-  
 praued by her cursed  
 enemy Olorius.

Farewell,

# ¶ An Aunswere of Walter Haddon,

to the rayling Inuectiues of Ierome Osorius.

2



In the entrey of this Tragedie, this prattling brawler hath framed a long discourse to shew, how my booke certeine yeares after the publicatiō thereof came to his hādes, wherein he supposed to finde some mysticall matter. As though to know, when hee receaued my booke were any sote to y purpose, whereof we doe entreate: or as

Osorius  
beginneth  
with a doubt  
full excuse.

though any man may doubt, whether a wityng sold in euery shoppe, might in foure yeares space be transported into Portugal. Or that myne aunswere publicquely Imprinted, could by no meanes els be brought to Osorius, vntill that worshipfull Prelate of Angrence, had come ouer into Flaunders. Nay surely. For as this maketh litle to the matter to know when, or at what tyme my booke came to your sight, so is it not credible that you wanted him foure yeares after the Imprinting. And there is no doubt, but that there were messēgers enough, that would haue conueyed the same vnto you, though this Byshop of Angrence had neuer sene Brussels, yea though he had neuer bene borne. And therefore this frinolous painted Preface of yours might haue bene spared altogether, if it had not bene accompanied with two lolly mates. The one, that ye might by this meanes yeld your honorable testimonie of your frende Emanuell, who you aduance for his excellency aboue the skyes. But you come to late Osorius for this your earrien Emanuell departing frō Flaunders, hath left behynd him a most euident monument of his folly, bewayng his blockysheesse: wherein alone hee hath vttered so many p̄uases of his ignorance, and impudencie, that no man will beleue you, though you extoll his worthynes with an othe. Therefore if you haue any delight in his felowshyp, vse the same rather in couert in your owne countrey at home: for els where Osorius shall neuer get honoꝝ or honesty by praysing Emanuell. The second part of your narration declareth the laudable custome of your countrey, where bookes of corrupt Religion may not be admitted: and therefore



that Emanuell durst not commit myne answer vnto you, but  
 lesse he had first obtained licence thereunto. What do I heare?  
 Are our booke so dayly infamed with the slanderous accusa-  
 tions of your fraternitie, and yet so curiously detained fro you,  
 whom the world doth acknowledge the most sturdy champions  
 of the Romish Sea: By what exāple, with what reason, with  
 what learning doe you iustifie this? For where as our writers  
 do publikely inueighe agaynst your Hierarch, & wholly couince  
 your superstitions, it is enacted by your Canon Law, and rea-  
 son yeldeth no lesse, that the writings of your aduersaries  
 should bee deliuered vnto your Doctours and Pillers of the  
 Church paroye, that you may burne them and hople the Au-  
 thours of them, if they come in your clawes. Reason doth re-  
 quire this, & custome hath this farre forth preailed with you.  
 This is also established by your doctrine. And yet onely Portin-  
 gall is so squeemish at our witynges, that Olorius beyng him  
 selfe the most couragious champion of the Romishe facultie,  
 may not handle any leafe therof: no, nor Emanuell a Bishop  
 of Angrence may not dare to send any tittle therof to his fami-  
 liar and fellow Olorius, though otherwise Emanuell be a most  
 pestilent enemy of the Gospel, a visitour (as he reporteth of him  
 selfe) and an Inquisitour of heretiques. O pleasant parasites,  
 O delicate deuises. Tully hath a pretie sentēce worthy to be no-  
 ted in this place, which sayth. That hee can not but wonder to  
 see, how two Southsayers talkyng together can refrayne fro  
 open laughter, when they make mentio of their blind supersti-  
 tious opinions. Euen so do I much marueile truely, how you  
 two worshipfull Prelates can keepe your countenaunces, when  
 you mete together vsing such fond & doctyng ceremonies tou-  
 chyng the reiectyng of our booke. When I name you, I com-  
 prehend you two alone, your selfe, and your swete brother E-  
 manuell: of the rest because I know no certeinie, I conceale  
 frendly as reason requireth. After this superstitious speeche,  
 you begyn to declare the causes that moued you to inueigh  
 against my poore defence. And here you note ij. especiall causes,  
 wherof the one you assigne to the holynesse of Religion, which  
 beyng defiled by me, you must of necessitie purifie agayne. As  
 though I accused your Religion, and did not rather defend our  
 owne.

Emanuell  
 Byshop of  
 Angrence  
 in Portin-  
 gall a Po-  
 pish Inqui-  
 sitour.

Two causes  
 shewed by  
 Olorius  
 why hee  
 writeth a-  
 gaynst M.  
 Haddop.

stone: or as though I moued this to trouble the first, and not rather prouoked by you, did undertake the defence of my countrey agaynst your malicious snarling, except perhaps ye be of opinion, that a Portingall boyne may with greater reason cauli agaynst Englishe, then an English man shold to succour the same. But we will see hereafter wherunto this tendeth.

The second  
part of the  
excuse of  
Olorius.

Your second cause you say proceeded of dutiefull charitie, that so you might depaue me for some lacke of modestie, in that to your iudgement my writings doe represent I know not what arrogancie, so that I seme to you in some places to ouer reache so much, as standing still amazed in myne owne conceite, I seme to gape after my frendes commendations. This is a new kinde of charitie truly, with such vperous floure of wordes to charge your Christiā brother of that horrible crime of arrogancie, whom you neuer saw nor knew. **S.** Paule doth detest this charitie, pronouncynge that man inexcusable whiche iudgeth an other. And therfore redyeth a reason: Because (saith he) in that he iudgeth an other he cōdemneth him selfe. In this therfore Olorius being hym selfe a most vayne & arrogant man bewrayeth his owne beastly canckred vomaske, vphraydyng hauynesse to Haddo, especially sithere the demeanour of Haddon by the testimonie (I trust) of such as doe know him, doth as farre differre from all hauynesse, as the popsoned Pamphlet of Olorius is voyde of all ciuilitie & shamesfastnesse. But what shall I say to this babler, who is so captious, that he will not admit one good word of my mouth? For hee utterly disdaineth the prayles that I do geue hym: as where I denounce him to be artificiall in his wordes and phrases, hee thinketh I mocke him, or els that I doe so commend his vtterance in stile, as otherwise I doe discommend him for lacke of iudgement and knowledge. You are to to nryce Olorius to pryse so narrowly into your own prayles. And yet to cōfesse the truth simply, you are not to be reprehended for it. For thus I iudged at the first, and euen the same I iudge of you still, that you are plentifully flowynge in very apt wordes, but are so drowned in them, that you haue very slender or no vnderstandynge at all in science. Neither shall I make any long search to discouer the same: for in your gallant wrytyng, euen at hand is there a very exquisite

Rom. 2.

## The first Booke.

discourse vpon this worde Priuate, the whiche I will to expresse by pte meale, that all the world may discern how much skill and wit is in Osorius.

The name  
of a priuate  
perso, what  
it signifieth

First you repeate my wordes, in the whiche I seme to reprehend your sawynesse, that being a Priuate man, a more straunger to our common wealth, so farre distaunt by land and sea, would yet so malapertly write to the Quenes Maiestie. And forthwith you moue a deepe questio, and desire to know, what I thought this word Priuate might signifie? There is no Carter but knoweth it, and you (if you doubt therof) must be sent to women and childre to schoole. Then you demaünd whether it be a word of reproche? As though you do at any time doubt hereof: wherein you doe erre very childishly: For this name Priuate doth alwayes signifie a difference in degre, but is neuer named by way of Reproche. But you are not yet contented, and require to be taught farther whether all persons, that be not Maisters of Requestes, ought to be restrained from their Princes presence? Whom euer heard you say so? And how came this into your braynes, bayne Trifler? Is it seemely for an old mā, yea and a bishop to daunce thus in a net? And doth Osorius so openly shewe him selfe so vnskillfull in all mā's sight & hearing? But at the last you come to the pike, & smeth most to rubbe you on the gal. Ye do vpbraide me (say you) with this name Priuate, as though ye iudged it a word of Reproche. This is your owne dreame Osorius very fitte for so rotten a mazer. Did I name you to be a Priuate mā? And what if I did: were you not so in deede? Truly all mā knew this to bee true. For when you wrote your letters to the Quenes Maiestie, you had not yet purchased the dignitie of a Byshop as you are now: yea long time after the receipt of your famous Epistle, it was reported that you were a bishop elect. But I did obiekt this name Priuate, as in Reproche ye say, how I pray you: whē as this name Priuate is in no respect contumelious: nay rather is many tymes applyed (as your selfe doe know) to most honest and honorable Personages. That you may therefore know playnly what my meanyng was therein, and with all learne some witte of me: By this word Priuate, I had respect to your estate onely, as whē being a Priuate person scarce



popping out of your cowle, and not yet credited with administration of any publicke function, it was nothing fitting for your personage to be an entermedler in forein Princes causes, such especially, as were already established, and most firmly ratified by expresse Edict and agreeable consent of all Estates, meaning hereby to call you home from your vnadvised rashnes nothing seemely for your degree. This was my purpose. This I thought, and by this meanes of frendly aduise I supposed you would the better bee reclaymed to some modestie being otherwise vndiscreet by nature. And yet ye make no end of your trisling, for immediatly you procede on this wise.

As though you would say, that I came of some clownes race, and fostered in some base Willadge, and neuer beheld any kyng in the face, and therefore had committed some haynous offence worthy of punishment, that durst presume to write to Queene Elizabeth, whom for the honour due to Princely Maiestie I alwayes name Gracious. Are ye not ashamed of so many lyes couched into one sentence: As though I toke any exception to your birth or parentage, or that I could be ignoraunt that you had sene a kynges personage, knowing for certeinie, that ye were dayly conuersant in the kynges Court: or as though I were displeased with your writing to the Quenes Maiestie, whenas I did reprehend nothing in you, but your sawcy arrogantie and slanderous pen in matters of so great importancie: and wherewith you were nothing acquainted: or as though this your tedious quarrell about this word Private did ought els, but betwix you grosse ignorance, and shamelesse impudencie: Whercof the one denounceth how boyde you are of learning: the other, how you dare impudently attempt all thinges: which may be easely discerned by your proude speech annexed thereunto. For before I was (say you) aduanced to be a Byshop, I did surmount many of your order in fauour, authoritie and dignitie. I pray you Sir, whether doth the modestie of a Christian Prelate appeare here, or that disdaineful craking of that glorious souldiour in Plautus? I was borne the day after Iupiter which came of Opis &c. what should I here say, but we haue thus in a stage of Olorius newly sprung by a proude bragging Thraso, and vnder the visour of

*Plautus in  
militie glau-  
rioso.*

## The first Booke.

a most reuerend Prelate, a most vayne painted Peacocke: who to make his follie more apparaunt demaundeth of me a profound questio. To what end letters were deuised at the first? Whether to make such as are absent by distaunce of place acquainted with enterchauged affaires? Yes forsooth P. Doctor. Euen so do Scholemaisters instruct their boyes in common Scholes. And what hereof I pray you?

Wherefore then doe you impute this (say you) as a fault vnto me? that being distaunt and seuered from your Queene so farre by land and sea, of very loue that I owe to her Maiesty I aduertised by letters her highnesse of matters appertaining to the establishment of her estate? I blamed you nothing because you wrote, but bicause you bent the force of your penne so maliciously & slanderously agaynst my Native country, whiche is no lesse deare vnto me then Portingall is vnto you: herein surely I noted in you no lesse default of loue, then defect of wit, knowing that you are familiarly acquainted with that comicall nyppe, videl. Are your owne businesse so nothing worth the looking vnto at home, that you may so carefully attende the affaires of others, yea those also, which concerne you nothing at all: But here you haue not pleasure enough to damage in a nette your selfe, vnlesse you draw me also into the same rebuke of follie with you, making me to speake wordes, which were neuer myne, but of your owne deuising as though I should in this speech write vnto you.

Acknowledge now I pray you, this your vnaduised remeritie of tounge, for such is your talke: with what face dare you presume to accept the Queenes Maiestie by letters? being a mā neuer trayned in Court, neuer aduanced to any office in the common weale, as altogether vnskillfull in the Ciuill Law, nor haue at any tyme exhibited to the Prince any Billes or Supplications, whiche of right belongeth to me onely and such as I am. And thus concluding vpon my wordes, If you doe not perceauē (say you) how Childish this sentēce is, I must needes adiudge you a man more then halfe frāticke. These be yours, and your owne foolish lying wordes properly (Osorius) forged in that hammerhead of yours. First you would haue me to yeld, that those wordes be myne,

myne, whiche I neuer knew, nor were once in my thought, as that I should utter such monitrous speeches, wherof I neuer dreamed so much as one sillable, and which Mydas would not acknowledge if he were now aliue, much lesse any wise or sober person would blider out, vnlesse he had bene instructed therunto by this bayne glorious Gentleman Osorius. As to that you tearme me to be more thē blockish, if I do not vnderstand how childish your former sentēce is, I do gladly yeld and do simply confesse my selfe a naturall dolt, if I could same ignorant in either of these both, either in reknewledging that your Promise communication by you applied vnto me to bee very doltish, or your selfe also the deuisor thereof to bee as wise as Malchams Calfe. Both these I doe know and acknowledge, & this much more also. That where you abuse my name to colour your scoffing toyes, if you were not already enstalled a bawling Bishop, you might be inuested a delicate Sycophant. And where as you accuse me as one that doth prohibite godly personages from their due access to her Maestie, charging me also with ambition: I trust my dayly conuersation will cleare me of both those crimes, where in as myne innocentie shall appeare the greater to all mē, so much the lesse will your venomous quarrell preuaile to cracke my credite with any person that knoweth me. It seemeth also vnto you, that I am a man of very meane capacite, that in this basenes of myne estate I become so lofty & hatefully: how lofty I pray you do I chalenge to my selfe any preeminence before others in fauour, authoritie, or dignitie: yet were not your selfe ashamed to bragge of these Titles whē you were but a Private man. Do I boast that I surmount others in wit or learning: yet you a litle after spare not to haunt the same of your selfe most arrogantly. I would to God (Osorius) I would to God that your hoyned cackelstombe did no more puffe you vp in pride, thē my sely humble bills of Requestes do me. Truly thē should your thre Amictiues haue homited lesse slanders and reproches, and denounced you a more charitable man, & farre deeper Diuine. He take further occasion yet to charge me, because I affirmed, that you accused all England guiltie of horrible noueltie: I perceiue I must now plucke of your spectacles, and turne you to your owne Epistle, where you haue



## The first Booke.

Set downe these wordes.

For if after this doctrine of this new Gospell and new Religion was brought into England, there were brought therewithall also honestie and integritie of life. &c. Then a litle after. But if none of those were performed through the studie of this new doctrine: nay rather if euer since, all rashnes, vnshamefastnes & lechery haue bene embraced in all places, if intollerable pride and arrogancie haue now taken surer footing then before, if seditiōs, vprores and rebellions haue bene more easily rayled, if treason haue more boldly attēpted the Royall Maiestie, and haue more freely pursued the bloud of Princes. &c. What now? Doe you not here by name condēne all England of a certeine new Gospell? & do you not accuse this Gospell to be the very forge of all wickednes? I confesse (say you) that I accuse Englad, but not all England. But haue you any smatch in Logicke? Who that will praple or dyspraple London, Olyssipone. England or Portingall by name, doth he not vnderstand all England thereby and all Portingall? O chattering Rethorician, but lumpsie Logician: which can not cōceane that an indefinite proposition (to vse a schole terme) doth reteine the efficacie of an vniuersall. And whereas you write, that it is reported vnto you, that a great number of our subiectes do remaine in their old Mumphimus: either this is not true (as it is most vnttrue) or if it were true: it would easly argue you to be a common liar. Who haue slandered all England with a certeine new Religion in generally, & yet alledge no persō particularly. You turne this also to my reproch, that promising to undertake the defence of my country against you, without any dissente of mynde, yet contrary to promise, I do wonderfully dissente frō you. What? may any man or beast iudge me so mad, that I would promise to differre from myne aduersary without any cōtrary affection of mynde? what haue I thē professed: what haue I spoken? myne answer is extant, I referre me to bee tryed by the same. Wherefore with good reason you should haue pardoned me, if I an English man borne, the Quene highnes subiect, did in myne answer vnto you deale somewhat fr ankly, without all rācour of minde (without all bitterness of dissention. &c. I make promise to dispute

pate with you without all disagreying of stomacke, without all bitternesse of contention: but you peruert my saying, as if I would differre fro you without contradiction of cōsent. Which no mā cā honestly promise, much lesse perfoyme. Are you not ashamed of this your cold & frivolous quarell? Surely you may be ashamed therof. But this childish fault is commō with you, as I will make euident hereafter in place fit for the same.

Then ensueth your lamentable complaint concerning the death of the Bishop of Rochester. Thomas Moore and certein Charterhouse Ponckes, who were (you say) must cruelly murdered, and that England hath euer since remained in maruellous infamie. Merely I confesse, that Moore and Rossen, were both endued with great store of singular learning, and lament to see such excellent learned men runne headlōg into such absurde and pestilēt errour, as to preferre a fozeine and extraordinarie power befoze their liege and soueraigne Kyng. But when as it was enacted by the law of the land, that this crime should be deemed high Treason, it was requisite, that all such subiectes as would wilfully infringe that law, should incurre the punishment prouided in that behalfe. As for the Charterhouse Ponckes, the losse was the lesse, how much moze they liued to them selues, vnprofitable to their countrey, and could alledge nothyng in their defence but custome and contumacie. The Statutes and Lawes in that behalfe prouided, could not iustly be challengēd, or accouſted blameworthie, nor were at any tyme, vnlesse with you, and such as you are, whose disliking we accept for our prayse. Other trifles of myne answer you hunt after with a great kennell of superfluous wordes, plodding often vpon one thyng. But I will passe thē ouer bicause you note nothyng in them worthye defence.

Two points you carpe at in p ordering of our lawes: the one is, that euery man particularly may not geue his voyce, as though any cōmon wealth doth admit such custome: Sumons are made by wordes, by courtes, by hundreds, but it was neuer sene that euery particular person should bee required by Poll. And therfore that sentēce of Liue. The greater part preuaileth oftentimes agaynst the wiser, hath alwayes bene sene in all auncient ages, and our predecessours also, that a speciall

Syr Thom.  
More.  
Iohn Fisher  
Byshop of  
Rochester.

## The first Booke.

More, and  
Rochester  
rightly cō-  
uicted and  
condemned  
for traytors  
by the law.

shall choise beyng selected out of all estates, the same should be adiudged for law, which the greater number approued, and not that whiche the fewer liked of: what order obserue you in making your lawes: Doe you rake together Cobblers, Tynners, Butchers, Cookes, Pullettours, &c. & other like dregges and outcastes of the people, & enquire their seuerall opinions: or do ye reduce your infinite multitude to the choise of your wisest Citizē: But ye accuse this in vs, that our voyces are wrested out from vs violently, and agaynst our willes: No truely: there is no where els more freedom: whiche is wel known to all mē that are but meanelly acquainted with the procedynges of our assemblies, which we name our Parliament. But here you bidge vs with exāples, and with vnvariable prattling, you runne backe agayne to Moore and Rochester, and demaunde, What those holy and most pure persons had committed? A very small offence pardye: and I can not tell how they offended nothyng at all: forsooth they were condemned for high treason, which is accounted the most execrable and horrible fact vnder heauen. But here you cauill & say, that force was vsed in the law, or in the iudgement agaynst them. Neither of the both **Syr.** It was orderly proceeded agaynst them accordyng to the auncient custome and statutes of the Realme. For when as they violated the dutie of allegeance, which they did owe vnto their countrey ordinaunces, and to their liege and soueraigne Lord, lineally discended and true inheritour of the Crowne, & erected to the selues a fozeine Romish monarche through their waywardnes of opinion, they were worthely punished as detestable traytours to their countrey. But in this point they seemed vnto your iudgement proper holy and pretie Religious men: what then **Syr.** We expect not your bald sentence, nor esteeme it of a rushe. We doe not preiudice you in your ordinaunces, no more is it mete that you should intermedle with vs in our Statutes. Whereas you haue placed in your beadrill the terrours of imprisonment and chaines, and the horrible punishments that our late Bishops do endure, we doe playnly confesse that this their rebellious obstinacie, whereby they refuse the most lawful authoritie of their soueraigne Princes established by the lawes of the lā, ought to be yoked and tamed with



extremest punishments prouided in that behalfe. Neither was any iniurie done vnto those men in administratiō of Justice, as you do imagine. But they were worthely dismissed fro all benefite of law for their intollerable pride, and pestilent example, that refused to bee ordered by the expresse and knowne authoritie of the law. Lament you therfore, and howle as loude as ye list, they were neuerthelesse rightfully punished. For in all well ordered common weales, high treason hath bene alwayes accounted most horrible, and worthy of death.

You prayse your purpose of wrytyng to the Queenes Maieltie as procoedyng of a very zelous affection, that you beare to the truth, and to the publicke sauetie of soules: and this you auowe with a very solemne protestatiō. Touchyng the secretes of your thoughtes, I referre you ouer to God whō you take to witnes herein. But as farre as men may discern by your wordes and phrases of speache. That stile of yours is enflamed as hoate as fier agaynst the truth of God, & agaynst the publicke state of our saluation. And yet you beare saye wether with vs, and would make vs beleue, that you ceaseue no malice agaynst vs, but loue vs in a bagge full of loue. The rather bycause you do vnderstand y some English mē haue your Epistle in great admiration I wene. If this be true, what obtaine you els hereby, but to be esteemed y most vnciuill person of all mē, that cā finde in your hart to rēder so churlish a requitall for such gay benefites? But I do not condēne all England (say you) I doe onely confute the errours of some whiche haue brought this new Religion into England. You name England by generall wordes, once, twise, thise: you barcke agaynst y whole state of our religiō: you accuse all y lawes made touchyng the same: you doe violently rend in pēces our whole Ecclesiastical gouernement with most vnshamefast caustillatiō, you tūreigh agaynst the honest conuersatiō of our maners with most outragious flanders. And yet to bntwyne your selfe out of this manifest flame of cancred malice, you would sēme to charge but a few, whom you call seditious Schismatiques to their countrey: That so (my good Lord) you may not so escape. England vnderstandeth the Latine toung very well, is also of a ripe iudgement, and is myndfull what her selfe hath done, and

Osorius is wrytyng to our Quene vnder pretence of charitie & goodwill couereth extreme hatred agaynst true Religion.

## The first Booke.

not forget, how much and how greuously you haue diffamed  
 her: nor will not admit this your painted satisfaction in these  
 wordes, especially beyng manifestly false: when she througly  
 considereth y<sup>e</sup> ouerlaid backbitinges of the rest of your labour-  
 some volume. And whereas you perswade your selfe to haue iust  
 cause of quarell because you write in the behalfe of Religion:  
 herein truly you betray your ignorance, euen as in all the rest  
 of your doynge: for albeit you be appointed a Shepheard o-  
 uer the shepe of Siluan in Portingall, you may not therefore  
 sheare the fliece fro English and foraine shepe, vnlesse you ha-  
 bene called thereunto by lawfull authoritie: vnlesse Paule pa-  
 aduenture did appoint ouer every congregation senerall pa-  
 stours in bayne: especially when as the same Paule doth charge  
 euery of vs with our vocation (I vse here his own wordes) and  
 commaundeth vs to abyde in the same. As for you Syr, I be-  
 seach you, who hath called you vnto vs: or how will you preach  
 vnto vs beyng not sent: for I doe here gladly vse the simple  
 wordes of the Scriptures. Your burning charitie I trow, is  
 so whote, that if your bold bragges may be beleued, you will  
 shed your bloud in the defence of Religio. Be not to bold Bay-  
 ard. It is an easie matter (Osorius) to despise a tempest in a  
 quiet calme, but if any perillous flaw shall happen, the very  
 founde therof I feare me, will make our glorious Thraso est-  
 sones to thrust his head in a mousehole. But if you bee of such  
 inuincible courage, stand to your tackle at home, and as neede  
 shall require, hasard your lyfe for your owne shepe. We haue  
 pastours of our own, and senerall S<sup>rs</sup>, we neede no raungyng  
 B<sup>is</sup>hop out of Portingall.

Afterwardes you beleue that I can not shew you, how  
 that you enforce your writyng of malice, rancour and  
 greedy lust to cauil, because as you profes, you were hereun-  
 to moued of very loue onely, & pure deuotio: Cruelly if you  
 may be a witness in your owne cause, you will easely perswade  
 what you list. But if it be lawfull to hyge your owne Epistle a-  
 gaynst you as reason requireth, there is nothyng more easie,  
 then to shew by euident demonstration your incredible despight  
 & viperous hatred agaynst our Preachers. Where euery sen-  
 tence doth swarme with manifest stinges of Scorpionlike ve-  
 nime.

al curiol  
 02 gavitur  
 2000 100  
 -31 1000  
 to 0000  
 9 0000  
 100000  
 True chari-  
 tie is sooner  
 pretised in  
 wordes the  
 truly per-  
 formed in  
 deedes.

mine. At the last you come downe nearer to the flat accusation  
it selfe: the which bycause I perceaued so farced with pestilent  
popson, and creppng for couert into the Quenes highnes pre-  
sence: I tooke it in verp ill part, that my countrey was so cruel-  
ly and wickedly accused and flaudered by you: wherfore I desi-  
red to haue the causes set downe, the persons named, the tymes  
noted, and all circumstaunces to bee described, that we might  
haue some sure grounde to begyn our controuersie vpon. Here  
our clamorous titiuller taketh occasiō to scozne my to to fore-  
ward diligence, beyng him selfe most ridiculous in confoun-  
ding all thinges, making mingle mangle of all thinges, distri-  
butyng nothyng into his partes, openyng nothyng distinctly:  
And beleueth forsooth, that I came to late when Rhetoricke  
was a dealing. Surely my Lord you are come tyme enough  
to the dole. For in this controuersie which is now betwixt vs,  
I doubt not but I shal seare you with so good a whote prou, that  
the verp Prince therof shall remaine whiles the world both en-  
dure as a perpetuall testimonie of your grosse ignorance. Yet  
foreward procedeth his worshypfull Maisterhpy and depely  
debatech vpon old rules and principles of schooles, and at the  
last cōcludeth verp grauely, that in criminall and iudiciall cau-  
ses due order of circumstaunces ought to be obserued: But that  
his Epistle is of an other hewe, altogether of the perswadyng  
kinde. What do I heare: is not your raylyng backbityng E-  
pistle a most flauderous accusation and execrable Inuectiue?

No (you say) for the ludge and the place of Iudgement  
wāted and there was no trespassour somonned. Clerp you  
are a verp vntoward scholer, that haue so soone forgottē the les-  
son your Maister taught you, especially beyng beaten into you  
with so many expresse examples. A good fellowship Syr. What  
doth Cicero, when hee declameth agaynst L. Piso and Gabi-  
nius? doth he not accuse the: if you seeke for the Gullshall here  
and the offendours, there was neither of them. For the matter  
was determined in the Councell Chamber amongst the Se-  
natours. And yet no man of any sounde iudgement will deny  
that they were accused, and that all circumstaunces of tyme and  
place were ripped vp agaynst the. The same order is to be seene  
in his second Philipp: agaynst Anthonius, and in the Inuectiue

*Cicer. Orat.  
in Lucium  
Pisonem.*

*Cicer. Phil-  
lip. 2. in  
Anthoniū.*

tiue



## The first Booke.

*In Salustian.* *the* which he made agaynst Salustie: Many like examples may be shewed, but these being the Presidents of your Masters shop chiefly, will suffice to conuince you of Childlike ignorance: But you affirme that your quarellsome Epistle lacketh no argument: for that we yeld vnto all those haynous crimes, which you throw out agaynst vs. It is untrue: we deny all, in the same plight as you haue set them downe! And for your own part, if you had any sparckle of shame or honesty, you would neuer haue defiled your paper with so manifest a lye. You rush vpon me w<sup>th</sup> a sharpe battrey of wordes, as though I did not perceiue what were comely, nor could discerne what p<sup>r</sup> cause doth require. Those be yours Olorius your owne house of names, as I haue made manifest by your owne scholemaster Tullie; the same is also apparant enough by your own Epistle, which I can bouche agaynst you for a most euident witness. You say that you haue reckoned vp many monsters of Religion. I confesse it: & in how much the number of them is the greater, so much the more deadly haue you helped our pastours considering none of them can be founde in England, as your selfe same also somewhat to doubt: for this your write.

III If those monsters haue not inuaded England, I do hardly reioyce in your comm<sup>on</sup> wealthes behalfe, and confesse my selfe to be in error to thinke that your Ilad was vexed with many such furies. Do ye confesse at length wise wisardes? Wherefore then do you so expressely pronounce in those wordes which I recited out of your Epistle, That a certeine sauadge herde of all Swinish filthynes was crept into Englād? So p<sup>r</sup> first you diffame this noble Ilad to be a sincke of horrible abominations euen to the Quenes Maestie her selfe: And afterwards stand in a dumpe amazed how you may colorably pray pardon of so great a crime so maliciously concealed. Doth charitie teach you this: is this samely for a Bpshop, & an old mā? Is this the wisdom of Olorius that blameth lacke of discretion in others? But you seeme not to be satisfied, because with one worde I haue overthrowen all your cursed habling. Why sufficeth not to be denied in one worde, that is verified in one word: You haue taken vpon you to accuse most spitefully & maliciously, which accusatiō if you be not able to iustifie, you must yeld.

peld. For it sufficeth þe accused to deny: who vnlesse he be cōvin-  
 ced by good pꝛoofe ought to be acquitted. But I accuse no man  
 (say you) before a Iudge, what is it materiall who sit in iudge-  
 ment: The court of Christians doth stretch farre & wyde in the  
 whole world, & extendeth it selfe to all natiōs. Ierome Olorius  
 hath by his infamous Epistle cited England vnto this Consti-  
 toꝝ as guiltie: and doth earnestly perswade that it is defiled  
 with all maner of monstrous abominatiōs, yea in the presence  
 of þe Quēnes Maiestie. Doye not accuse, Olorius? Doye not  
 here (as much as in you lieth) deface, nay rather vtterly subuert  
 the good estimation of this noble Island: Did ye lacke no argu-  
 ments to furnish this your horrible enterpryse: or did ye beleue,  
 that your onely affirmatiue way of sufficient credite in so peril-  
 lous & pestiferous an exāple: But you deny that I do perceiue  
 how you haue displayed all things most euidently. In dede so I  
 say, if we will admit your owne cauill for a witnes of your owne  
 cause (for what should I els call it, but a mere cauill) Where  
 your Epistle who lieth, and he shall finde my saying true. I doe  
 write vnto you, that you conceaue of the doctrine of the Gos-  
 pēll, which our Pastours do profess, as a matter detestable, a-  
 hominable and dānable, & the Authours therof haynously wic-  
 ked, common barrettours, subuertours of common weales, ene-  
 mies of mankind. These speeches you will not acknowledge to  
 be yours, but myne. May in dede these pernicious and pestilent  
 wordes are your owne, the whiche though I repeated in myne  
 owne wordes, yet the whole sentence of wordes is your owne:  
 & though ye speake not the selfe same, yet ye speake that, which  
 in effect is all one, like a peruerse Sophister. I did also disclose  
 all your filthy rayling, in so much that no kynde of ignominie,  
 no crime of haynous offence, no spot of heauynesse, no sparke  
 of impietie could almost be reckoned vp, but you had therewith  
 defiled the doctrine of the Gospēll, and the professours of the  
 same. The selfe same slanderous Inuertiue is extant abroad.  
 Iudge of it who will. And yet as though you had played the  
 proper Spearman therein, and as though it sufficed not that  
 this doggish eloquence was ones thoroughly swallowed vp  
 by me with toylesome irksomnes, yet are you nothing asha-  
 med to harke the same agayne in our eares. Truly it groweth

# The first Booke.

me to be encompassed with such frivolous brailing. But because this gallant peeler doth make so proude crakes of his bray wares, let vs see them (such it must needs be so) and note diligently what metall they be made of.

Ofor. pag. 8

Oforius complaineth of subuerting Religion in England.

Nonnes.

Images of Saintes.  
Pictures of the Crosse.

Auncient ceremonies of the Roman Church.

I sayd in that Epistle of myne (quoth he) that Nonnes consecrated vnto God were defiled with incestuous mariage. I sayd that Saintes, Images, Crosse, Crucifixes, and many other godly monumentes were throwen downe from their places, & broken in peeces: I sayd that the auncient Maie-  
tie of Religion was subuerted in your Temples, and other straunge orders supplied in the place. Other thyngs I passe ouer, and reserue them for place fitt for it. You haue sayd  
By. You haue said in dede, or rather in that vnciuill cauilling Epistle, you haue spured out all those, & like hundred such like slanderous reproches. But let vs see what substance any of them bringeth. First in the hauntegarde you haue placed the  
Nonnes. and those you say haue bene defiled with incestuous marriage. We reply to the contrary, and say, þ such virgines beynge bounde apprentices to gluttony, idlenesse, & lust, entred afterwarde into lawfull and honorable Matrimonie. Next to the  
Standers & mayne battel, you place Banners, Saintes, Images, Crosse, Crucifixes, & other holy monumentes, & those you say are throwen downe and broken in peeces. We say not so: but we say, that Idols, and such tromperies were by good aduise, & for great reason taken fro the gaze of Christians eyes: because they occupied the places of great perill of Idolatry. In the re-  
ward commeth fourth old raynebeaten brysted fouldiours, which you name the old auncient maie-  
tie of Religion, and the same you say is supplanted in our Temples, and other straunge orders supplied: we on the other part do boldly pronounce, that the auncient Religion is restored by vs: and your new stinking superstitions worship abolished. And for profe hereof as well in these, as in all þ rest, which you seme to keepe in store for another tyme, we appeale to the testimonie of the most auncient primitive Church, founded and established in the most blessed age of our Saviour Iesus Christ and his Apostles: which beynge of all partes absolutely pure, and undefiled, did neuer acknowledge the durtie dyegges of your filthy single life, your  
super.



superstitious Idolatries; nor your cold naked mockeries of Sacramentes and Ceremonies. But here you require of me to euerie of them severall proofes. I haue satisfied already euery point, as much as was needefull for so blunty an aduersary: For euer if the controuersie were debated before indifferent Judges, the onely authoritie of that sacred tyme, in the which our Saviour Iesus Christ lyued vpon earth, and the next age, wherein his Disciples preached, would easily confounde and crashe in peeces all those scattered stinking maymes & powes of your Religion. Last of all if alleadyng nothing for my selfe, I should onely deny your popsoned accusation: This onely might suffice for all reasonable men, vlesse you make better demonstration of your assertion by more probable argumentes. And therfore sithence you can not procure me as guilty to confesse (as you say) you must suborne other witnesses accordyng to your promise.

In the meane space you recite certeine wordes of myne, which are these. You exclaim as much as you may heapyng a masse of foule wordes together, which you sceme to haue hoorded vp for the same purpose to deface that your painted Religion, and cutte some throates, whom no man doth know but you alone. In this speach of myne you play the tall man: at these wordes you hurle out your cancred stomacke, obbaying me with dronkenes forsooth, and hereunto you haue prettily stolen the wordes of Cicero against Anthonius, that with you Maisters toles ye might wounde me the deeper with a false crime. But I pray you Say, where is this haynous offence: where is this blockish error neuer heard of before: whether with this milde & sober father I charge me, wishing in me sobriety some litle while. As though I were alwayes drunken: bearyng me in hand, as though I were furiously mad, that would commit such monsters to writyng: forsooth (if it please your Prelacie) it will so be found in these two. First, that your selfe had made ougly your new glased Religion with all manner of filthy sayes. The other, that I odned thereunto, is, that some persons thosers were cutte, who no man know but your selfe. Now say you Say: are not both these true: I will alledge examples to discouer the matter clearly, you challenge vs

The words of M. Had-  
don cited  
by Olorius.

Cicer. in  
Anthon.  
Phil. 2.

Olorius in  
his Buge  
booke  
saith  
that  
the  
same  
wordes  
were  
said

Ofor. pag. 9

further that we mainteyne a kynde of fayth, whereby euery man setting aside all sorrow of mynde, not regarding good workes, and drowning all endeavour of charitie, promitteth to him selfe hope of euerlastyng saluation. In what manner of person with vs both acknowledge this glauering fayth, no man doth defend it: nay rather all men doe abhorre it and spitt it. This therfore is your own fayth, hammered out of your own forge: This is your owne lye: This is your owne cawill: the which sithence your selfe doe pursue with such opprobrious infamie (as you doe) your selfe do disfigure your owne whelpe, you dishoneste your owne creature. In the Treatise of Freewill, you bring into your stage a certeine kynde of persons decked and apparelled with your owne wordes.

Ofor. pag. 9. b.

What els (say you) is meant hereby? they keepe mans reason in bondage, they bereue him of his freedome of aduisement: mans will they entangle fast snarled in perpetuall chaynes, and the whole man they doe vnclothe of iudgement and sense: and so turne him ouer, spoyled of all free choyse, that there remaineth no more difference betwixt him and a stone: for all manner of chynge, which men doe imagine in their braynes, endeavour and practise in their actions, whether they be good or bad, these men do ascribe to God the Authour therof, and doe linke them together with a certeine farall and vnaduoydable necessitie enduring for ever. By this tedious talke of yours, you haue forged vnto vs certeine new Tyranter very fearefull in deede, of whom we neuer haue heard any mention before this tyme, and which are meere straungers vnto vs: Broyle them you on the gredderne therfore, and burne them with all your sagots and firebrandes of eloquence: for here you doe scourge none but Hobgoblins and Buggebeares, with whom we were neuer acquainted. And therefore we suppose that these be your owne painted Poppettes, deuises of your owne dreames, vpon the whiche when you rushe with your vndigressing eloquence, what els do you, then murder shadowes of your own forging: whom no man knoweth besides your selfe. Do the same offence and shame wherewith you do accuse others, nill habes rebon vpon your owne head when you can not finde them, whom you haue

Oforus maketh Buggebeares and fighteth with shadowes.

haue accused. Take a familiar example. You call me dron-  
kard, whom all mē els (I beleue) do know to be sober enough,  
except you that are scarce well aduised. This drunkennes ther-  
fore, if any be, is your owne, your owne lye, and your owne re-  
proch. You exclaime that I am madde: whiche, for that you  
do so manifestly lye, wilbe adiudged your owne errour, your  
owne rage, & your owne ignorance. You perceauē now at the  
length, except you be more then franticke, how truly I wrate,  
that your selfe had misshaped your owne Religion, & had mur-  
thered those persons whom no man knew besides your selfe. I  
wake therfore hereafter, if you be wise, and deliuer your gorge  
from this surfet of rancour, and malice, wherewith you are en-  
glutted: and charge me no more with drunkennes & madness,  
that am in all respects your equal, your Pyter onely excepted.

You affirme that you haue wounded Luther and his  
Champions onely. But herein you haue dubbed a double lye:  
For wbe you charge Luther with monstrous opinions, where  
with that godly man was neuer acquainted, you doe nothing  
disfaime Luther, but batter downe your owne credite, by cop-  
ying a certeine newfangled Diuinitie, begynnyng now, and e-  
rected first by your owne cauillations. Luther did neuer allow  
this your owne counterfaite sayth (I say counterfaite sayth,)   
marke what I speake, nor euer affirmed it: nor did at any tyme  
argue so fondly and absurdly of freewill, as you report of him,  
how soeuer you barke at him in your wrytynge. It is no hard  
matter to espy, and to barke at some one sentence of his, vte-  
red perhaps in heate of disputation, which may haply disagree  
with the rest of the proceſſe. But read Luther ouer, and marke  
his whole doctrine, & this will remayne certeine and vndoub-  
ted at the length, & Luther hath in the Church of God, through  
Gods singular prouidence, planted inestimable treasure of  
Christian discipline: And that Ierome Osorius is a most per-  
uerſe ouerthwarthe brawler, who besides a comendable facilitie  
in the Latin tolg, can profite the comon mealeth nothing at all.

Thus much briefly once for all do I conceaue of Mr. Luther:  
whom I did neuer undertake to defend, he hath ocher notable  
Advocates, exquisite mē in all kynne of learning, who can with  
no labour shenge him from your canced toung. I stand in des-

Ofor.pag.  
9.b.  
Luther  
falsely ac-  
cused.

Luther to  
be take  
whole, and  
not by  
pecces.



## The first Booke,

fence of my countrey, and will persist therein so long as breath  
 is in my body: and although you assault me and rush upon the same  
 with most poysoned darts and venomous battes, yet I trust  
 some part thereof will recople backe vpon your owne breast, and  
 sticke so fast in the very entrailes of your carcasse, that you shal  
 neuer bee able to rubbe out the fretting fistula of your shame-  
 rous Inuectiue agaynst England: And in this your second  
 fault you were more then poyeblind, that, though you would  
 seme to poste ouer your whole malice agaynst Luther and his  
 associates, you do notwithstanding endite and accuse England  
 by expresse wordes, rayle on our Bishops with most filchy and  
 false accusations outragiously, condemne our subiectes inge-  
 nerall of stiffnecked crookednes most iniuriously: Our Tem-  
 ples, our ceremonies, our lawes, and our whole Religion with  
 shamelesse tounge and most insolent Inuectiue you doe deride  
 most scoynefully, cōdemne most arrogantly, and slander most  
 impudently. These your furious assaults I will for my flein-  
 per abilitie withstand in the behalfe of my Native countrey. I  
 will encounter your outrageous force as much as I may. Where-  
 in I will not speake so confusedly as not to bee perceaued, as  
 you thinke that I do: But I will so expresse all & euery scabbe  
 of your wickednes and ignorance in such colours, that all men  
 shall perceiue what manner of man Olorius is, if they will not  
 be willfully blind: At length you come downe by litle and litle,  
 to that flagitious crime of poysonyng: wherewith when I saw  
 you charge our friends, of a very insolencie to quarrell without  
 any proofe at all, I returned the same into your owne bosome,  
 with approued circumstances of tyme and persons. But here-  
 unto our new vpstart Pythagoras maketh none answer, but  
 that my examples are counterfaiete and reiecter of approued  
 writers. Of whom I pray you: where? & how? what dooth it  
 to enquire further: my Lord Bishop doth affirme it, & we must  
 needs beleue it. Herein yet your companion of Angrence is  
 somewhat more tractable, who, rather then he will leaue mat-  
 ter vncōfessed, will see two Hounkes by the eares, and confute  
 the one with the testimonie of the other. O gay paye of Bi-  
 shops, which are so intangled in two examples onely, that the  
 one is enforced utterly to disclaime the other to take such wit-  
 nesses

nesses, whom no wise man will admit. But Olorio forsooth hath gotten another covert to play his paye in, where he sheweth him self alwayes when he is narrowly chased. I force not (sayth hee) what rules of lyfe our Monkes observed, for such haynous offences as are committed in common weales by men not altogether endowed with heavenly wisdoms should have bene cured or rather abandoned by the sinceritie of your most holy discipline, & by the wholesome medicine of this Gospell and by that excellent remedy, which your Doctours have delivered vnto the world. A notable Diuine, in this speech made for a diuine and a Bishop: is it lawfull for you to be murderers, murtherers & bloodsuckers unpunished? Is there not one baptisme onely: one profession: one onely Lord father of all: one onely redeemer Iesus Christ: what prerogatiue then can your sect challenge more vnto your wickednes, then ours: We allow no amendment of maners, but such as by authoritie of the Gospell & sacred Scriptures do approue none other integritie of life, but that whiche the Gospell doth exact: if you be exempt from this discipline, the world goeth well on your side: lbg may you enioy that your freedom a Gods name. But if there be but one profession, one name, one hope of peace: why do you so diminish this vnitie: or rather rend it in pieces: as though it were nothing materiall in what sort you behaue your selues, by cause we haue an especiall profession, and regard of innocencie and brightness of life: If this were so, as you do most absurdly confesse, what could this auayle to your Monkes: how could they be cured of their festred vices: lying abode an hundred yeares old, by these our newly vpstarte heales: as you rearme them: You say here how you rubbe your selfe on the gall to where soeuer ye touch: so hard it is to finde a stinging hoale for such frameshaped canils. And yet being altogether unlucky in handling your matters, you haue after titles of wordes, that is at the least, ye may saie, by your graces. I affirmed that you dwelt nearer the womenister of popson then I: You demaunde what I meane by that? whether I note your person, your countrey, or any other nation: Allheremans I demaunde againe, whether the wordes be not Latin wordes,

Olor. pag.

10.

Two looke  
-on vnde  
-to Oni for  
-e Rind avn  
-norigl

## The first Booke.

The caul-  
ling of O-  
sorius vpon  
wordes and  
syllables.

*Perpeſſa.*  
*Perſparſa.*

*Pſal. 119.*

Two ſoule  
abuses no-  
ted in Oſo-  
rius his Re-  
ligion.

and playne enough: But they note nothing of certeinthe (ſay you.) This is your owne fault, who vſe to chop of the head of the ſentence, and ſlyly huddle the reſt. And I otherwiſe ac- cuſing no man willingly, am aſhamed to depaue any whole *Ratiō*. Wherefore though you haue endited Englaſh by name it ſhalbe lawfull for me to vſe more modeſtie: for more arrogācie and impudencie I can not. You ſmarth at an other vocable, which is *Perpeſſa*, Printed for *Perſparſa*. But yet at the laſt you releaſe me of this quarrell, & coſeſſo that it might be ſouer- light of the Printer as though you or any other hauing any ſmarth of learning, could doubt that I had written, the ſeuer of warren to be ſcattered abroad. But you are an immoderate brabbler, that can ſcarſely admitte that which your ſelfe do ſe muſt of neceſſitie ſeeme to be true.

Here you play hickſcoynner concernyng the reformation of our maners after the rules of the Goſpell: Where you ſpor- tyngly promiſe, that you will ſayle ouer vnto vs, to learne this notable diſcipline of life. Come not at vs I pray you, ex- cept you throw away your hypocritical viſour, and cal to your memory the ſaying of the Propheticall kyng. Thy worde O Lord is a lanterne to me ſeete: which ſentence lyeth drowned amongſt you in ſo deepe a dongeon of baſe ceremonies and mens traditions, that like night owles you are ſtarke blynd in the middaye and are not able to endure the bright beames of the cleare ſhynnyng Goſpell. Now to the end I might more ſenſi- bly diſcloſe the ouglineſſe of your ſondeſuperſtitious, I noted two ſpeciall botches of your lothſome cuſtomes. Whereof one conſiſteth in that vnſcripturall licentious Bulles of Pardons: The other entreateth of prayers ouerunne, and mumbled vp with- out ſelſyng, ſence or vnderſtandynge. Theſe two ſoyloynne mat- ters you ouerſkyp in the playne field ſuccourles, without touch of breath: wherein ſurely you deale very diſcreetly, for your Scholemaſter Cicero him ſelfe, if he were now aliue, could not perſwade this blacke to be white, the matter being ſo ad- ſurde. And yet you haue here ſuffaithfully provided for your ho- neſtie, that ſo playnly deny, that men were not accuſtomed to aſſigne the aſſaſſe of their ſaluation to thoſe two plaſters a- bove mentioned. For as touchyng thoſe loaden Bulles, what



prerogative they obtained, how wyde, and how farre they stretch, with how cruell bondage they had cramped mens consciences, not onely the auncient age and receaued custome of many yeares most truly retoyeth, but the rotten carcasses also buried in graue will beare sufficient witness against you. Amongest a great number of whom, were foue caskettes full of pardons safely folded, and lapt together in the bottome of their graues: Which I suppose would neuer haue chaunced, vntlesse vnumerable superstitious assurance had bene attributed to this petyng leade pilse. Now if the liuely authoritie of the holy scriptures haue so vetterly quashed & blurred out this bald ceremonie, & at length you confesse now, & all confidence of saluation ought to bee ascribed to the onely bountie and mercy of Iesu Christ, (as your selfe procest in the selfe same wordes) Merely I do hartely reioyce in the behalfe of Spayne. But as I haue no quarell with that famous Natio at all: so haue I very great agaynst you: whose communicatis is so wonderfully variable, that a man may scarce trust you in this matter. For if it be true, that our righteousnesse doth partly depend vpon good workes: agayn if it be meritorious to pray to the virgine Marie, which both you do verifie, and likewise earnestly anow that she hath bene oftentimes founde mercifull to your petitions: of these then procedeth a good consequente, that all the hope of our iustification ought not to be ascribed to Christ onely.

But these thyngs shalbe better considered hereafter in place fit for them: in the meane tyme call to your remembraunce what a thyng it is to speake honorably, and largely of the incomprehensible mercy of God, when as otherwise you make but a very slender accompt therof. As to that you saie not to be resolved, whether any Christian were euer so bullardly blind, as to beleue any ocher cleansing of sinne besides that, which consisteth in the onely free mercy of Iesu Christ: surely (good Syr) you can not bee ignorant of this, vntlesse you doubt whether your soules bee liue, whether you take breath, or whether you walke a man amongst men. For that pure and vndefiled fountaine of auncient Religion was long tithence dried vp, when as a certeine deformed counterfalte of outward holynesse was prydefully crept into the Church, & had so garnished it selfe, with

Trust in Popish pardons  
vayne and  
wicked.

O forius a  
gaynst hym  
selfe.

as in the  
of the  
of the  
of the

# The first Booke.

such a p[re]aching cloake of ~~schol~~commentaries and scattered  
 dreggs of foolish superstition, that a same inestimable treasure  
 of Christes bloodshedding was almost altogether overwhel-  
 med. This is true Olorius. Pea, to true. I would it had neuer  
 bene true, pea rather I would to many remnaunts of this stin-  
 king carion were not now in vs: I would those rotten & bleare  
 eyed Traditions had not ouer many Advocates, men of great  
 renowne. Lastly I would that our Ierome Olorius were not  
 the hery ryngleader amongst them. Truly if Olorius were  
 not as he is, he would not be so bitterly clamorous agaynst me,  
 in that I doe so earnestly abhorre that lumpy leaden Idoll:  
 which hath bene most wickedly esteemed for the onely ground-  
 worke and foundation of all other trecheries. For after this  
 gaynefull market of redemp[ti]ng of soules was proclaimed as  
 broad by the trumpet of the Pardoner, and the price of saluati-  
 on halued euery where at a few pence, there ensued such outragi-  
 ous licentiousnesse of lyfe by the meanes of this spready forge-  
 uenes of sinne, that we seemed to haue no neede of Christ sitting  
 aboue at the right hand of his Father, haung here in earth his  
 Vicar generall with vs, who for a small trifle could absolue vs  
 payly. But here Olorius blamech me further as well for the  
 thyng, as for the name, because I do so oft, and so maliciously  
 (as he sayth) make mention of lead. Wherein the famous De-  
 ratour bewrayeth him selfe to be not onely vnkilfull but also a  
 blisith leaden scholer. For if we call to remembraunce the vsage  
 of the forepassed auncients, no ordinaunces, no contractes, no  
 obligations, no Testaments, no Commissions shalbe founde to  
 haue any force, power or authoritie, vntill the same were sea-  
 led with waxe, signed with writing, or ratified with some en-  
 grauen markes: herein if no man can be ignorant beyng ne-  
 uer so meanelly lettered, or any tyme acquainted with the com-  
 mon affaires of the world, with what face doe you so storne at  
 me, for that I call lead by the name of a publique Instrument  
 (I vse here knowne wordes) sealed with lead: doe ye not know  
 the figure Synecdoche? or haue you not heard of Metonymia? if  
 happely you remember not thele trifles, you may learne of litle  
 children by whom these viles are daily practised. But if you  
 do know them, as of necessitie you must, why do ye dissemble

of the first  
 of the first  
 of the first

of the first  
 of the first

Olorius ca-  
 uilleth a-  
 bout the  
 word, of  
 lead.

Synec-  
 doche.  
 Metony-  
 mia.

And hereof you say some men take great glā, who doe loathe  
my trade of liuyng, as well as yours. But at the last, you de-  
part from this lead, and for your better credice vouch your Ro-  
mish monarche the first founde therof: for pꝛoofe of whose au-  
thoritie you thinke it not needefull to spend much winde, for  
that your copemate of Angrence hath most learnedly establi-  
shed the same already. Truly this saying maketh me to smile  
at the old merry Proverbe, one Ass claweth an other by the el-  
bow. In dede your companion hath herein played the tall man  
before you as well as hee might: and therefore you play the  
good fellow with him agayne, lending him a lye for a tyme, and  
helping to uphold his credite already crused in paces. But as  
I sayd at the first, you lose your labour, the worke is not reco-  
uerable. For that infamous Apologie of Angrence, hath geuen  
his estimation so deadly a wounde, that Esculapius him selfe  
can not cure this poysoned fistula, if he were now aliue. Ther-  
fore let vs passe ouer that selfe wretched butterflye, and stoppe  
your nose from the ayre of that carion, the remembraunce of  
whom is either vtterly extinct, or blemished for euer with euer-  
lasting ignominie. We will harken to you agayne the most ar-  
rogant flauderour, not of priuate persons and Diuines one-  
ly, but of Princes and common weales also.

The Bishop  
of Angrece.

First let this be granted (you say) that there is but one  
Church not many Churches. Nay rather you graunt the same  
fondly & falsly. For generally there is but one onely Church of  
Christ: but out of the same one, many particular Churches are  
deriued as pꝛouinces. Hereof the seuerall Churches to whom  
S. Paule entituled his Epistles are sufficient witnesses. The  
Churches also whiche S. Iohn doth recite in his Reuelation  
doe witnesse the same. After that you take this for a maxime.  
That it is not enough for a Prince to establishe whole some  
lawes, vnlesse he ordeine Magistrates and Gouvernours o-  
uer them. This is true surely: but this hangeth nothyng toge-  
ther with your former Maxime: neither can I perceiue to what  
end it is spoken. Of your third proposition you take hand-  
fast vpon my wordes, wherein I consented with you, tou-  
chyng a Monarchie. Truly I did confesse, and will not yet  
deny, that you did dispute of a Monarchie very apely. What  
then?

One  
Church.

Apoc. i.

One Mo-  
narchie.



## The first Booke.

*Linus 3.  
Decad.*

*Polyrates.  
Phalerens.  
Dionysius.*

*Apoc. 21.  
22.*

then : doe ye conclude hereof that I doe despise or kinde fault  
with other common weales : doth that person dispraise poli-  
tique gouernement, which prayseth a Monarchie : doth he con-  
demne the estate of Venice, that prayseth the gouernement of  
Florence : he that commendeth Witttemberghe, doth he there-  
fore reprehende Auguste, or Argentine : As though that aun-  
cient Rome, when it was gouerned by Consuls & Senatours,  
was not the Emperesse of the whole worlde : or as though that  
politique Regiment of Athens was not a most flourishing Regi-  
ment : And as though in this our age many famous Prouinces  
are not well ordered, with most sweete lawes and ordinaunces,  
which were neuer subiect to one ruler alone : Let this therefore  
be the cause that enduced me to esteeme of a kyngly prehe-  
minence : either bycause I had learned so, or bycause I was enu-  
red thereunto, or bycause I loue of my countrey did so persua-  
de me. Shall your determination be inuolable therefore in this  
sort uttered : For many persons do rend in peeces a commo  
wealth, but one ma doth vnite fast Citizens harts together,  
with great authoritie. If you set downe this as an infallible  
truth, you do erre monstrously : for the contrary hath bene very  
often experimented, & sundry notable Regiōs, which haue bene  
miserably ouerthrowen through the barbarous crueltie of Ty-  
rauntes, and many common weales beyng at the very brink of  
ouerwhelmyng, haue bene comfortably recouered, and preser-  
ued by the wisdom of many.

Out of these pretie reasons partly false, partly vncertaine  
and chaungeable, you multiply your cōclusion neither true, nor  
probable. That is to say, That Christ determining to esta-  
blish his heavenly common weale vpon earth, did first or-  
deine lawes, then assigne his Magistrates the Apostles. Last-  
ly, that this bonde of mutuall societic might not be bro-  
ken, and so the couenable agreement of this Citie distur-  
bed, he did erect a Monarchie, and therein inuested Peter  
with the highest soueraigntie. First of all, what heavenly  
commo wealth do you dreame of vpon earth, when as that hea-  
uently Ierusalem is aboue : wherein dwelleth God him selfe,  
and our Lord and Sauour Iesu Christ : & whereas the earth  
can haue none other Citie then earthly : Neither did Iesu  
Christ

Christ take vnto him mans nature to the end hee would cōp-  
new lawes but to accomplishe the old: that the glād tydynges  
might be preached: That prisoners might bee loosed: that the  
sicke might be healed: lastly that by offering vp his most preci-  
ous body on the Crosse, our sinnes might be cōfessed. As for any  
superioritie in gouernement the Apostles receaued none, nor  
any other auctoritie was committed vnto them, but that they  
should wander through the whole world empty of all worldly  
furniture caryng nothing w them, and should sow in all places  
abroad the comfortable doctrine of the Gospell. Nay rather  
when arose betwixt them a question, who should be greatest a-  
mongest them: our Lord and Saviour Christ did so utterly  
suppresse that ambitious contention, that he briefly denounced,  
that he which was lest, should be greatest amongst them. A-  
gayne when James & John had besought of our Lord and Sa-  
uour, that the one of them might sit on his right hand the o-  
ther on his left hand, when he were ascended into heauen vnto  
the throne of Maiestie, he reproveth them both so sharply bla-  
myng their ignorance, that he told them, *They knew not what*  
*they asked:* and immediatly calling the rest of the twelue toge-  
ther, he so tempered vnto them lowlynes, humilitie and obedi-  
ence by manifest Arguments, that they might easely perceiue  
how they were forbidden all maner of superioritie. With these  
thyngs therfore are true, I wōder what came into your mynde  
to dreame of so by a Sumner, that a Monarchie was erected  
amongst the Apostles: and that vnto Peter was geuen the pre-  
heminance thereof. Was Peter so appointed the chief ouer the  
rest of the Apostles, when as Christ him selfe doth so embrace  
them and fearefully terrifie them from all maner of Suprema-  
cie: was Peter so worthy to be a Monarche, when as Christ  
him selfe did hyde him out of the way because they would haue  
made him a kyng: must we be so subiect to Peter, and his Suc-  
cessours as vnto Princes: when our Saviour Iesu Christ  
came downe from heauen for this entent & purpose, to become  
a seruānt vnto others, requirynge of his Apostles the selfe same  
duetie of abāclement.  
But there is nothyng (you say) more cleare, then these  
wordes, *Thou art Peter: and vpon this Rocke I will builde my*  
*Church:*

Luce. 4. ex  
Esaia.  
Ad Heb. 10  
Timoth. 1.

Luce. 9.  
Mar. 6.

Math. 9.

116A

116B

116C

116D

# The first Booke.

Touching  
supremacie  
of Peter &  
his succel-  
sours,

Mar. 9.  
Iohan. 6.

Act. 11.

Aug. Retra.  
Gap. 11.

Chrifost. in  
Hom. Pen-  
thec. To. 3.

Church: And what soever thou byndest upon earth, shall be bound  
also in heauen. And I haue prayed for thee, that thy faith may not  
faile. And thou at the last being conuerted confirm thy brethren.  
And many other like. Whereby you will constrain vs to beleue.  
That Peter was preferred before y<sup>e</sup> rest of the Apostles. I will  
treate therfore of euery of these seuerally. That it may be eu-  
dently knowen; what a deepe insight this Reuerend Prelate  
hath in Diuinitie. For if he haue made here a strong and solide  
foundation, his passage wilbe the easier to the rest of his Affir-  
mations. But if his groundworke be planted vpon Sande, the  
rest of his building will quickly shiuer in peces, and come to  
ruine. First of all therefore. Note this to bee commonly vsed  
throughout the whole Scripture: That when our Lord and  
Saviour Iesu Christ would demaunde any question of all his  
Apostles, Peter would make answer in the name of the whole  
generally, and not in his owne name particularely. So to that  
question: But whom do you say I am? Peter maketh answer for  
them all. Thou art Christ the sonne of the liuyng God. Agayne,  
when the Lord demaunded, Whether they his Disciples would  
depart away from him with the rest of the Iewes? Peter not one-  
ly for him selfe, but for his whole company, denyed, saying;  
Lord whether shall we goe. Thou hast the wordes of eternall lyfe.  
The like hereof is in Peters Sermon, when he exhorted the  
Iewes to repose their whole affiaunce of saluation in Iesu  
Christ, whom they Crucified, and was risen agayne fro death  
to life. For in the same place it is sayd, that Peter alone did not  
preach to the Iewes, but with the other eleuen. The wordes  
were pronounced by Peters mouth onely, but the mynde, sen-  
tence, & entet was agreed vpon by all y<sup>e</sup> Apostles. Now therfore;  
if thole Scriptures do admitte these phrases of speach, as ap-  
peareth playnly by the wordes of the holy Ghost. Then this is  
a necessary consequent, That our Lord Iesu Christ did in lyke  
maner apply his wanted communication vsed with the Apo-  
stles, to Peters comon answers. In the like phrase of speach  
were those wordes: Thou art Peter, and vpon this Rocks will I  
build my Church. For as Peter in the behalfe of all his fellowes  
affirmed, that hee was Christ the sonne of the liuyng God, so  
Christ likewise though he named Peter anely, yet acknowled-  
geth



geth the vniuersall consent and confession of all the rest, and in the same doth promise to establish his Church: which interpretation if you will not allow without witnesses, behold (Olorius) I haue alledged auncient Fathers, mainteinyng myne allegation agaynst you, and haue noted their places, not obseruyng your disorder herein, whiche vse to packe together a Rable of names of Fathers omitting the matter: as though to the resolution of doubtfull matters, needed nothyng but names.

Next hereunto you place in order the promise of Christ in these wordes. *What soeuer thou shalt bynde vpon earth, shall also be bounde in heauen: what thou shalt loose vpon earth, shall also be loosed in heauen.* What then ought this promise to be restrained to Peter onely: or was this promise equally communicated to the other Apostles: whose speech is this then? *Receane ye the holy Ghost, whose soeuer sinnes ye do forgoe, shall be forgiven them, and whose sinnes soeuer you doe reteine, the same are reteined.* Is not this the gift of Christ: is not this Christs promise made vnto his twelue Disciples: standyng in the midst of them, and preachyng vnto them all, endyng them all with his heauently blessing, somewhat afore his Ascension: Is not this sentence manifest enough: the witnesse approued: the authoritie not comptrollable: vnlesse peraduenture you will contend like a child, and stand vpon the nyctenes of these syllables *byndyng and loosyng*, wherof you made mention before. And yet if ye will obstinately persiste herein, you shall be vrged with syllables, and titles of like wordes. *Verely verely I say vnto you, what soeuer you shall bynde on the earth, the same shall be bounde in heauen also: and what soeuer you loose vpon the earth shall be loosed also in heauen.* Here you this: do you also perceauie it: and are ye not ashamed: will you attribute that vnto Peter particularly, yea and in earnest: will you vrgue and defende stoutly the very same sentence wherein Mathew & Iohn by manifest prooue do couince you: who expressly do protest that the very same power of *byndyng and loosyng*, was geuen by our Sauour Christ to y other Apostles in generall: what will you not dare to do in the darcke (good Syr) that practize to defraude vs of the cleare shynyng sunne, how will you peruert and wrest the fathers, that will so craftely iuggle with the expresse wordes of the Scriptures: truly you must either bewray your pestilent lieger or mayne

Hillar. de  
Trini. lib 6.  
Cipr. Epist.  
3.  
Orig. in  
Math. Cap.  
16.  
Gregor. 1.  
Distinct. 10.  
Considera-  
dum.

significat  
-oq. ad  
-nitiu. ad  
-uoc. talis  
ut dicitur in  
-o. vnt  
-nitiu. p. om  
-nitiu. ad  
-nitiu. ad  
Math. 18.

Orig. in  
Math. Cap.  
16.

gave care to the holy Ghost, speaking unto vs by the mouth of the sacred Scriptures, yet all this Monarchie of Peter which you do so exquisitely aduance about the Pope, and the seven Statres, shalbe founde to haue bene vsurped by the inordinate ambition of Bpshps of Rome, and not by any authoritie grounded vpon the doctrine of the auncient Apostolicke Church.

Augustin.  
de Agone  
Christi.

I will begyn with our Lord and Saviour Iesu Christ, who hauyng spoken these wordes *Thou art Peter &c.* immediately after calleth Peter Sathan, and commaunded him to departe from him: by cause hee knew not the thynges that apperteined vnto God. How did Christ then (*I beseech you*) erect the supremacie of his Church in the person of Peter, whom immediately, & almost with one breath, he rebuked bytterly, by that most execrable name of Sathan: and that not without cause: for hee dissuaded him from goyng to Jerusalem. Moreover if Christ made intercession to the Father for Peter onely, that his saych should not faynt: how came it to passe, that within a few dayes after, Peter onely with open mouth denyed, & forswore Christ his Lord and Patiter? But I doe much miscontentedly make mention of the fall of so notable an Apostle, who I do acknowledge the most excellent amongst the famous Apostles. Onely this I would to be knowen, that he was ordeined to no seuerall supremacie in the Church of Christ, by any authoritie of the Scriptures. We haue heard Christ: let vs come now a litle lower to his Apostles, and namely vnto Paule, who laboured in the Church of God (as hee reporteth of him selfe) more then they all: he therefore doth playnly and constantly affirme, that he had receaued as great authoritie from Christ, to be an Apostle ouer the Gentiles, as Peter had ouer the Iewes: and addeth further, that he had conference with James, Cephas, and Iohn, whom he nameth Pillers of the Church, as the chief of all the rest. Yet in the meane whiles hee acknowledgeth no singular prerogative of preheminance in Peter. May rather he vse the great libertie of speech agaynst Peter him selfe without all respect of Principallitie, or mention of dignitie. But why saie we other testimonies: Peter is a good witness concerning him selfe. *I beseech the Elders, whiche are amongst you (saych hee) that am also an Elder, and a witness of the Passion of*

Math. 16.

Gal. 2.

Petri Epist.  
1. Cap. vlt.

D.i.

Christ,



## The first Booke.

Christ, and partaker of the same glorie, which shalbe revealed. Behold here the dignitie, behold the Supremacy, and Monarchie of this reverend father. He is an Elder amongst Elders: A witnesse amongst other witnesses of the Passion of Christ: partaker with the rest of the same glory to be revealed. Here is a Triple Crowne truly, yea a most precious Crowne, not made of gold, nor beset with precious stones. A most honorable Ambassadors of the heavenly glory to be revealed, not of any Temporall or earthly dominion. Lastly a most Reverend Father not in any singular Lordlynes, but by especiall ordinary power of his fellow brethren. Who so will thoroughly sift the doctrine, the ordinaunces, the lyfe, and conversation of the Apostles, shall finde a most perfect patterne of unchaungeable consent, but shall not smell any taste, no nor one sparke so much of this Lordly Monarchie, wherof this ghostly Prelate doth so subletly, and largely dispute. Unless perhaps he will drine vs to frivolous gesses, as to picke vp children kyckshes together. As that Peter went before: That hee spake oftentymes first: that hee looked into Christes Sepulchre before John. But if we shall hunte after such guattes. The honour geue to James is of more substance. Namely when in their publicke assembly, the rest of the Apostles did subscribe to the ordinaunce that he made: And that other also: to wit when Peter was desirous to know who should betray our Lord & Saviour Iesu Christ to the Jewes, him selfe did not enquire thereof, but beckened to John, whiche did leane vpon the breast of our Lord, that hee might demaunde the question.

But howsoever these thynges are construed. The tallyng of the Apostles was equall: one maner of function amongst them all, the authoritie indifferent: one selfe same holy Ghost poured vpon eche of them at one tyme, the promises generall, & the reward proportionall. The which though I doe knit vp briefly, making hast foreward: yet if any man will behold euery seuerall parcell, and withall enter into a deepe consideration of the most pure, and undefiled Church of Christ, and his Apostles, as he shall perceave an enterchaungeable communion in that stricke societie of Apostleship, so shall he soundly iudge of that Monarchie and Superiortie in possession, in giftes, and other

A&. Cap. 1.  
2.5.

A&. Cap.  
15.

other functions, and all other priuiledges of dignitie especial-  
ly: That they were utterly renounced of Peter, and of all that  
sacred Brotherhood. These former positions therefore being  
now thus well fenced, your cutted Apishe Sophisme is cut of  
by the rumpe, wherewith you conclude so ridiculously: If it be  
euidēt (say you) ye a more apparaūt then the sunne in mid-  
day, that Peter was aboue all the other Apostles in superio-  
ritie of degree, then is it most manifest, that the same ho-  
nour and preheminence in dignitie is due to all them that  
succede him in place. A leaddagger Argumēt, in which what  
shall I blame first: If Peter (you say) were a Prince. It is all  
one forsooth, as if this our holy father had wynges, perhaps he  
would flye like a Willogoose. But admit that Peter were pla-  
ced in *Pontificalibus*, as you would haue it, though it be quite  
contrary, as I haue already proued. But we will graunt it un-  
to you for a tyme. What will you gayne hereby: That the  
same dignitie is due to the Successours: wherfore I pray you:  
The priuiledge of the person is not extended beyond the per-  
son: And therefore if the Maiestie of Peter were peculiar to  
Peter, euen so it ended in him selfe. But if you had no leysure  
to learne the Ciuill Law, can not common reason teache you,  
that whatsoeuer priuiledge is geuen to one person alone, may  
not bee translated to his successours, vlesse it bee limited by  
name: But if these two crookes deceaue you, come of, and  
learne of our Sauour Iesu Christ him selfe, what kinde of su-  
periority that was, wherof Christ made mentiō to Peter. *Bles-  
sed art thou Symon Bariona, for fleshe and bloud haue not reuealed  
this vnto thee: but my father which is in heauen. Thou art Peter  
&c.* Which wordes doe playnly conuince, that flesh and bloud  
were not partakers of this promise, nor by any especiall choise  
was made of the person of Peter, but of his fayth and confes-  
sion onely: For God doth not accept the person of any man. In  
like maner neither flesh nor bloud may challenge any succession  
in this promise, whether it be Iuly, Boniface, or any other:  
But the fayth and confession of Peter is the true succession of  
Peter. For if his succession were due vnto personages, then  
should this dignitie be oftentimes committed to Sorcerors,  
and heretiques, but this is altogether repugnaunt to the sa-

The priui-  
ledge of the  
person rea-  
cheth no  
further the  
the partie  
him selfe,  
vlesse it be  
limited by  
name.

Math. 16.

Galat. 2.

## The first Booke.

ered institution of our Saviour Christ, to builde his Church  
vpon so stinkynge a puddle.

Therfore cast away this your patched conclusion, lame, and  
haltpng of euery legge. For without all question Peter obtai-  
ned no such interest in Principallitie: or if he did, it was but in  
his confession of sayth onely: And therfore can no man claime  
any other succession, as lineally from him, vnlesse perhaps you  
may commaunde God to loue an Italian Prelate, because he is  
borne in Italic, better then an English or Spanish Bysshop: or  
that ye will locke fast the holy Ghost to the Citie of Rome. But

Iohan. 3.

*the Spirite will blow where him listeth, and the tyme cometh and  
is euen now already come, that neither in this Mount, nor in Ieru-*

Iohan. 4.

*salem, nor in any appointed place God shall be worshipped. God is  
a spirite, and his true worshippers, shall worship him in spirite and  
truth. But will ye come nearer home: harken to your own Do-*

Iero. and  
Eulagr.

*ctour Ierome, whose iudgement I haue here noted, worthy  
surely to be engrauen in letters of gold. If authoritie bee en-*

*quired for, the world is greater then a Citie whersoever a By-*

*shop be, either at Rome, or at Eugubium, or at Rhegium, or at*

*Constantinople, or at Alexandria, all be together equall of*

*like merite and of like Priesthoode. The power of riches or ba-*

*senes of pouertie maketh not a Bysshop higher or lower. They*

*all are the successours of the Apostles, whersoever they sit,*

*and of what estate so euer they be ge. To the same effect wri-*

Cypri. ad  
Simplic.

*teeth Cyprian, in these wordes. The same thyng verely were*

*the Apostles that Peter was, endued with like partakynge of*

*honour and power: But the begynnynge, first entered by vnitie,*

*to the entent that the vnitie of the Church might be shewed to*

*be one. Is it euen so Cyprian: is this thy verditte: that all the A-*

Oforius  
pag. 17.

*postles were endued with like partakynge of honour and pow-*

*er: But you my Lord affirme cleane contrary. That Peter was*

*appointed chief of all the Apostles, and that this is more*

*manifest then the Sunne in midday, and that hereunto a-*

*gree the Scriptures, auncient fathers, and that generall co-*

*sent of antiquitie. Truly you speake many wordes, but no mā*

*bestowes your fraternitie will beleue you, not of any pleasure of*

*gaynelaying: but because you alledge nothyng that may en-*

*duce to yeld.*

And



And because you saue somewhat tymorous of the successe of  
 your Diuinitie, in this deepe & principall cause of Monarchie,  
 you catch holdfast of a Sophistical target. That in the church  
 whiche is but one, ought to be one chief Ruler vpon whom  
 all men may depende, by whose authoritie troubles may  
 be appeased, and outrageous opinions may be suppressed.  
 &c. There is in deede but one Church generally, as there is  
 but one confession of Christian faith, yet this generalitie of  
 the Church is distributed into many particular congregations:  
 as all Nations haue their seuerall administrations of Justice.  
 Now therefore as euery dominion is deuided into seuerall di-  
 stinctions of gouernement, so to euery particular Church are  
 ordeined seuerall Pastours: and yet in the meane whiles finde  
 no lacke at all of your new bystart Monarchie, whereof was  
 neuer question moued in the golden age of the primitive church.  
 But you Reply with pretie poppet reasons, That contenti-  
 ons can not bee calmed, nor outrages suppressed, except  
 some one be ordeined chief and head of the Church. This  
 sonde distinction the common course of humaine actions doth  
 utterly extinguishe. For euery seuerall Prince doth gouerne his  
 common weale with wholesome distinct ordinaunces, and yet  
 make not so great aduancement of this stately Monarchie, as  
 you do phantastically dreame. But perhappes this is needfull  
 in matters of Religion: why I pray you more then in tempo-  
 rall regimentes: The gouernement of Rome it selfe (for the  
 singularitie wherof you play the champion) wil minister exam-  
 ples vnto vs of either part. Augustus was an honorable Em-  
 perour, Vespasian indifferent, but Caius Caligula, and Nero  
 were horrible monsters, who did not onely weaken the State  
 of the Romane Empire; but ransacked and rent in peeces  
 the whole world almost. Euen so the Romishe Bishops in the  
 first swathing cloutes of the first primitive time of the church,  
 were very godly and sounde, and to vse the wordes of the scrip-  
 ture, did many tymes withstand the enemies of the Gospell e-  
 uen with losse of lyfe. But after they had erected this Lordly  
 superiouritie of the Papane Monarchie, there was of godlynes,  
 and integritie of lyfe no dramme at all: but of intollerable am-  
 bition, & unbridled licentiousnes, whole swarmes did appeare.

Oforius  
ibidem.

Ibidem.

Sueton. in  
the lyfe of  
xij. Empe-  
rours.Platina de  
vitis Ponti-  
ficum.

## The first Booke.

Grego. in  
Epist. ad  
Mauri. lib. 4  
Epist. 32.

Grego. in  
Epist. 30. 50  
36.

Cant. 2.  
Olor. pag.  
17.

And yet I speake but a litle. It is not therefore requisite to hang all the keyes vnder one mans gydle alwayes; nor yet scarce good pollicie. For if it were so, there might be some danger therein, lest the frowardnesse of one person might overthrowe the whole estate of Christianitie. There is farre lesse icoperdy, where severall Provinces are ruled by their severall Pastours: for whose wherof if it be not sufficient to haue allegged reason & experience, I wil recite vnto you out of the Register of Romish Bishops for witnes, Gregorie the first: Who in this matter uttereth the same reason, in the same wordes. And for playnesse of the matter, I will set them downe as hee hath spoken them whiche are these. If we haue but one onely head, the fall of that head, is the fall of the whole Church: if any man presume to take vpon him this name of vniuersall Bishop, the whole Church falleth downe from her estate, when he falleth which is called vniuersall. But farre may this name of blasphemie be from all Christian myndes, whereby the honour of all Priests is diminished in part, whiles this arrogant singularitie is presumed vpon, &c. May any thyng be sayd more playnly or plentyfully: can any thyng be pronounced more vehemently, or effectually agaynst this extraordinary and presumptuous Lordlynes of Papacie: Neither did Gregorie otherwise, then he spake: For when this Satanicall name of vniuersall Bishop was offred vnto him by the Councell of Calcedon, hee refused it with great detestation, and would by no meanes be acquainted therewith: although you deny the same most shamelesly, as shalbe declared afterwardes.

But here you obtrude agaynst vs the mysticall Sonet of Salomon. Wherein he commaundeth his spouse to catch the Foxes destroying the vynes: which be (as you interpret it) heretiques peruerting the Church: And this you affirme can by none other meane be brought to passe, except some one be set in a authoritie, that may roote vp the mores of hereticall contagion before they be ripe. First of all (Olorius) it is hard to establish a firme doctrine by an Allegorie: For euer the denomination of Foxes doth no more resemble heretiques, then any other wicked persons. But to graunt this vnto you in some respect, by what argument do ye proue that

here.

heretiques can by no meanes els be apprehended, vnlesse your singular Monarchy be admitted: The Emperour Phocas did first of all erect this Papal Empire in Boniface the iij. What then: Had not Peter long before Foxes in chase: and the other Apostles likewise: Call to your remembraunce Ananias, Saphira and Elymas the sojcerour: forget not other pestilent examples like vnto the same, and you will be better aduised. Woe eade a degra lower to those graue Fathers, the first Bishops of the Romish Church, Clemes, Anacletus, Marcellus, & many others. Could the holy Martyrs haue sealed our Religion with their bloud, vnlesse they had first daunted the pride of Tyrantes, and heretiques with the sword of the Scriptures: But here peradventure you will Triumph, because I make so honorable mention of the Romish See. I wis it is needefulle: For I doe here commend Bishops, not Popes: Martyrs, not Monarches. And yet in truch I haue no quarell with the Romish See, or the Bishop therof, nor euer had: It is that usurped authoritie that exalceeth it selfe about all earthly power, which I do challenge and will proclaime open warre agaynst, whiles breath is in my body, except I finde a stronger Goliath then you are hethereto.

Act. of the  
Apost. the  
5.15. Chap.

But we will returne to your Foxes, whereof I haue noted the ouerthrow of sondry most subtile and craftie before the Papacie. This our later age (prayed be God) doth punish and vterly suppress whole sects of heresies, although the same doth not acknowledge your Papane principalitie I dare be bold to vouch England, and I conceaue no lesse frendly of other common weales, agaynst the which you can not forge any probable reason to the contrary, or why it should not be so. For if there were no vniuersall Monarche of the Church, sitting in that stately chaire at Rome, ought that be any estoppell to the Bishops of England, Scotland, Poland, or Germany, yea of Spayne or Portugal, or any other dominion or common weale, but that they may apprehend heretiques, yea and punish them: Haue they no Magistrates, do they lacke lawes: are they boyde of sense and vnderstanding: Put on your spectacles Olorius, and behold all Christian Nations, and marke wel the manners of the people. Are they not sufficiently provided for



## The first Booke.

their common safetie, and tranquillitie by their owne peculiar lawes: do not Princes gouerne their seuerall territories in orderly pollicie: may they administer all other matters well, and can not confute the absurdities of heresies, without this Tyrannous Hierarchy of Rome: Can not we touch an heretique: or can not other Regions do the like, which are in the furthestmost part of the world, seuered from the costes of Italy, except they gad to Rome for a Pelting Oracle: do you iustifie this, Oforius? is this the wisdome of an old man: are you so altogether boyde of learning, experience, and discretion also: Yea rather, befoze any Pope was at all, heretiques were layd handes upon. Euen now also rigour of law is executed agaynst them: Neither can any fore be so wise so crafty, as your reasons alluded vnto this, are vterly triuolous & vnskillfull. But ye skippe from Salamon to Paule, and of him you write in this maner.

Oforius  
pag. 18. b.

Therefore Paule in his second Epistle to the Thessalonians denyeth that it may come to passe that Antichrist shall come, before there be a departyng from the sayth. First of all, this is somewhat straunge in you, that you note the place. And surely in very good tyme haue ye done it: for euen here your vnshamefast impudencie is taken caryd. Paule pronounceth in that place, that our Lord Iesu Christ shall not come before a departyng be of the sayth first: but you for our Lord and Saviour Christ, haue placed Antichrist. Pauls wordes are these. *Let no man deceaue you by any meanes, for the Lord shall not come, except there come a departyng first, and that sonne of perdition be reuealed.* You are caught Oforius and so entangled in this snatch, that ye can not escape. Are you not ashamed to deprauate Pauls sentence so blasphemously: can you with so execrable impietie, and horrible ignorance, place Antichrist in steede of Christ: and the sonne of perdition, in the place of our Lord Iesu: And as though Paule had spoken so in vaine, can you so beastly procede to the confirmation of that your Babylonickall Empire, with a sentence of Paule pestilently perverted: Is this the profession of a Byshop: is this the Diuinitie of Oforius? Downe with that Pecoakes tale, away with this arrogancie: be no more so colhardy, and write hereafter more aduisedly, and take better regard to your penne, lest you bying  
your

Ad Thessa.  
1. Cap. 2.

your name into obvious contempt with all Christendome. Take your pleasure in my wordes, wrest them as ye list: but handle Paule more discretly. But you are learnedly plentyfull in examples, heaping together Iohn Husse, Ierome of Prage, Martin Luther, and many others. Who, as you do affirme, haue revolted from this your Romishe Monarche of set purpose, bycause beyng exempt fro his Iurisdiction, they might be more freely licentious in writyng and speakyng. Why doe ye coniecture so (bayne Southsayer): They were men of laudable conuersation, voyde of all maner rpyotte, not culpable in any notozious or haynous crime: Therefore how may they be duely charged of any suspicion of dissolute behauiour, that lyued alwayes discretly and soberly:

Olorius  
pag. 18. b.

But this is but a trifle with you, to defame a few persons by name: you rushe vpon all England with open mouth, As though after the abolishing your Romishe Monarche, it were forthwith caried violently into all vnbridled lust. This is a false suggestion by your leaue Syr, for as soon as we had shaken of the fozeine yoke from our shoulders, and yelded our selues to the lawfull authoritie of our souereigne Prince, all thynges went better, and more peacibly with vs: especially in this later age of the Gospell renewed, which beyng compared to those elder peares, wherein your Romish Prelate did insolently treade vpon, & triumph ouer vs, may wel be adiudged to haue enioyed most blessed prosperitie. Then which heauily benefice our viciozious Glā doth most thankfully cōfesse neuer to haue receaued greater at the hands of God. God for his inestimable mercy, graunt that it may be permanent vnto the worldes ende: and that we most humbly submittyng our selues to our naturall and liege souereigne, vnited together in this most dutyfull amitie, may most be estranged from your extraordinarie Babilonicall Idol: turnyng the same ouer to you and your fraternitie for euer. And now ye runne forwarde with more lyes. Rehearsing a rable of sectes, and these you doe imagine to haue entered sithence the Banishmēt of the Pope. As though in the old time were not great swarmes of sectes: wherof Paul doth so oft premonish vs: or as though they raged not wonderfully, in the tyme of that godly Father Augustine? whose hart

pag. 19.

pag. 19.

## The first Booke.

Alphonfus  
de Castro.  
contra hæ-  
ret. lib. 4.  
Cap. 4.

pag. 19.

do so boyle against them, that he wrote great volumes against  
their pestiferous errours? Or as though that sacred father,  
Peters successour, Pope Liberius were not a mainteyner of  
that poysoned canker of Arrius? Or as though Celestine and  
Anastase the second were not skoute champions of that horrible  
Scoption Nestorius? Can you object sectes, when as no age  
euer wanted some? Dare you so boldly name sectes when as  
thys of your Romish graundfathers were mighty patrones them  
selues of two most pernicious errours? But you affirme that  
these godly fathers are maliciously helpe. Call forth your  
own Alphonse, who bring a Poncke, and a Spanyard boyme,  
ought to bee of some credite with you beyng a Prelate of Por-  
tingall. O worthy successours of Peter, O excellent pillars of  
Christs Church. This it is forsooth to commit thepe vnto Mol-  
ues: This is it to deliuer the people of God to bloody But-  
chers. Yet you blush nothing at this to blame factions of sectes  
in vs, whiche you reporte to exercise perpetuall warre one a-  
gainst an other in diuersitie of contrary opinions, and the same  
to procede hereof pardy, bycause they are not in seruitude to  
Libertines and Celestines, that is to say, to Arrians and Ne-  
storians. But be it so, as you would haue, that some contrarie-  
tie were amongst the later sort of our writers. Is there, or can  
there bee any more monstrous dissention, then hath burst out  
amongst your friers and Ponckes: hath euer sharper stormes  
bene rapted, then betwixt your Schoolemen, brawlyng often-  
tymes about moates in the sunne? You rush vpon Lutherans  
and Zuinglians by name. First you doe this besides the mat-  
ter, bycause I do not defend them: I stand for my countrey, I  
do defende England, I undertake the cause of litle Britaine  
against you, wherein I will abide whyles breath is in my body.  
If you prouoke enemyes els where, I doubt not but that you  
shall easily finde them. Yet in the meane space I will recite  
your wordes, whereby men may know the manifest iniuries,  
that you homite agaynst the soules of these swete personages,  
and how vsually you blunder out at all aduenture whatsoener  
your framicke braynes doe imagine. For this you procede  
in accusation.

The Zuinglians doe inueighe agaynst the Lutherans,  
and



and the Anabaptistes keepe continuall warres with the Zuingliās. Why do not I here thrust in also Cēlestianes and Interemistes, and other names of Scismes? First of all there is no contradiction betwixt Luther and Zuinglius in the principall pointes of Christian Religion. They doe differ in the Sacrament of the Eucharistie, not in the substance thereof, but in the manner of the presence of Christ. And yet perhaps this quarell is more about wordes, then matter. But you haue not onely wickedly transubstantiated (to speake like a Schooleman) our Sauour Iesus Christ into bread, with most monstrous deuises, but also thrust vpon vs vs, hundred lyes, euery one contrary to other: whiles you amaze the eares and myndes of Christians, with this absurde and newfangled doctrine. And therfore your graund captaine of Scholemen, Peter Lōbard; in this doubtfull conflict, broyling and turmoyling him selfe, and thoroughly wearied with your mockeries, doth conclude at the last, That Transubstantiation ought to bee inuiolable, for the autenticke authoritie of the Church of Rome: but that it cā not be founde in the Scriptures. As for the Anabaptistes you did name them without all reasons. For you are not ignorant, that the vniuersall consent of all Churches haue condemned them: vnto whom Luther and Zuinglius were as earnest enemies as your Mastershipp, or any of all your brotherhoode. Surely in our common wealth, they can reteine no footing, nor in any other countrey that I know, or cā heare of. What manner of men those Cēlestianes be, I would fayne learne of you, & of your durty cōpanion of Angrence, because you haue geuen that name first: as farre as I can perceaue. The other sortes are Interemistes, by this name (as I gesse) notyng those men, which to make a certeine qualification in Religion, haue patched vp a certeine booke of pēuise Romish dregges, and haue enticuled it by the name of *Interim*. If this be true: what came into your braynes to reckon two of your souldiours or graund-captaines vnder our Banner: That Commentarie of *Interim* is yours (I say) your owne. These were your owne Doctours and their whole doctrine is yours. They were tractable for a tyme in the marriage of Priestes, in the receauyng of the Sacrament, vsing the necessitie of the present tyme, but in all the

Peter Lom-  
barde.

rest,

## The first Booke.

rest, (as much as in them was) they did gorgeously garnish  
their Romish kyngdome. And therefore in this last place you  
were fondly foolish, to affirme that your owne chieftaines dis-  
played banner vnder your enemyes ensignes. Truly either  
your memory is very slipperie, or your wittes were a wolla-  
thering, when you were ouer earnest in your slaunderous ima-  
gination. Yet are you much discontented with these men like-  
wise, because they seeme to harie amongst them selues.

For they correct (I will vse your intricate wordes by your  
leave) they alter, they turne in and out, they blotte out the  
old and make new places &c. When you name places, I sup-  
pose you meane common places of Scriptures, or litle bookes  
of common places. If it be so, you ought to haue remembered  
the Grecian Proverbe. The second determinations are accōp-  
ted wiser then the first. Neither can any thyng resemble the  
Christian modesty more nearly, then if we amend our selues  
as neede requireth. We haue a notable example hereof, Aurel.  
Augustine who made a booke of his errors entituled a Retra-  
station. But you are in an other predicament: That is to say,  
you are apprentices and so addicted bondslauers to these drow-  
lie dreames (the dayly practize whereof hath so betwitched  
your senses) that no strength of the truth can mollifie your hartes,  
cloyed altogether in that phantasticall puddle of scholemypie.  
But howsoeuer you shall remaine stiffnecked your selues, you  
ought not yet repproue the modestie of others, whiche fashion  
them selues nearest to Christian simplicitie. Neither was any  
exāple at any tyme more cōmendable in the Church of Christ,  
then this of Augustine was. You see now what a stinckynge re-  
ward you haue gotten for this pursuete of Sectaries: and yet  
as if you had bestured your stumps handsomely, you triumph  
in these wordes.

What can you Replie to this? was there a generall con-  
sent betwixt them that sprang out of Luther? no disagree-  
ment? no contradiction in opinions? But how much bet-  
ter had it bene for you, to haue reuerenced that lead where-  
at you scorne so much? then to haue opened such a gappe  
to so most ruinous pestiferous errors? I answer that these  
your pretty questions concerne me nothyng at all, For I am an

Eng.

The Retra-  
station of  
August.

Englishman, not a Lutherane. I stand for England and not  
for Luther agaynst you. Yet do I pronounce this also, that there  
was a generall consent amongst the Lutherans: no disagree-  
ment, no contradiction in opinions. For they all sticke fast to  
Augustines confession, nor will suffer them selues to be drawn  
from it. But that confession (say you) I do not allow. Nei-  
ther is this matter now in question, what manner of confession  
that was: for howsoeuer that be, it is most certaine that the Lu-  
therans did perseuer steadfastly therein. As for the rest whiche  
you heape together, are either sayned, or coyned by you, or ba-  
nished from all men, as well from vs as from you. Or els they  
be your owne swete sworne brethren, sayng that they haue  
somewhat moze modestie & discretion then you. Therefore this  
is but a slender Argumēt to enduce me to reuerence your lead,  
except I were too too leaddish by nature. But sithence you haue  
shonke from your tackle, and forsaken the laden Bulles of  
your Monarchie in so succourlesse a shipwracke, without helme  
or cable in such dispayred perplexitie, you are to be esteemed not  
onely a leadden and wooden, but a vurtie aduocate also of your  
Romish Monarchie: if at the least any thyng may be moze fil-  
thy then vurtie. Yet that ye may the better procede, you spitte  
on your handes, and take hold of my wordes, which are these.  
But there came a thundercracke into our eares out of the hea-  
uently authoritie of the sacred Scriptures, that made our con-  
sciences astrayde: and compelled vs to abandonne and for-  
sake all mens Traditions, and too putte our whole confi-  
dence in the onely fre mercy of God. Well: I acknowledge  
this speache to be myne owne, yea and gladly also: And I finde  
nothyng therein blameworthy.

But what sayth Osorius to this geare: Doe ye not say  
gramercy to Luther (sayth hee) that linked you so fast with  
such a singular benefite to abandonne all fearefulnes from  
you? What is the matter my Lord: what Planet hath distem-  
pered you? I haue nothyng here to do with Luther nor with his  
doctrine of sayth. I shewed that our consciences were terrified  
with the authoritie of sacred Scriptures, and constrained to  
flie to the fre mercy of God: you say, Luther hath written er-  
rantly touchyng sayth: for such these two hang together like

There was  
no disagree-  
ment a -  
mongest the  
Lutherans.

Cœlest.  
Anabap.  
Interem.



## The first Booke

a sicke mans dreame. As if a man would argue in this wise. O forius is a most impudent rayler. Ergo; his companion of Angrence is a perfect Logician. Are you not ashamed to cite whole sentences from an other writer, being unable to frame any probable objections agaynst any one of them? For as concerning Luther, albeit I haue not undertaken to defende him (as I haue oftentimes protested) yet this doe I suppose, that neither he, nor any other interpretour of *Scriptures* oughe to bee admitted vpon every particular Assertion, but to haue relation to the whole discourse and meanyng of the Authour. If this especiall regard bee had vnto Luther (as in dede it ought) he shalbe founde a profounde scholmaster both of sayth, and of good woꝝkes: and so farre to excell you in learyng, that ye shall not be worthy to heare his booke after him, howsoeuer you delight your selfe to gnaw vpon a few woꝝdes of his, vnauisedly throwen out in some heate of disputation. But by the way you stūble also at an other straw of myne, because I wrote that we haue forsaken and reiected the traditions of men: And with many iūgglyng woꝝdes challenge vs, that we are beholding here in to Luther, Zuinglius, Melancthon, Bucer, Calvin, and Peter Martyr. O my ouer tedious and toyle some lucke, that hoped to dispute with a learned and discrete Diuine, who would without good grounde haue blamed nothyng, nor vsed any cauillatiōs: but now finde all contrary. For I am pestered with a sonde blabblyng clatterer, which delightyng altogether in vncessaunt chatteryng, snatcheth and snarleth at thynges ratified and approued by all men. I am therfore constrained now to play the child agayne, in the principles of Diuinitie as he doth, and those questions must be debated, where of no man haupng any skill, can be ignorant. In the same manner therfore, we haue cast away traditiōs of men, as our Lord and Saniour Iesu Christ hath pronounced in the Gospell, vnder the person of Esay the Prophet. *But in vayne they worshyppe me teachyng the doctrine and traditions of men.* And as our Lord Iesu a litle before rebuked the Phariseis. *You haue made frustrate (sayth he) the commaundement of God; through your owne traditions.* We geue eare vnto men as they be men: but if they ayes teach contrary to God, we despyse and set them at naught.

And

And then so we doe allow of Luther, Rucer, and of the rest, so long as they explaine the mysteries of the sacred Scriptures unto vs: wherein those famous men haue oftentimes trauailed very comendably, though you tangle neuer so much agaynst them. As for those beggerly fragmentes of mans inuention, being without all couer of Scriptures, yea rather contrary to the same, though they, and you also doe warrant them unto vs, we will not receaue them. Now you are taught sufficiently enough (I thinke) how we haue forsaken those peltyngh phantasies of men: likewise how we conceaue of those notable learned fathers, whose woikes wilbe shakefully embraced, whiles the world doth endure, though you flatterously bathe at them neuer so much. And yet I deny not, but they were subiect to sinne and errors, which happened also to the auncient fathers Augustine, Tertullian, Origine, & Cyprian. Who sometymes wandred out of the way, & were estranged from the truch. Yet do I not now compare, nor at any tyme heretofore did compare our late writers with those auncient fathers, as you causst agaynst me: but I iudge of them as becometh me, and I professe that they were the seruantes of God.

Whereas you vphayde vs with our maner of lyfe by the reportes of our cursed enemyes, such as you are: you follow herein your owne gyddy byayne. For true innocencie will neuer desire better witnessers, then such filthy and flaunderous backbiters: wherein your request to be pardoned is so much the more vnrasonable, by how much you do boldly defend, without all regarde of the grauitie of a Byshop, or the naturall due-tie of an honest man, such scattered rumours rashly conceaued of headles report, in steede of well known and approued offences. This also you seeme to mislike in me, as a matter intolerable, that I commend the prosperous raigne of our Quænes Maiestie, and herein your counsell is to forsaie the tyme to come, & the troublesome estate of other Princes. The Quænes highnes belike without the aduise of Osorius can not conceaue those matters, wherof no man can be ignorant that is but meanelly practized in the daily actions of mans life. Haue an eye to your owne charge of Siluan, and be ye carefull for them. Her Maiestie surmountyng in knowledge and wisdomie, regardeth not  
your

## The first Booke.

your penitence and doctryne counsell, especially being concerned rather of malice to true Religion, then of any loue to her safetie. We keepe a great sturte about the Tumultes in Fraunce, and complayne much of treason conspired agaynst the kyng, and safetie of his person, and with all, that his aduersaries required not his bloud onely, but that the whole bloud Royall should be rooted out of Fraunce. O licentious venemous tongue, worthy to be pluckt out by the rootes, from out that execrable mouth, except it recant in tyme. Dare you presume so impudently to make guiltie of so cruell and horrible treason, so many worthy personages of this flourishing Realme: Namely when as the kyng him selfe by his open Proclamation, acknowledged some of them, (agaynst whom you rable so pestiferously) to be his deare kinsmen, the other his beloued subiectes: and that their being in armes concerned the generall safetie of Fraunce? Many variable, vnciuill, and malicious rumours haue bene blownen abroad in many places, touchyng those ciuill warres: but neuer was any man heard to haue spoken so blockishly, so barbarously, so void of reason, and so monstrously as this Gentleman speaketh being a Bysshop & an old man. And therefore we shall the lesse wonder at your rashnesse and impudencie in controuersie of Religion hereafter, saying your sauadge boldnesse in this detestable & bloudy accusation of the greater part of Fraunce, without cause, without reason, and without proofe.

When matter and reason doe openly fayle you, then you wrangle about wordes: Bycause I named Luthers doctrine yours: agaynst the which you stand stoutely, and doe most deadly hate it. What shall I say to so captious and busshardly a Sophister? I terme it not yours, as though you defend it, but because you depraue it, because you peruert and iumble it with lying, that it can not be discerned as you haue mishapen it: whereas otherwise of it selfe, it is a most comfortable treasure of the Gospell somewhat infected with poysoned contagion of childish errors: but in these latter dayes through the inestimable benefite of God discouraged, and cleansed by the commendable industrie of those singular learned Diuines Luther, Bucer, Caluin, Melancthon, and others: whom though you despise at your pleasure, yet whet Orosius shalbe dead and rotten,

and



and the name of this reuerend Prelate of Portingall out of all remembraunce, their names wilbe commended to eternitie to their immortall prayse. For what man will esteeme of you, who (besides your foolish and vnskilfull handling the matter wherein you entreate) are altogether ignorant in the proprietic of wordes, wherein you may seme to make a prettie shewe. You thinke this spokē vnproperly by me: videl. that your sluggishnes should be awakened and your dulnes pricked forward, what say you drouisie Prelate? Truly you sleape so soundly, & you snorte agayne that cā deny this kynde of speech: A mā may be awakened out of sleape, and be pricked forward beyng dull. Learne out of the Gospell: *The bynd do see, the lame doe walke, leapers are cleansed, the deafe do heare, the dead do ryse agayne.* Which wordes of our Sauour doe not argue that the bynd do see, or that the lame doe walke: but that those whiche were bynde and lame, were restored to sight and walkyng. Learne againe of Cicero, who speaketh on this wise. Let polig men obserue the boundes of their owne chastitie, lest they defile the chastitie of others, lest they consume their patrimonie, & be deuoured w<sup>th</sup> debt: Let them not offer force to virgines, nor dishonestie to the chaste, nor infamie to & vertuous, &c. what? Can virgines be deflowred? no surely: not so long as they are virgines, but by allurements they may be carried frō their chastefnes. Cā the chaste be defiled? no truely, but yet this chastitie may be seduced in processe of tyme to loosenesse. Learne at the last what the old Proverbe emplyeth, whereby is forbidden to picke forward the willyng: which Proverbe if we do admire, this also is spoken properly enough: The dull are to bee pricked forward, and the sluggish to be awakened. Neither would you haue euer gapelaid the same, vnlesse the malice you owe vnto me, had drowned your senses. In good sooth I am ashamed of you O sorius: and so haue hene lōg agoe: neither would I contend any further with so bluntish & blockish a person, if I were not determind to open euidently, what a senselesse aduersary of this holy father England hath, and how vnmeasurable a braggar he is: in whom besides a bayne sounde of frivolous wordes, no mettall can be founde at all. Hereafter therfore I will spende as litle labour as I may, nor will willyngly touche

O sorius his  
ignoraunce  
in iudge-  
ment and  
triflyng a-  
bout words

Luce.7.

Cicero pro  
Mar. Cœ-  
lio.

# The first Booke.

ought of all that huge lump of idle wordes, scattered abroad  
by you euery where, without reason, or measure, more then the  
necessitie of the cause will require.

After that you haue waded in your accustomed grosse ray-  
ling agaynst the lyfe of our preachers, imputyng vnto them all  
maner of wickednesse (wherewith your Synagogue swarmeth  
most evidently) you recite at the last certeine of my wordes,  
bouched out of Augustine which be as followeth. Augustine  
doth greuously cōplayne that in his tyme such a rabble of beg-  
gerly ceremonies did ouerwhelme the Church of Christians,  
that the estate of Jewes was much more tollerable. Olorius  
affirmeth that I did neuer read this sentence in Augustine.

Olori. fol.  
24.

August. E-  
pist. 19.

This is well. I will cite Augustine his owne wordes, which  
are these. For although it can not bee founde, how they are a-  
gaynst the sayth: yet doe they ouerwhelme Religion it selfe  
(which the mercy of God willet to be freely exercised vnder a  
very fewe most euident Sacramentes) with seruile burdens.  
That the estate of the Jewes is much more tollerable: who  
though knew not the tyme of liberetie, were subiect onely to the  
ordinaunces of the law, and not to mens constitutions. What  
say you: haue I not cited Augustine truly: doth he not speake  
the same, and in the selfe same wordes playnly that I speake?  
doth hee not render a reason also, why the state of the Jewes  
was more tollerable in ceremonies then ours: which beyng cō-  
fessed, is not your ignorance linked w singular vnshamefast-  
nes manifestly conuincet: deny it if you can: nay rather because  
you can not, yeld to the truth in the open light. For manifest ly-  
ers are not to be winked at, though they bee Bishops. In lyke  
maner you be ouersene in that godly Father Ierome, who re-  
quyryng all persons to searche the Scriptures, and to learne  
them, you would notwithstanding coyne vs out of the same Ie-  
rome, a contrary doctrine. Bycause he wrate vnto Paulinus  
that certeine persons hauing no vnderstandyng, nor being  
commendable in cōuersation of lyfe, did handle the Scrip-  
tures so licenciously. In whiche speach of yours what would  
you haue vnderstode els, but that certeine wicked persons doe  
abuse the benefite of the Scriptures: wherof no wise mā doth  
doubt. You are ouersene therfore Ierome, that will so foolishly

Olorius his  
vanitie takē  
tardy.

Iero. ad  
Marcel. in  
Epist. cuius  
initium est.  
Mensur.  
Charit. non  
habet.

ly and so wyde from the matter, object Ierome agaynst hym selfe. If you seeke to be further satisfied herein, peruse Christostome, who hath written of the same matter so much and so plentifully, as nothyng can bee more copious, and more manifest.

Christost. in  
1. & in. 3.  
Concione  
de Lazaro.

I praysed Basile, and besides him also those later Monckes which obserued Basiles rules, as men that suffered lest losse. Our Vorius denyeth it, and affirmeth that we doe not contend with men, but with chastitie it selfe. What say you dotterelle how happeneth that you rehearse the name of chastitie, whereof I made no mention at all? And with what face do you make our Nation guiltie of monstrous and barbarous crueltie, as though it employed her whole endeouour to the rooting out of chastitie from out our coastes, whereas that kynde of sauenes can not be seene amongst the Turkes? You proue it by the example of certeine Charterhouse Monckes forsooth, whiche were wretchedly executed for hygh treason about xxx. yeares past. If those men (say you) would haue yelded to the wicked decrees of marriage, then should they haue bene acquitted of all other punishment. As though the estate of Alledlocke were in any Realme accounted a punishment: or as though we did contrayne Monckes to marry Wines agaynst their willes: or as though this most impudent facter and shamelesse Bishop vttered any thing in word, or dede sensibly: whereas he bealeth out such foolish and filthy speeches agaynst our common weale, being so voyde of all credite and truth, as hauing no droppe of any probabilitie at all. But let vs heare what a worthy conclusion this deepe wise man hath brought for his Lordeines those mockemonckes. But admire (sayth hee) that the greater part of them were full of all filthynes, was it therefore forthwith necessarie to suppress the whole order? First of all you doe notably defend your order, which you confesse was full of all vice. Then, we deny that we subuerted any order, but that those diuorced ruiant agates were reduced to the common societie of subiectes, & their own commodities, by meanes of our holde some statutes and lawes. In due traytours were executed according to their desert, as belonged to equitie. The rest were removed from their stinking swynestyes, defiled with all

Of the suppression of  
Monkes.



## The first Booke.

Luce.3.

lazynes and filchynes: & deliuered whole and lustie to publicke labour and exercise, to prouide so for their liuyng, accordyng to brotherly charitie. But in the meane space (say you) they forsooke their orders of Dominicke, and Benedicte, Barnarde and Frauncisce, of whom Portingall hath many perfect professours. Let Portingall reteine such loselles a Gods name. We hold our selues contented with that heauenly Oracle, whiche was heard from heauen. *Thou art my welbeloued sonne, in whom I am well pleased:* Him doe we attende vpon: we harken vnto his Prophetes and Apostles, and withall do performe our profession in Baptisme, as farre forth as the frailtie of mans nature will permit: other teachers, other rules, other orders we neither esteeme nor admit. So do we also feele, and thoroughly know your superstitious vanitie herein.

You do inueigh bytterly agaynst me, bycause I do compare our later Deuines in all maner of commendation to the auncient fathers, and herein you turmoyle your selfe wonderfully. You shoote at randome my Lord. I do not make comparison betwixt them, nor euer thought to compare them together: and therefore you strue here in bayne, and your whole Turkish eloquence is not worthe a straw. By meanyng was to declare, that the auncient fathers did agree with our Deuines: And for examples sake, I noted specially some common places, reseruyng the rest, for more conuenient place, bycause all can not be expounded at once. Querthow this my course if you can: but abuse not your tyme, nor myne, nor the Readers with such triuolous lyes, nor seeme to be ouer eloquent, where you haue no aduersary. You are highly offended bycause I prayse Luther. Let not this cosider you, I will prayse him for a very prayseworthy man: so will all the posteritie also: and his studious trauaile in the enlargyng of the Gospell will remaine to this worldes end to his everlastyng renoume, though you and such as you are chaufe and fume neuer so much agaynst him. And yet I thinke there be few like vnto you, besides that dirty pigge of Angrence your swete cabbemmate, resembling you as it seemeth in nature and maners nearest. But as to that you accuse Luther, as authour of the vpproes in Germany: herein you repoyte a manifest vntruch: for no man did more earnestly

Luther vnto-  
truly char-  
ged with  
vpproes in  
Germany.

defend

refuse all obedience due to the Magistrates, and higher pow-  
 ers then Luther. Whereas you adde herunto the tumultes  
 in Sweya. You do erre therein more then childishly, where as  
 the Switzers are farre unlike vnto him in nature, in situati-  
 on, in maners and in discipline. You accuse him also, as a rayler  
 agaynst Princes, amongst whom you name the Emperour,  
 our famous Henry, of worthy memory, and George Duke  
 of Saxone. You do belye him in Cesar impudently, for Luther  
 did reuerence him most humbly. In dede he did mainteine the  
 cause of the Gospell agaynst our kyng, and somewhat sharpe-  
 ly confuted his Epistle written agaynst him at the first, whom  
 afterwarde (being awended and reformed in doctrine) he em-  
 braced most louingly, and aduanced with all kynde of hono-  
 rable title. Long tyme he instructed George Duke of Saxone,  
 & with most sweete aduertisements perswaded him, called vpon  
 hym with incessant prayers and supplications. But af-  
 ter the Duke had hard harted him selfe, and waxen insolently  
 obstinate in all thynges, nor would make any ends of spoyling,  
 and turmoyling Gods people: Luther beholding the lamen-  
 table ruine of his Christian bretheren round about him, did bit-  
 terly inueighe agaynst that trayterous outrage of Duke Ge-  
 orge, induced therunto by the example of the holy Prophets  
 agaynst the Princes of Iuda, and of Iesu Christ our Sauour  
 agaynst Herode the Tetrarche. At the last you conclude That all Luthers preachyngs did  
 tende to prouoke the people to sedition. O shamelesse tofig-  
 how would you delude vs, if no man had read Luthers booke  
 but your selfe: how would you abuse our age in heappynge lyes  
 vpon lyes, if we had no witnesse agaynst you: when as Luther  
 left behynd him as many pledges of Christian humilitie, as  
 he wrote booke. No man more constantly maintained the au-  
 thoritie of Magistrates, no man did more often inculcate, more  
 plentifully preach, more vehemently Imprime, more earnest-  
 ly exhort Christian obedience, then he did. His writinges are ex-  
 ceedinglye pure, and faythfull, and with a wholse fearynge  
 of detraction, marke you for a backbiter to your euill doing  
 reproch. That was a great and manifest error that I made.  
 but here ensueth a greater, farre more horrible agaynst renow-  
 med.

George  
 Duke of  
 Saxone

1. Kypg. 18  
 Luke. 18.

## The first Booke.

med Princes, notable common weales, yea in many of high  
treason: by the which as by degrees this reuerend Prelate au-  
daunteth his shamelesse and execrable vanitie so much, that all  
men may iudge him not onely to haue forgotten all truth, and  
modestie, but also vtterly abandoned the same.

This matter hee affirmeth to be most apparant, that  
Lewes kyng of Hungarie, and a great multitude of Christi-  
ans were slayne in battell through the folly and wickednes  
of Luther, and that hereof ensued the Conquest of Buda,  
by the Turkeshe Emperour. O venemous tounge to bee dete-  
sted of all men, that haue any loue of the truth, or regard of hu-  
manitie. Can you doubt or be ignorant of this (most peruerse  
dissembler) that this lamentable death of the king, and the losse  
of Buda, came by the onely outrageous vnrreasurable rashnes  
of that cowed prelate Tomorrazus Archb. of Tholosse: Which  
had so bewitched y<sup>e</sup> people with haucie & arrogant preachyng,  
that they rushed out headlong, with a small and weake handfull  
agaynst an huge host, and invincible power of Solymán: in so  
much that after y<sup>e</sup> Conquest, Solymán himselfe coulde not keepe  
countenance, but smilingly scorned the insolencie of the Hun-  
garians, which had so vnadvisedly yelded into his hands their  
kyng to be slayne, & their kyngdome to be spoyled: Is not this  
trueth to be nor knowe it perfectly: Doch not Paulus Iouius your  
chief a counsell report this stoop parrell meale: yea every ticle  
therof was euer any man besides you so franticke, as to charge  
Luther therewith: The place it selfe doth conuince you, where-  
in at that tyme scarce any Lutheran had set any footyng: The  
tyme doth confute you, for Luthers name was as yet scarcely  
knowne. The circumstances of the Histoye nor condemne  
you, whiche do cry out agaynst that Honkische Archbyschop of  
Tholosse, for that pitefull losse, & lamentable effusion of Chri-  
stian blood, as I haue declared before out of Paulus Iouius.

But it is no maruell, if hee can so franchely copie a lye a-  
gaynst a Region so farre distant from him, when as hee speaketh  
not to y<sup>e</sup> people of his owne Englishmen here in England, with a most  
credible lye. For hee affirmeth that Edward the sixt our  
Royall kyng of famous memory was haynously poysoned  
in his Childhode. O monstrous beast, can you being a Po-  
tingall

Luther char-  
ged with  
the ouer-  
throw of  
the Hunga-  
rians most  
vtruly.

Tomorraz-  
us Archb.  
of Tholosse

Paulus Iou-  
nius in his  
2. booke of  
Historie.

Oforius  
flaunders tou-  
chyng the  
death of  
kyng Ed-  
ward the  
sixt.



ting all bozne so impudently diffame our Region with a horri-  
ble crime, without all likely or probable proofe now that twentie  
yeares be spent and gone: when as no sober or discret English  
man did euer conceaue any such thought in his mynde: The  
Philistians reported that he dyed of a consumption. The same  
was affirmed by the Groomes of his private Chamber, which  
did keepe continuall watch with the sicke kyng. All his subjectes  
did beleue it for a confessed truth. Neither could your flander-  
rous fable haue bene blownen abroad, but amongst cattyllyng  
women, foolish children, and such malicious English loselless  
like vnto you: nor yet could this rotten vnlaughe canill haue  
had any discret Authour, had it not bene whispering that  
the head of Osorius.

He coupleth her vnto Cesar, who he saith was betrayed  
and destroyed by treason. Truly Cesar did not onely pur-  
sue, but also vanquish the Germanes, chasing them in Ger-  
manie with a great army of Spanish and Italian soldiers.  
The which overthrow the Germanes shewe as well as they  
might. But the last warres rayled by Maurice, what they pur-  
ported, and what successe they took. I will passe over, nor will  
blame in the dead, whom I confesse a victorious Emperour  
when hee lyued. He ioyneth Queene Mary a Princesse that  
reigned very lately, and her also asureth to haue bene de-  
stroyed with poyson. Who euer beleued or reported this but  
you (rayling Scorpion) All the English Nation, and all other  
Strangers, & were then in England, will manifestly reprove  
e condemne this your malicious and shamelesse impudencie.

There rained, at that tyme, a certayne outrageous bur-  
nyng seauer, which infected all the estates in y<sup>e</sup> Realme, and a-  
mongest the rest, shortened the liues of the richest and most hono-  
rable personages: at what tyme Queene Mary in many things  
most commendable, after a few monethes dyed of the same dis-  
ease. In like manner Cardinall Poole, an excellent learned ma,  
being sicke of a quartan, departed this world the same tyme.  
You demaunde of me very malapertly, as if the matter were  
manifest, and confessed, whether I vnderstode any thing of  
that conspiracie, wherewith most wicked men practized  
the destruction of Queene Mary, and Cardinall Poole. Ue-

C. iij.

reply

Of the overthrow of the Emperour.

Of Osorius. flanderous lye touching the poysoning of Queene Mary.

The death of Queene Mary.

The death of Cardinall Poole.

rely I do simply confesse, that there was neuer any such matter spoken, written, sayned, or submitted, vntill by some such madde dogges, as your selfe: which hauing els nothing to sharle at, do barcke and houle at y<sup>e</sup> cloudes, moone, and starres, and many tymes at their owne shadowes. You tell vs a tale of some flying vapours and viousse dreames (Olorius) imagined in that rotten mayer of yours, when you clatter out such matters, wherof neither I; nor any man els euer heard, or could heare one word; except he might chaunceably light vpo some Synon of Olorius craying, that could with most craftie conuepaunce make a molehill seeme a mountaine.

The foreine  
marriage of  
Queene  
Mary.

Olorius  
doth accuse  
Fraunce of  
highe trea-  
son.

Thraso.

The foreine Marriage of the Quene was somewhat displeasaunt at the first, and the same was gaynsayd by some men in armies: yet was there nothing attempted agaynst her highnes person, neither did any man dreame of the retorne of Cardinall Poole into Englad at that tyme: & the solemnization of the Marriage proceeded in most peaceable order: & euery limme of your monstrous lye is trash in pates. Hereunto Olorius adincketh, as a place fit for it, the vprores, treasons, outrages, and the overthrowes of Religion in Fraunce: for with such haynous offences our holy prelate boldly chargeth y<sup>e</sup> greater number of the nobilitie of Fraunce. Amongest these are enterlaced some of the royall blood: & many other vertuous & honorable personages whose goodlynes and integritie of life, did as much decrease such outrageous insolencie, as the tounge of this Thraso is vopue of all truth and modesty. There are many probable presumptions conceaued of some persons, who were suspected to loue the first seedes of this Tragickall tumult in Fraunce: but I will not imitate your lunaticke waywardnesse in accusing the Probilitie. Neither will I pursue any man besides you, and your botyng beating Dalmada of Angrence, yet much miscontentedly do I this also, and cleane contrary to the milde inclination of my nature: but your haughtynes hath altered my modestie, and your excessive pride hath dis tempered & broken the gall of my patience: yours especially, whose arrogancie passeth all measure: for I accompt it sufficient to pinche that sely abject grasshopper Dalmada now & then in the chase.

Now let vs retorne to Henry the Scottish king, Who you  
affirme

affirme was cruelly murdered through high treason. Truly you say well herein: For in our age was neuer sene a moze horrible acte committed, then in this lamentable slaughter of the kyng: But why do ye not disclose the traytors: why name you not the persons: why do ye conceale any parcell of the fact, in so notozious a murder: The matter, say you, is manifest: they were Lutheranes, that executed this bloody practizer: They were Lutheranes, that enterprised all the former abominations: They were Lutheranes all, that at any tyme in our age, haue rased all troubles, and tumultes agaynst Princes, and agaynst common weales. Cursed be that franticke scalpe: Blystred be that blasphemous tounge: Cursed be those Swynlike senses, whiche can wryete together all rootes of wickednesse, to oppresse the poore innocent Lutheranes withall. But it is all false that you haue suggested, and this your surmise neuer entred the thought of any discreet person so much as in his dreame, as I haue shewed by particularities before. And the kyng of Scotland (whom you haue reserued to the last) maketh most agaynst you: whom your sect (marke what I say) your owne sect, most trayterously entrapped, and smothered to death with gunnepowder. I could declare the very order thereof, but that I am determined to dwell in my former purpose vnto the ende, not to detect any person besides you, agaynst whom neither I, nor any other person can exclaim sufficiently.

The most miserable murdering of Henry the Scottish kyng.

This was also a great blocke in your eye, that I sayd Luther was a man of God. I gaue vnto him his right: and euen as cruelly doe I call you an uncharitable person, voyde of all Christian loue, a slanderour of Princes, a backbiter of common weales, a very forge of lying: I adde also hereunto most trulie, & very bondslawe of Lucifer. You runne ouer certeine common places of Luther, and those you rende in peces, but after your wonted guise, of a very shamelesse impudentie, without proffe, without reason, without example, without witte, lyke a Lordly compeller, or like an Emperour rather, whose authoritie may not be gaped at: wherof I haue resolued some part in my first answer: and the rest I wil confute in their places, wher I shall come nearer to the Diuinitie of this glorious Pre-



## The first Booke.

Erasmus his  
commen-  
dable re-  
port of Lu-  
ther.

The death  
of Luther,  
which was  
most holy &  
finisterly  
depraued  
by the ma-  
licious flau-  
derers.

Martyr.  
Bucer.

late. Afterwardes this graue father immeigbeth agaynst the  
lyfe of Luther: which Erasmus reporteth to haue bene commen-  
ded of all persons, and whiche no man hath reponed hether to,  
besides this Doctour Doctipoll, who yet can pike no iust qua-  
rell agaynst his manners, more then that hee was somewhat  
sharpe in his witynges. At the last to shewe him selfe in his  
own colours. This foule mouthed Gentleman dep'aueth and  
defileth the death of that godly man vpb raydyng him with  
sursetyng, and dronkenness. Whereas it is well knowen that  
Luthers yeldyng to nature was so ealme, & so quyet, in the very  
last gaspes wherof he exprested so constant profession of Chri-  
stian fayth, that all men that were present wondered thereat.  
Which I pray God we may accomplishe when our end appo-  
cheth. But we haue spoken of Luther sufficiently: whose lyfe  
and doctrine I did not undertake to defende, nor of any other  
person els. My onely purpose was to acquite this famous Is-  
land, my deare native countrey from your unmeasurable and  
shamefull rayling. Luther and that golden couple of Fathers  
Martyr, and Bucer are well enough shielded with their owne  
armour of vertue and pietie, whose estimation bycause you  
could by no meanes empaire, you affirme briesly, that this  
was a sufficient reproche vnto them, that I did commend them  
so plentifully.

Therefore sithence this troubleth you, I will exasperate  
your malice agaynst them, and will boldly proteste, that herein  
I receaued a singular and inestimable benefite of God, that I  
did once heare, see, and know these notable Fathers, estemyng  
more of one dayes conference with them, then of all the wayne  
glorious Pompe of your hawty Lordlynes: and that those two  
worthy personages did as farre surmount you in wisdom and  
learnynge, as that caluist dole Dalmada is inferiour to you in  
eloquence, and cleanness of stile. And so we will passe ouer the  
persons, whom the godly disposed will regarde accordyng to  
their deservings. Neither will I hereafter trace out the tracke  
of your durrie cassillations, nor sette out all your follies and  
errours, for I should finde no end of that endlesse maze. I will  
nowe ppe into your cunnyng Diuinitie, and herein will I  
wyssle a plucke with you, bycause you hygge so lustely of  
your

your skill, as though no man were able to wynt the Colles from you.

In this point you charge me with inconstancie, bycause I sayd that our Preachers do alleadge Scriptures onely: and yet within a while after I added, that they did vouch the authoritie of the Fathers also. Are you not ashamed (holly father) beyng an old man and a Bpshop, to lye so manifestly: and to poast ouer your fayned imagination vnto me. This is your owne lye, yours I say, a whelpe of your owne lytter, very often snarlyng agaynst me with your currishe speaches, but beaten backe agayne, & throwen into your owne bosome by myne answer. Conferre the places (gentle Reader) I pray the, and thou shalt see how Olorius bewrayeth his obliuious dotage. I do deny that our writers do vge Scriptures onely, as you did cauill, & sayd, that they did alledge the Doctours for their defence also: as appeareth playnly by their booke, but I entered this withall, that if our writers had vsed Scriptures onely, they had followed herein, the example of Iesu Christ and his Apostles. What sayth our graue father to this? Forsooth he Preacheth much of the Diuine power of Christ our Sauiour, how that he was the mynde and wisdom of the father, and the accomplisher of the Law, and did make new ordinaunces of our Religion, which were not expressed in the whole course of the old Law. First of all this vnweldie old man perceiueth not how hee hath ouerthrowen him selfe in his owne turne: for if Christ be the mynde, and wisdom of the father as he hath most truely sayd: hereupon consequently followeth, that all the particular testimonies of Christ, are speciall Oracles of the truth: and that all his particular sayinges ought to be engrauen in our harts, as heauenly Oracles. This did our heauenly Father pronounce vnto Moyses, and Moyses declared the same vnto the people in these wordes. *The Lord thy God will raise vp a Prophet like vnto me from among you ouer thy brethren, him shall ye hearken vnto: Wherefore if we must hearken vnto Christ as vnto Moyses, then are we bounde as necessarily to his preceptes, as to the ordinaunces of Moyses. Behold the same more playnly yet in the Gospell, Iesus beyng baptised, came forth of the water, and behold the heauens were opened,*

In the Epistle to the Queene, pag. 11.

In myne answer, pag. 8.

Deut. 18.

Math. 3.

and

and he saw the spirite of God, descending as a Dove, and standing  
ouer him, and loe there came a voyce from heauen. This is my wel-  
beloued sonne in whom I am well pleased. Therfore such the autho-  
ritie of Iesu Christ is sealed vnto vs by the mouth of almighty  
God, what greater Paierlie of Scriptures, may be pronounced  
in þe Scriptures, taught or imagined more excellent then this  
doctrine: James doth recorde That our Lord and Saviour Iesu  
Christ, is the onely Lawmaker, which can saue, and destroy. Where-  
fore in his onely right and interest, he did partly establishe new  
lawes, partly amend the old, partly expose the obscure, partly  
restore them that were woyn out of mynde, and partly abo-  
lishe them that were receaued. But what maketh this to your  
purpose: when our Lord Iesus doth vse Scriptures, doth he  
alledge any other then the sacred testimonies of the old Testa-  
ment: it could not ocherwise bee, say you: doth he vouchē any o-  
ther interpreters then the holy Ghost sent downe from heauen:  
he needed not, say you: For he whom God hath sent, speaketh the  
wordes of God: for God doth not geue him the Spirite by measure.  
The Father loneth the Sonne, and hath yelded all thynges vnto his  
hand. This is a true saying of Iohn concernyng Christ, which  
beyng so in dede, that must bee also true whiche I enterlace.  
That Iesus Christ beyng contented with the testimonie of the  
holy Scriptures alleadged none other interpretour, besides  
him selfe. This is also vndoubted true at the last. That you are  
a very vnskillfull and blockishe Deuine, whiche professing the  
knowledge of God, do wander so erroneously in the nature and  
power of God.

If I should list out the examples particularly, that you haue  
raised together for this purpose, I should finde them altoge-  
ther voyde of all maner probabilitie, stuffed full with grosse er-  
rors. Two onely will I shoke out amongst all the rest, which  
shall condemne you of your disguised masking. You deny that  
this sentence can be founde in the Law, in the Prophets, or  
in the Psalmes: that the way is narrow that leadeth to salua-  
tio, or that we must turne the left cheeke to him that hath  
stricken on the right. If you exact wordes, you play but þe So-  
phister: If you require substance or sentence, I do affirme it to  
be found euery where both in the law, in the Prophetes, and in  
the

Iam. 4.

Iohn. 3.



the Psalmes. The old law hath an expresse commaundement. *That we shall not bow to the right hand nor the left hand, nor adde to the Law, nor diminishe therefrom.* Is it not apparaunt therefore, that we are placed in straightes: Truly Dauid perceaued it well, who beyng a kyng and a Prophet chosen by singular prouidence of God to gouerne the people of Israell, yet doth greuously complayne, that hee was partly placed in narrow straightes: partly forsaken in the darke: and sometymes maketh most humble supplication to God to direct his fete in the right way: but very often confesseth that the word of the Lord is a Lanterne to his feete, and a light to his pathes. But what needeth a Lanterne, but in combersome and narrow straightes, where a man may easely goe amasked: if you be ignorant in all those places, what doe ye vnderstand that is requisite in a Deuine and Byshop: or if ye know them, and dissemble them, what can be more wayward then you?

Deut. 4.

Psal. 27.

Psal. 25.

Psal. 119.

Likewise you object that saying, of geuyng a blow on the cheekes, which wordes do employ nothyng els, but that we are commaunded to be patient. But patience is most learnedly contained in that first and speciall commaundement of God. *Thou shalt loue thy neighbour as thy selfe.* There is no mā that will offer iniurie to him selfe in any matter, wherfoze he ought not to wrong his neighbour at all: cā you haue any thyng more plainly spoken? The vngratefull people of Israell did exclaime and rage agaynst their good, mild, & paynfull guide Moyse, sometime with secret conspiracies, sometimes with open exclamations, in many tymes with threatnynges, and very ofte with wicked cursinges. What might this gentle Captaine doe in the meane space? Beyng stricken, yea and buffeted also vpon the cheek, doth hee not turne ouer his other cheek? What els, I pray you, is meant hereby, that he doth often pray vnto God for such cursed captiues his enemies? when he doth so earnestly and vehemently cry out to God, either to forgue them, or to blotte his name out of the booke of life: if you require yet a more notable example of patience: Behold our Lord Iesus Christ is prefigured vnto vs in Esay the Prophet, drawn vnto death as a Lambe to be slayne, who beyng rayled vpon on euery side, vexed by the Iewes, and buffeted with fistes on the face, held his peace:

Exod. 3.

Esai. 53.

and

## The first Booke.

Iob.

Iaco. 4.

Act. 10.

Ad Galat. 1

and as a sheepe before the Shearer neuer opened his mouth: what may be thought of the whole history of Iob, but a conquest of patience, and in most miserable calamitie a most ioyfull Triumphe thereof: And yet this deepe Deuine is so boyde of common sense, that he utterly denyeth any sentence to be founde in the Scriptures touchyng patient sufferance of our enemyes wronges: You say that you haue passed ouer many thyngs, It had bene better for you truly, that you had passed ouer all thynges, then in all thynges, with malice and foule speakyng, so to turne the catte in the panne, that your wordes can neither finde head, nor foote to stand vpon: can explaine nothyng soundly, cōclude nothyng duely, proue nothyng effectually, but raise in rayling, brawle with bare affirmatiues, and with prating past measure, pester and peruert the myndes, and eares of all men. You quarell with Paule, and demaunde where he learned, that those persons should be restrained from the communion and societie of Christians, which retayned Circūcision? Hee did learne it of Christ our new lawgeuer as I recited before: hee did learne it of the holy Ghost, whom by the singular benefite of God, he knew to be preualer of the truth, hee did learne it of God, by whom he was by especiall calling chosen to preache the Gospell. He did not (say you) alledge therefore the old Law to this effect. As though any man is so madde besides your selfe, that will mainteine sundry sentēces to be alledged out of the old Testamēt, which are not contained there: This do I say. This is my meanyng: This do I verifie, that our Lord Iesus Christ did obserue this order continually in enlargyng the Gospell, to witte, to vouchē testimonies out of the law and the Prophetes: and the same order was also continued by the Apostles. This to be vndoubted true not onely all Deuines, and Bishops, but all mowers also, carters, children, and women do know and confesse, if they haue either them selues handled, or heard the Gospell preached by others. And yet this our graue grayheaded Prelate, in this so manifest light cautiouly quarelleth as though the matter were doubtfull, and stuffeth whole leaves with toyes gaply knittynge by the knot at the length, on this wise.

What is it (sayth he) which the Apostles speake in their  
assem.

assembly: It seemeth good to the holy Ghost and vnto vs. They do not say, It is written in the Scriptures. O rotten & gyddye hyayne. How could the Apostles vouch the old Testament, in a new matter, when they made a new ordinaunce? But in all thynges that were contained in the law and the Prophetes, these wordes were alwayes uttered in the speeches of our Sauour Iesu Christ and his Apostles. These selfe same wordes (I say) we shall finde many tymes repeated, and euery where redoubled, whiche you doe reiect maliciously, and impudently, It is writtē. And this also: That the Scriptures might be fulfilled. Shall I annex hereunto examples? It needeth not (say you) The matter is euident. So is this also manifest, that you doe wickedly abuse the holy Scriptures, to peruert the truth of the Gospell. For where as you do demaunde of me a litle after: How I dare be so bold to say, that the auncient Fathers dyd adde nothyng to the gouernement of the Church, but that they founde in the Scriptures. I will likewise demaunde of you what came into your hyaynes, beyng an old man, a Byshop, and so reuerend a father, to burden me with wordes which I neuer spake, neuer wrote, neuer once thought vpon: If it shame you nothyng to make so open a lye, to the manifest viewe of all the world, how will you behaue your selfe in matters of Diuinitie, wherein the vnlattered people haue no iudgement: I affirmed that the auncient Fathers of the primitive Church did vouch the Scriptures and the holy Ghost. I do acknowledge these wordes to be myne owne: Tasse them, & tumble them, as ye list, and the more ye gnawe vpon them, the more will your teth be on edge. For as then your Councels, whereunto you leane so much, were not hatched, neither any interpretours as yet fully plumed. These two, wherof I made mention, were the onely soude foundations and pillers, namely the holy Ghost, & the Scriptures: after them whole flockes of interpretours flusht in: all which I do not generally condēne. Neither had any iust cause of contēction bene betwixt vs in this matter, if you were not vnrmeasurably quarrellsome. For wher as I had set downe in playne wordes that our late Deuines do produce the Assertions of the Fathers in their booke (as euidently appeareth by their monumentes) what neede you to pro-  
uoke



wake me to a tedious and unnecessary an answer: and to plunge your selfe into questions, partly false, partly impertinent: as I haue heretofore declared. But our gentle Bpshopp is so unmeasurably geuen to chattering (wherein he delighteth beyond reason) that he will willingly permit nothing to procede in order, though it be altogether contrary to the purpose of the disputation.

Out of this corruption of your mynde commeth to passe, That you deny, that lust, Rebellion and outrage are reckoned sinnes, with vs: What say you reuerend father: do not we account lust, rebellion, & outrage to be sinnes: for this do you affirme in these wordes. Here I aske an other questiō of you if you had but one crime of shamefastnes, humanitie, wit, or modestie, would you with such foule slaunders diffame any kynde of people liuyng in the world? & yet not so foule as foolish? for nothing can be imagined more foolish, then to rayle so absurdely atwell without all shew as likelyhode of truth. Pause here a whiles Olorius & ponder well this your indiscreet accusation, and henceforth write more aduisedly, except you meane to bewray your amazed madnesse to all the worlde. But how can you handle any matter discretely, that to pike a quarell to brawle vpon, will wrangle about playne wordes, nay rather gnaw in gobettes, seely syllables and titles of wordes: for where as I wrote on this wise. You do accuse vs, as though we had turned out our Runnes and droues of Ponckes to lust, and lowlnes of lyfe, and had sold their houses for money. This sentence our proper witted Aristarchus doth not conceaue: and doth beleue, that these wordes: Their houses sold for money: should bee construed, as though I did meane that the Selles of Runnes and Ponckes were sold for their owne behoofe. When as I affirmed playnly, that their houses were sold to the vse of the weale publique: whiche wordes no man could haue wrested so monstruously but this brawling rascal. Paradiuenture this will seeme a great fault to call a Bpshopp rascal. And I confesse no lesse in vayne. But I do not argue with a Bpshopp, but with a very Beast crowned with a Hyeter: who ostentpynes calleth me franticke, sometymes dromen, euery where wicked and lyar. Wherfore sithence he hath

Aristarchus  
was a great  
quarreller.

for:

forgotte and bitterly layd away the personage of a Byshop, he may not gape for any softer speech from me. But if he chaunce to call him selfe home hereafter, and gather agayne some grauie and modestie agreeable to his profession, it shalbe very easie for me to returne to mildnesse and sayre speech, which I doe commonly vse with myne acquaintance, and with straungers also, vnlesse they bragge in brawlyng, practise proudly as Princes in ostentation of learnyng, and pietie, disdainefully despising all other mens iudgements in respect of them selues. It displeaseth this our Gentleman also, that my stile is so inflamed agaynst those stinckynge sinckholes of that cowed generatio. I spake of ours which I might more easily accuse, then you can defend: for I knew them better then you did, my Lord. So had they bene lesse known vnto me, if by the especiall prouidence of God I had not happely escaped out of these filthy mischieuous denmes betymes.

You reserue a place for the defence of your Ponckes by it selfe and in drawing their petigree, you play the Philosopher at large. Wherein you are not onely to childe the and tedious, but so farre estranged fro the purpose, that ye same rather to dreame of S. Patrickes Purgatory, then to note our Religio. Let vs marke the begynnyng which is this: There be ij. sortes of men (say you) that are empaled within the boundes of the Church. The one, whose function consisteth in generall practize of maners, in a meane course of vertue and godlynnes: The other that desire to aduance the selues in a more exquisite endeouour of heavenly discipline. Behold here a new Diuinitie. Two sortes of Christians are sprung by, if we beleue my Lord Byshop, where as the Scriptures haue authorized but one onely state of Christians hitherto. There are diuersities of giftes, yet but one spirite, and there are differences of administrations, yet but one Lord: there are diuers maners of operations, and yet but one God, which worketh all in all. For as the body is one, and hath many members, and where as also many members be of one body: Ene so is Christ. For we are all Baptized into one body by one spirite, whether we be Iewes, or Gentiles, bondmen, or free, and we haue all dronke of one spirite. These are the wordes of S. Paule. Wherefore there can not be two sortes of Christians,

Oforius a  
Proctour  
for monkes.

1. Cor. 12.

## The first Booke.

Ephes. 4.

AA. 10. and  
11.

Math. vlti.

and 10  
11  
and 10

Cicero in  
his booke  
of dueties.  
Aristotle in  
his Ethic-  
kes.

ans; if there be but one body of Christians: not a distinct pro-  
fession, by cause the spirite is one, and the selfe same. Will you  
haue this made more manifest by sillables and titles? One body,  
and one spirite, euen as you are called in one hope of your calling.  
One Lord, one Fayth, one Baptisme, one God, & Father of all, which  
is aboue all, and through all, and in you all. All are one, and in vs  
all as Paule doth affirme. Where is your distinction therfore?  
There is no respect of persons with God: but in euery nation hee  
that doth feare him, and worketh righteousnesse is accepted of him.  
So doth Peter preach, who if we admit for our Scholemas-  
ter, all your distinction (wherein you haue trauasled so much)  
will lye in the durce. And therfore such our profession is but  
one, and the same common also to all Christians, out of An-  
tioche were all called once first by this common name, Christians.  
But if you will not be satisfied with the testimonies of the Apo-  
stles: Let vs heare our Lord and Saviour Iesu Christ, send-  
ing his eleuen Disciples abroad into the whole world spea-  
king vnto them in this wise. All power is geuen vnto me in hea-  
uen and in earth. Go ye forth therfore, and teach all nations, Bap-  
tizing them in the name of the Father, and of the Sonne, and of the  
holy Ghost, teaching them to obserue all those thynges, which I  
haue commaunded you. This is the pure, and onely profession  
of Christian Religion, grounden vpon the authoritie of Christ  
his owne wordes repeated by the preachings of the Apostles,  
confirmed with the generall consent of the Catholicke and A-  
postolicke Church, and ensealed with the blood of the Martyrs  
in all ages. Leauethis Religion to vs, and reteine to you and  
your fraternitie that newfounde two horned sect, whereof you  
can vouch no Authour besides Cicero or Aristotle. But let vs  
pause yet a while vpon my Lordes diuision, and consider the  
speciall pointes of his discret destruction, distinction I would  
say. For after he hath installed two sortes of Christians, hee  
doth geue them cognizaunces whereby they may be discerned.  
There is one sort of them (sayth hee) whose function consi-  
steth in common practize of maners, and in a meane course  
of vertue and pietie. The other desire to aduancee them  
selues to a more exquisite endeouour of heauenly discipline.  
Now I beseeche you my Lord, what mediocritie of vertue and  
pie-



pietie do ye speake of: Whence our profession doth practise of  
 a perfect, and most absolute keeping of the commandements,  
 by expresse testimonie of both old and new Testament how oft  
 is this sentence repeated in the old Testament *Be ye holy*, for  
 I am holy. Therefore we ought not to stand still in a meane, but  
 must endeavour courageously to p<sup>r</sup>fect holynes of God. This  
 is an expresse commandement. *I am the Lord, your God, you shall*  
*observe all my ordinances and all my Statutes.* &c. He commaundeth  
 all, maketh no exception, And therefore this your newfangled  
 meane betwixt both, must bee chrowen away, nay rather this  
 meane is execrable & damnable, our Lord & God the Father thū-  
 dring the same frō heauen. *If you will not hearken vnto me (sayth*  
*he) and will not observe all that I commaunde you, I will visite you*  
*with feare, with trembling, and burning feauers.* &c. The very  
 same wordes are so oft and so manifestly repeated in Deutero,  
 That who so will diligently behold them, can not but wonder  
 at your dulnesse, and ignorance in Scriptures; God doth ac-  
 curse the person, that will not observe all the preceptes of the law  
 perfectly, do doe them and all the people shall say. Amen. What will  
 you answer to this conclusion of Moyles: he commaundeth  
 a perfection, the Lord doth accurse him that doth not fulfill it,  
 yea euen by his owne mouth, and all the people say Amen. And  
 you contrary to this doctrine do deuide the Christians congre-  
 gation, or rather disseuen it into parties, & practize to plant in  
 place thereof a frame shapen meane of pietie, whiche neither  
 old, nor new Testament doth acknowledge. You haue heard  
 out of the old law, we will now come to the new. There is also  
 an expresse commandement of our Lord Iesu Christ to his A-  
 postles in these wordes. *Preach ye the Gospell to all creatures,*  
*who soeuer beleueth and is baptized, shall be saved but he that doth*  
*not beleue shall be damned: Go ye forth therefore and teach all Na-*  
*tions: Baptizing them in the name of the Father, and of the Sonne,*  
*and of the holy Ghost, teaching them to keepe all thinges, that I*  
*haue commaunded you.* Behold here one manner of professiō, dis-  
 persed abroa<sup>d</sup> over all Nations, behold, all thinges must be ob-  
 served that are commaunded. Therefore there is but one sort  
 of Christians, not two: and the same one also endeoureth to  
 perfection, standeth not still in a mediocritie. Our Lord Ie-

Leuit. 11. 14

Leuit. 19.  
20. 26.

Deut. 27.

Math. 28.

Lam. 2. 1  
10. 20 A

## The first Booke.

Mach. 5.

hus standyng vpon the mount, compassed about with the people of the Jewes, preached in most godly maner the chief principles of Christian Religion vnto them, and amongst the rest gaue this commaundement seuerally, *Wherefore be ye perfect as your heavenly Father which is in heauen is perfect.* What impudencie is this Olorius to thrust a mediocritie into our Religion, when our Lord Iesu Christ by expresse commaundement requireth perfection? But I tary to long vpon matters clearer then the Sunne: And yet this our depe Deuine doth vnderproppe his lazie Ponckerie vpon these pillars, whiche beyng wormeaten & rotten (as I haue shewed already) will at length byyng all his other buildyng to ruine, and cause it to shieuer in pices to the grounde.

1. Cor. 7.

Olorius doth preferre vnmaryed lyfe before wedlocke alleadgyng hereunto Paule to the Corinthians. We also confesse euen as much as Paule sayth, yea very gladly, so that ye alledge Paule whole, and vnmangled. *It is good (sayth Paule) for a man not to touche a wife, but hee addeth a correction, yet for auoyding fornication let every man haue his owne wife. I would (sayth Paule) every man were as I am, hereunto hee admitteth fast a correction likewise. But every man hath his proper gift of God, one after this maner, an other after that.* I might rehearse more to the same effect out of the same Chapter. But Paulles meanyng is conceaued sufficiently in these few sentences. And yet to confesse the truth, this your disputation of single lyfe auayleth not properly to mainteine your Ponckerie, for vnmarried life extendeth it selfe to all estates of Christians generally, and is not restrained to Ponckes onely. But you oppresse vs with examples partly auncient, as of Basile, Paule, Ierome Nazianzene. Partly of these later yeares, as Dominicke, Bruno, Frauncisce. Here I might take lawfull exception to your testimonies if I would: for Frauncisce was no Poncke, besides that also vnlearned altogether, a forget of frivolous superstitions, as appeareth by those vurtie vregges, whiche you call Golden Legendes. And who that Bruno was must be enquired amongst the Friers, for els where is no mention made of him, neither yet of Dominicke. The residue of the Fathers except Gregory, professed a solitarie lyfe: but enduced hereunto,

Legenda  
Aurea.

to, partly through desire of learning, partly for vprightnesse of lyfe, yeldeo more commoditie to the Christian profession, then may easily be expresse: whose dayly conuersation & rules of maners did as farre differre from the rules of our Wōckes, as the heauens are distant from the earth, and good from euill. But let vs graunt all that you will, and admit those Wōckes (whom you speake of) to bee godly and commendable persons (for in dede some were such) may they therfore be compared in equabilitie of estimatiō to those men, who were conuersant amongest the fellowshyp and common societie of men: will you know whom I will name? I will first of all name Iesus Christ our Lord and Sauour: then some that were befoze him: Abraham, Isaac, Iacob, the Patriarches, Eloy, Ieremie, notable Prophetes: next after the commynge of Christ, the glorious company of h Apostles: All these almost (except Christ alone) were married, and euery of them adioyned them selues to the common societie of men, that they might profite the generall fellowshyp of mankynd. What say you M. Ierome? May your Wōckes, though neuer so commendable, be compared to this fellowshyp of so excellent and famous personages? May any equabilitie seme to bee betwixt them: either in the excellencie of the holy Ghost: or in sinceritie of lyfe: or in antiquitie of tyme? There can be no comparison betwixt them my Lord, neither was any neede at all to rehearse these examples, if you had well ordered your talke herein: for this generall company beyng the floure of the auncient primitive Church, standyng in the face of your browne lozelles, will so dazell their sight, that they shall not be able to lift vp their eyeliddes for the inaccessible brightnesse of them.

And yet do not I condemne vnmarrīed lyfe, or that kynde of sole lyfe. I condemne your false and wicked argument, where-by you would persuaue the vnmarrīed Christian to be better and more holy then the married, and the solitarie, better then the Citizen. **S.** Paule is of a contrary iudgement. But the righteousness of God by the Faith of Iesus Christ, is with all men and vpon all men that beleue, for there is no differēce. We haue all sinned, and haue neede of the glorie of God, but we are iustified freely by his grace, through the redemption which is in Christ Iesu. Paul doth speake.

Rom. 3.



## The first Booke.

Rom. 2.

Iohn. 4.

Galat. 2.3.

speake here playnly: *There is no difference*: Of orins doth make a difference: whom shall we beleue? Agayne: The same Paule. *Glorie honor and peace to euery person that worketh good, to the Iewe first, then to the Gentile, for there is no respect of persons before God*. If God doe not respect the person, where is then the singularitie of your *Höckes*: if he regard not the place, as appeareth by the wordes of Christ to the womā of Samarie: *The tyme shall come, and now is*. &c. whereunto tendeth your solitarines, wherof you dispute so idely? *All persons* (sayth Paule) *which are Baptized, haue put on Christ: here is nother Iewe, nor Gentile, bond, nor free, man, nor womā, for we are all one in Christ Iesu*. If Christians bee all one in Christ Iesu, as S. Paule witnesseth, what shall become of your differences of tymes, and professions? But we will leaue the scriptures, whiche euery where do confute your bayne superstitions, and false forged distinction. How shall we satisfie the auncient fathers, who do prayse *Donckery* wonderfully? They doe commend men excellent in learnyng and vertue, which doe employ their quyet leysures to the commoditie of the Church. Such men will I aboundantly prayse as well as they. For Iohn Baptist liued in the deserte, then whom arose not a greater amongest the childre of women. But what will ye conclude hereof? Was Iohn Baptist a more perfect Christian liuyng in the wilderness, then our Lord Iesus Christ that was cōuersant amongest men? Truly your wicked distinction doth emplye this doctrine in effect: but y<sup>e</sup> auncient Fathers say not so, of whō you rehearse nothyng besides bare names: & although they would iustifie your wordes, I would not beleue them agaynst the Scriptures: neither do they desire to be credited otherwise. And to this point forsooth, your gay defence of *Donckerie* so stoutly trauailed, garnished with such a trimme Coape of paynted wordes, wherw<sup>th</sup> whole leaues are beblotted, is come at the last: as to be adiudged either altogether superstitious, or wicked, or nothyng necessary. At the last you departe from men and come to women: and with a flat deniall affirme that virgines were not forced into Nunneries. I neede not to make any great proöfe hereof, for all mē that do know any thyng at all, are well acquainted herewith: I will therfore for this tyme content me with your own wordes:

For

For you say that it was forbidden by the Tridentine Councell, that frō thence forth they should do so any more. How say you fine man? He that fozebyddeth a thyng to be done in after tyme, doth hee not couertly emplye that the same was done befoze: Write more circumspectly (my Lord) if you can, and if you can not, you were better speake nothyng at all.

But our reuerend father is now at very good leysure, for he now begynnes to fable with vs. He sayth that he had much conference with an idiot or simple Moncke, who as often as any mention is made of the loue of God, so often he falleth grouelyng on the grounde, as if his senses were rauished, and yet the mā is prettic witted enough, and is busied about heauēly thyngs and godly cōtemplation. Truly this your speach doth not describe vnto vs any godly Moncke, but either some notozious hypocrite, or happely some drunkard, or some one distraught of his wittes. For why should his senses be ouerwhelmed at the namyng of God? They should rather be linely and ioyfull. Wherefoze should he fall to the ground (on the deuils name) if he were a true Christian: he should rather rayse him selfe vp, and reioyce in him, from whom onely cometh all saluatiō. How chaunceth this holy father, that you an old man, a Byshop, a Deuine of so great estimation are so fallen to fables: Certes a māte aduocate for so momishe a matter. You demaūde of me, why we suffered our Mōckeries to escape vnpunished if there were such licentiousnes of lyfe amongest them? How did they escape vnpunished good Syr: we ouerthrew their durtie dennes: The Brothelles them selues beyng bondslaues to all vnthriftynes, we haled out of their stynnestyes, & set at libertie: we did abolish the occasiōs of their treachery, as much as we might, not hatyng y persōs but their vyces: when their vyce was rooted out, what els might haue bene exacted, not of you onely (who blinded with malice know nothyng) but of any other reasonable person? To this daūce, you hange the Vestale virgines, whom the aūcient Romanes reuerēced greatly: & so in lyke maner require our Nunnes to be honored of vs. Surely you handle this matter very kindly: Salij Priestes of Pars did daūce naked in their opē filthy Pageantes, for this was a speciall Article of their Religion, why

O for. Fable  
of an hypo-  
criticall  
Monckes.

## The first Booke.

then do not you likewise beyng an old priest, thinke it as seemely for you to daunce for Religion sake: Herein I may seeme to scoffe ouer hytterly: No truely. For what can be lesse tollerable then an old grayheaded Byshop and a Deuine (as he perswadeth him selfe) to march with the madde superstitions of the Romaines, agaynst the veritie of the Gospell of our Lord and Sauour Iesu Christ:

Of the  
vowes of  
widowes.

1. Cor. 7.

Luke. 19.

Orosius  
fol. 37. Hoc  
tantum mu-  
nus, &c.

You turmoyle your selfe much about þ bowes of widowes, which doth not concerne our disputation, and argue as though virgines vowing chastitie could not bee ioyned in lawfull marriage without great haynousnesse. How can men or maydens promise single life: or if they promise rashly, how can they performe truely: when as chastitie is the peculiar gift of God, and is not in our own power: Set you to S. Paule, whom you produce in your behalfe touchyng the same matter. These be his wordes, *But every man hath his proper gift of God, one after this maner, and an other after that: What can be alledged more manifest then this: If you be not yet satisfied, annexe hereunto our Sauour Christ, and withall his owne wordes touchyng Eunuches, wherein you triumph so Iolly, because that our Lord Iesus reported, that some did geld them selues for the kyngdome of heauen. Is not this also added a litle before: He that can take it, let him take it, all men can not conceaue this saying, but those to whom it is geuen. Wherefore if chastitie be the proper gift of God: we may not assure to our selues the thyng that is the proper gift of God. And if none can be chaste, but to whom it is geuen, how can we promise to our selues, that which we know not whether we shall euer attaine or no: Great is the force of the truth, & greater then this our great Paister of Israell can comprehend. And howsoeuer he lyst to iangle here, he confesseth the same a litle before in expresse wordes, that chastitie is the gift of God, as in dede it is. And for prooffe therof bygeth the same wordes of Christ mentioned before: namely: *All men can not comprehend this saying, but vnto whom it is geuen.* I maruell much Orosius, that you haue so quickly forgotten your selfe. But I ought not maruell thereat, because of a very greedy affection to cauill and babble, you rush headlong many tymes into most pestilent errors.*

You



You accuse Luther, Bucér, Zuinglius, Oecolampadius, Calvin, and Martyr of lust. As though men liued not chastly which hold them selues within the limittes of lawfull Patri-  
 monie: or as though all the Cowled droues of Sophisters as-  
 well of your Nation, as of any part of the world els, were com-  
 parable with these godly fathers in commendable conuersatio  
 of life, or excellencie of learnyng: or as though the namyng of  
 those persons made your cause any myte þ better: or as though  
 Paule (whom you do wrest and peruert for the mainteynaunce  
 of your single lyfe) did not sufficiently interpret him selfe: or  
 as though there were any thyng in you besides arrogancie, ca-  
 uillying, and choler: You moue a very saucie question of Chri-  
 stian libertie: Whether the same appeare greater in your  
 Cowled generations, then in maryed folkes? I aunswere:  
 that the pure Eunuches whom God hath endued with the gift  
 of chastitie, do enioy most excellent frædome of mynde: but the  
 question cōcerneth not those persons in this place. But the rest  
 of your mocke Eunuches, haue no frædome of mynde, except  
 you list to tearme it a wicked frædome, & an horrible libertie  
 to whozedome. Neither am I alone of this iudgement, for that  
 were of no credite. Paule is of the same mynde. Who hauyng  
 sayd, *It is good for a man not to touch a wife, immediatly addeth:*  
*But for auoyding fornication, let euery mā haue his owne wife: and*  
*thereof presently rendreth this reason: For better it is to marry*  
*then to burne.* The first part of this sentēce you hyge very stout-  
 ly, Osorius, but the later you doe wickedly wincke at. But we  
 may not halt so bycause (as Paule sayth) *we goe the right way to*  
*the Gospell,* not haltyng as you do: But halt you as ye list, dis-  
 semble still, & wincke still at þ horrible actions of your cowled  
 Lurdeines, yet is this true, yea to true (alas) that these hypo-  
 criticall professours of chastitie, doe not burne onely, but swell  
 also, and are enflamed with insaciabie firebrandes of Lecherie.  
 And it is not a whiuerpyng voyce of a bow, blowē out in respect  
 of gayne or idlenes, that can very casely quenche & suppressle in  
 þ myndes of young persons, those intollerable flames of natu-  
 rall corruptiō. There be great droues, nay rather vnumesura-  
 ble herdes of your droulie Notaries (to be so bold as to coyne a  
 new name for a new thyng) whose popsoned siltynesse hath so

1. Cor. 7.

Gal. 2.

defiled the earth, that they may with horrible feare, looke for Gods iust terrible vengeance to bee poured vpon them, with Gomorhean and Sodomiticall brimstone, and fire from heauen, vnlesse they repent betymes.

Luthers  
Mariage re-  
proued,

Gene. 1.

You do reproche Luther with his Mariage: and slaundersously rayle that at the celebratyng thereof, Venus was President, not Venus of Paphia nor Erycina, but Venus the furie of hell. O vncleane mouth. Dare you so blasphemously rayle agaynst the estate of Patrimonie commended with so glorious titles, as which the holy Ghost commaunded to be honorable amongst all persons: whiche our Lord Iesus Christ did honor with his presence: which was ordeined of God the father in Paradise: confirmed by the Patriarches and Prophetes: established by the Apostles and Martyrs: & continued most honorable in the best and purest ages of the world, and by most notable personages: Dare you with so blasphemous a mouth defile the dignitie of this Patrimonie, beautified with so many ornaments: Dare you name that execrable furie of hell to be President at this honorable Mariage: Besemeth an old man, a Byshop, a Minister of the Sacraments so to dally and scoffe in matters of so great importaunce: Forsooth I do reprehend (say you) the Mariages which the Votaries do contract together. Very well remembred Syr, what monument then can you geue vs of those gay professours of chastitie, in that golden age of the primitive Church, when our Lord Iesus Christ and his Apostles did dwell vpon the earth: If you can shewe vs no one exaple of those chaste sorles in that most blessed tyme: Nay rather if that pestilent contagion of Votaries did long after begyn to infect the Church: Packe ye hence with that deuillish Priest of hell from vs, and acknowledge your owne Priest that Satanish hellhounde Hildebrand, who first of all enacted by publicke authoritie that infamous Canon of constrained vnmarried life. Curse ye that your own hellhounde Priest, and batter him with your thunderboltes of wordes and Sentences. For Beelzebub him selfe, withall y furies of hell, could neuer haue prartized a more pestilent infection of lyfe.

Pope Gregory the 7.  
Hildebrand  
by name,  
was the first  
that did establish  
single lyfe  
by Decree.

You procede to defend Images, wherein you fight so stoutly agaynst your selfe, that you haue none other aduersary. But

first

first ye furnish your selfe with a startyng hole, wherein you may shroude your selfe from a showre. For you deny that Images are worshypped, that pictures are honored, but you confesse that in them is a certeine naturall power, which may bryng some helpe to vnlettered persons. If it were so (O-  
Of Images.
sorius) we could be somewhat tractable herein: & would somewhat frendly tollerate the rude weakenesse, and grosse ignorance of the people. But how say you? Is not worshyp geuen to Images? Truly people fall prostrate befoze the, they stretch out their handes vnto them: they perfume them with frankincense: they set candles befoze them: they call by the name: they decke them gorgeously: they carry them solēnely abroad, and make a shew of them openly: they waixe hoarse with scriblyng and cryng out vnto them in their sicknes and diseases: They gadde many a weerysome iourney on pilgrimage vnto them: they powre out prayers vnto them with great reuerence: they enlarge vnto them magnificently: yea they do beleue that they do worke miracles. If all these doe not playnly denounce worshyping: by what other Argument may a man discerne the nature of worshyping? But if ye yeld not that these blasphemies are committed in your Romishe Church, yea in your owne Temples of Siluania, it is very well, and I would to God it were true for your credites sake. But if you graūt it (as ye can not deny it) why doe you so impudently deny in wordes, the thyng whiche you know to bee haynously handled in dayly practize? How much better had it bene for you (O sorius) to haue defended worshyping of Images as well as ye could (though without all colour of truch) the so stoutly to deny that, which your women and childre do see to be dayly, & houely frequented in your Churches: yea your selues the very Authours therof, ministryng example to others: But you haue lost both your witte and modestie, that in so dayly and manifest abuses will seeme to be ignoraunt, and withall mainteine your vntruch with pretie poper demaundes, so blockish and so farre from the purpose, that a man may iudge you to be fast a slepe with your eyes open. You demaunde earnestly of me whether the Images of the Cherubines were placed before the Arcke of Couenaunt in the old tyme? and whether the Brasen Ser-  
The Images of Cherubins.



## The first Booke.

The braſen  
Serpent.

Exod. 20.  
Deut. 5.

Ezechias.

pent were erected, that ſuch as were wounded with Serpentes might behold it, and be made hole? what then wiſe man? as though any man could or would deny that Images & pictures were made in all ages: or that it came euer into my thought to condemne the commendable Arte of Engrauyng & Paintyng? I graunt that there may bee ſome uſe of Images, but I deny worſhypppyng of them: I doe allow that there may be pictures, but I do abhorre all honor in them. And the ſame hath our Lord and heauenly father prohibited by expreſſe commaundement. You tell vs that the Auncient Iſraelites had diuers Images of Cherubines. I confeſſe it, but you can not ſhew, that they were worſhypped at any tyme. The Image of the Braſen Serpent was a remedy for them that were bytten with Serpentes: I graunt it. But when in proceſſe of tyme, the people came at length to worſhyy it, the godly kyng Ezechias deteſtyng their Idolatry, comaunded the Image to be taken downe, and broken in pæces: and herein your ſelfe do wonderfully comende him. You marre therfore all your owne matter (Oſorius) by this your owne example. For ye graunt that the worſhypppyng of Images is damnable, & defiled with poyſoned Idolatry.

Ye deny that men are now at this preſent or euer heretofore were at any tyme ſo blockiſh and ſenſeleſſe as to beleue that godlyneſſe was included in Images: and withall yeld your ſelues to be accoupted for madde and buzzardly blynd; if this can be iuſtified agaynſt you. What els do ye then? whenas you throw your ſelues proſtrate befoze pictures, and neuer make any end almoſt of embracyng them: lickyng them: kiſſyng them: deckyng them: preſentyng them with giſtes: goyng on pilgrimage vnto them: when you call vpon & inuocate the Images of dead perſons, by the proper names of your Saintes pictured there: when you keepe ſuch a ſturre befoze ſtockes and ſtones, and confeſſe neuertheleſſe that in the is neither vertue nor ſenſe: your ſelues ſurely be worſe the rotten blockes, that will geue ſuch reuerence to dead ſtockes. But I will ſticke ſomewhat neare to your ſkinne in this matter.

The people of Iſrael (as ye know) were a choſen Nation, an holy kintred, a peculiar and elect people: and yet in the abſence.

fence of Poples they forged a golden Calf, and beliened that  
 there was in this Image, not onely lyfe and sense, but with o-  
 pen mouth did professe also, that it was God, yea the very same  
 God that brought them out of the land of Egypt. For when  
 they had commaunded that this Image should be borne before  
 them, as the conduct of their iourney, they added hereunto these  
 blasphemous wordes also, *These be thy Gods O Israell, whiche* Exod. 32.  
*brought to passe that thou were deliuered out of the land of Egyp.*  
 There followeth yet more. And Aaron sayng this, erected an  
 Altar before it. What say you Osorius? Truly though you  
 conceaue neuer so well of your selfe, and loue your countrey (as  
 mine is you should) neuer so much: yet you do not heliate (I  
 suppose) that those your countrey men what soeuer they be, are  
 more deare now vnto God, then the children of Israell were at  
 that tyme: no nor deeme your selfe more holy thē Aaron. Ther-  
 fore where you see so manifest Idolatry in them, why make you  
 so proude bragges of the innocencie of your Nation? But you  
 will happely say, that those dayes are out of memory, & no such  
 matter sticketh now in your fingers: will ye therefore that I  
 bring you home: and evidently disproue the ignorance and vn-  
 aduised follie of you, & your people, by the testimonies of your  
 owne fraternitie? Truly I am contented so to doe. I will  
 paint out your Idolatry so playnly in the sight of all men that  
 can see, and be willing to see, that no well disposed persons may  
 doubt thereof hereafter. Peraduenture your eyes will dazzell  
 through corruption of dayly custom: as it happened to Cerberus,  
 the dogge of hell suddenly drawen out of his darcke don-  
 geon into the bright sunne shyne. Senec. in  
Hercul. fur.  
 First, you will graunt me this, as I suppose, which all your  
 Papisticall Godmakers will yeld vnto: that in that your tran-  
 substantiated white Masses is inclosed a certaine Diuine es-  
 sence, and the onely substance of bread shoden quyte away (I  
 know not whither) but that the accidentes of bread remaine as  
 at the first: to witte, the roundnes, white colour and such like.  
 Hereof then followeth of necessitie euen by your owne Argu-  
 ment, that who soeuer doth worshyp & white colour, or any ex-  
 ternall thing therof subiect to the senses & spectible view, is a  
 manifest Idolatour. And were me to this place my Lord I be-  
 sech

The Pa-  
 pists are  
 taken tardy  
 in commit-  
 tyng mani-  
 fest Idola-  
 try.

such you, if there be any sparkle of reason in you: Tell me  
 when your simple unlettered people, cluster in heapes toge-  
 ther to your Altars, heave uppe their hands, knocke their  
 brestes, reuerently behold and humbly worshyp that your white  
 rounne singinge Cakes holden betwixt your fingers and lifted  
 ouer your heades, as if it were our Lord and Soueraine Christ  
 Iesu him selfe: when (I say) this simple multitude, doth so  
 humble them selues, and are moued in affection, can they dis-  
 cerne betwixt the accidentes of the bread and the substance: if  
 they can, surely your nation is deeply seeng in Logicke. But  
 if they cannot: When we may rightly conclude upon the hypo-  
 thions of your owne Deuines, that they commit open Idola-  
 try; by cause they do worshyp not onely the essence of God farre  
 hidden within, & wholly remoued from their senses, but also the  
 outward signes which they behold and see with their eyes. You  
 are taken here (Olorius) neither can you escape me, for either  
 you must scrape out your Decrets and Canons, which will pro-  
 cure you mortall hatred, or els you must needs confesse the day-  
 ly Idolatry of your people, except ye deny that the outwarde  
 fauour of bread is worshyped by them: wherein they will wit-  
 nes against you if neede shall require. And therfore if your say-  
 ned God may evidently be founde culpable of enidēt Idolatry.  
 Your error is much more apparant in worshippinge of Ima-  
 ges. As I do let you see before the wordes of our Saviour Iesu  
 Christ vsed to the woman of Samaria touching the true wor-  
 shippinge of God: I haue challenged also the auncient custome  
 of the Primitive Church, when as no graue or paynted Ima-  
 ges were permitted to be worshipped.

In this most assured testimonie and ordinance of our  
 Religion, this our great Deuine and Paister is altogether  
 iunior, but that hee calleth a liele (I know not what) about  
 the Image of the Crosse, to witte: That the same was deeply  
 emprinted in the hearts of me in that auncient and flourishing  
 age of the primitive Church, but that pictures were neede-  
 lesse for that tyme. The same doe we also confesse frankly.  
 For there be two notable rules very true, & prescribed by God  
 as Principles whereby the auncient use and rule of Christian  
 Religion and duties of Christian lyfe may be dayly enured &

in. conc.  
 Hieron. lxxv.

The Pa-  
 stors  
 taken care  
 in commit-  
 ting  
 Of the I-  
 mages of  
 the Crosse.



preserved. The one is, that we apply our myndes to read the  
 holy Scriptures. The other is that we yeld attētiue care vnto  
 them. For all Scripture (sayeth Paule) is giuen by inspiration 2. Tim. 3.  
 of God, and is profitable to teache, to admonish, to improve, to ad-  
 mende and to instruct in righteousnes, that the man of God may be  
 perfect and prepared vnto all good works. If we bee made abso-  
 lute and perfect by the holy Scriptures, what neede we any  
 helpe of your pictures? In those holy Scriptures is the liue-  
 ly Image of God the Father, the lively picture of Iesu Christ  
 our Saviour, the true Crosse, true worshipping, true Reli-  
 gion to bee founde. But you are fouly fallen away from this  
 auncient veritie, you haue wickedly burpen in darkenesse the  
 Testament of Iesu Christ, you haue treacherously discredited  
 the authoritie of holy Scriptures; and in place of these pure  
 and known fountaines of our true Religion, ye haue in your  
 Churches placed a wonderfull rabble of worne and picture  
 res, and portraictes of dead bodies to be worshipped; you haue  
 instructed the rude and vnlettered people with mens traditi-  
 ons, and haue utterly drowned the holy Scriptures being the  
 most pleasant and plentifull fode of the soule with ouerflow-  
 yng puddles of dinkynge Ceremonies. This is very true. O  
 fouls, peale it to true. And you being a Bishop and a distri-  
 buter of the holy mysteries of God shall to your intollerable an-  
 guish of mynde, sale this to be true, when you shalbe sommo-  
 ned before the dreadfull Iudgement seate of the Lord: From  
 whence you shalbe chynged into euerlastyng tormentes, if ye  
 amende not in tyme. But there is no stoppe of sounde or sober  
 witte in you: for amydde your disputation touchyng the wor-  
 shipping of God, you sodenly skippe from the matter, and  
 recurre to your wonted shiftes and demaunde of vs. If we  
 haue founde our selues more inclinable to praye, sith the  
 abolishing of Images then before? First of all, This con-  
 cerneth not the controuersie anythyng at all. Then who hath  
 authorized you being a Partingall, to be Iudge and Inquisi-  
 tour ouer vs Englishmen? Enquire ye for the demeanours of  
 your owne people of Siluain, and let vs alone with our owne  
 Bishops. It grieveth you much that the Reliques of Thomas  
 of Caisterbury are defaced: whont it pleaseth you to call a most  
 holy

Thomas of  
 Canterbu-  
 ry.

holp man beyng in very dawe an expectable Traytour. O goodly Doctour of the Church, that require vs to worshyp the rotten stinckynge carcase of a pield trayterous Priest. Persuade that els where, for in England women, children, and naturall soles do detest the stincking Rames, traupne, and Idolatrous Shypne of that Rebellious traytour.

Of Schoole  
Diuinitie.

Neither are you pleased bycause I rubbe your Schoolemen on the gall, a very sacred societie (if we credite you) most pure pillars of Chyistian Religio, agreynge & consentynge with the auncient Apostles: but if they be tryed by their owne trinkettes, they wilbe founde a pestilent genetation of Clipers, full of vnlawy byables, corrupe doctrine, altogether voyde of witte, & addicted to all supersticio. And there is no discreet person amongst our aduersaries that hath any smatche of sounde learnynge (except a very fewe) but doe vtterly detest and reiect this filchy puddle of Schoolemen. And yet you ke leuome, suppose to bolster out & uphold this lowly ragged rabble to stoune countenance. But it will not be, you come all to late. And your labour is all lost. It was not without reason, that I noted how this huge heapes of pictures were the offcombe of that vnlawy schoolekitchen. Neither did I erre in notyng the certayne limitation of their whelppng: no more can you cease from your old cankred custome of caulling scarce one minute of an houre.

The second  
Cosicell of  
Nice.

You flie ouer to your Councell of Nice as to an inuincible bulwarke: as though what soener a Councell doth thrust vpon vs ought to be holden of vs for inuolable. In dawe your filchy vnmарyed life crawled first into the Church after this maner. So also your frivulous and Sophisticall Transubstantiation was commaunded in the begynnynge. But let vs scanne this Deuine Decree of the Councell touchynge Images which was vttered in that second Nicene Cosicell vnder these wordes. Images ought to be worshipped as reuerently as God is worshipped. But you will not admit this to be true I trow, when as els where you are of opinion that Images and Pictures remaine to be viewed onely, all worship set apart: wherein neuertheles you disagree to your selfe also. For in the same place, you tell vs a tale of Robinhode alledgyng miracles withall, to witte, that bloud hath bene some to gush out of Images perdy, and

Ofori. fol.  
47.

Ofori. fol.  
47.

and certeine vertue of healyng hath issued fro the. And that for  
this cause they ought to be worshipped. Percey meanyng to  
proue both: of the whiche a litle earst you admitted neither.  
What grossenesse is this Oforius? what ouersight? what for-  
getfulnesse of your selfe and your owne wordes? you reporte  
that Eufychius did behold the Images of the Apostles ex-  
quisitely paynted. What hereof? This was but a commen-  
dation of Paynters my good Oforius, and not a prayse of Pic-  
tures. Yet you notwithstanding as though you had made a fayre  
speake, do affirme that it is without all cōtrouersie, that Ima-  
ges were in the Apostles tyme. How? or from whence doe you  
persuade this Oforius? is this a good Argument to proue that  
Images were visited in the Apostles tyme, bycause without  
compertollement you tell vs a smooth tale of Thomas of Inde?  
of Eusebius and of Pope Siluester? Do ye so conclude my Lord  
beyng an old man, a Priest and a Byshop?

Semblable and lyke vntousinesse is in you, where you  
charge me that I did accuse your Scholemen to be the first  
founders of Images. This is false: I doe not charge them  
withall: but I will abyde by this, that this venemous doctrine  
was wonderfull encreased with the corruption of this poyso-  
ned Schoole. My wordes are as followeth. When true Reli-  
gion began to decay: Images crept into the Church by tittle  
and litle, and that former earnest desire of pure doctrine wa-  
red cold in mens hartes: and that bastard and deformed super-  
stitious Schoole Diuinitie haunted it selfe at the length, and  
immediatly all places were patched vpp with Images. &c.  
Now speake Parrotte of Portingall, I pray you. Did I not  
orderly enough distinguish the seasons of tymes? By litle and  
litle crept Images in, yea long before the peppng of Schole-  
men abroad: but beyng settled in their stalles, all places were  
stuffed with Pictures. You see their Originall before Scho-  
lemen, but the increasings thereof, in the chief reigne and  
sway of that brotherhode: And yet ye dare impudently affirme  
that I named Scholemen to bee the very wellspringes of  
Pictures. And at length ye crye out. What vntousnesse? what  
negligēce? whenas I might more iustly haue exclaimed, O for-  
getfull dottard, O rayling scolar. After that you haue long

In myne  
answere to  
Ofor. Epist.



enmoyled your selfe in this guise, sometymes treatyng of Pictures, sometymes inducyng them as representations of holy personages: you packe vp your trunckes, and retorne to your former course of exhortation, wherein you persuaue that bycause Images be sauory Instrumentes to enforme the vnlettered people, therefore they ought bee reserved to that vse. But learned and godly men will rather say, that Images are dangerous Rockes of manifest Idolatry. And as I will not much gaynesay, that discreete men and well exercized in the Scriptures may haue in their Closettes without any perill, the Image of the Crucifixe, so doe I boldly pronounce that without great daunger of Idolatry, Images can not be placed in Churches, to the vewe of the rude people beyng naturally inclinable to all superstition. And therefore it is most necessary to abandone Images out of Churches, and to instruct the people in the holy Scriptures, the often hearyng and readdyng wherof, will make the diligent and vertuous followers, to finde no want of any such paynted bables: Sathan caryng our Lord and Sauour Iesus into the wilbernesse willed him to fall downe and worshyp him. Our Lord Iesu despising and rebukying him sayd, *It is written. Thou shalt worshippe the Lord thy God, and him onely shalt thou serue.* Vterly when I ponder the Paiestie of these wordes throughe in my mynde, and the dayly practizes of your Churches, wherein so perillous and euident tokens of Image worshyp and knelyng to Pictures is frequented, my very hart panteth and trembleth within me, to thinke, how this expresse commaundement of God the Father, and of our Lord Iesus Christ seemeth vterly buried in obliuion with you.

Luke. 4.

But runne on, sith it so pleaseth you, and scorche your soules in the flames of Idolatry: we beyng terrified with the Deuine Oracles of the sacred Scriptures, haue vterly subuerted Images and Pictures, and exiled them from our Churches. In like maner we passe ouer the Saintes in our prayers, & make intercession onely vnto God the Father and our Lord and Sauour Iesu Christ, and vpon them do we call onely for succour. Vnto whom with the holy Ghost we do confesse and professe all glory, all honour, all power, & everlastyng eternitie to be due.

And

As to confirme this our confession to bee most pure and true, the testimonies of eche Testament are plentyfull: wherein we doe also follow the manifold examples of the Patriarches, Apostles and Martyrs. As for you, there is nothing offered of your part sanctifying of the auncient, pure founteine of the primitive Church, either in conversation of life or profession in Religion. We haue heard the voyce of our Lord Iesu: *Thou shalt worship the Lord thy God and him onely shalt thou serue.* Certes if þe onely Deitie of God must be worshipped alone, the worshipping of saintes ought in no case to be admitted the. The Evangelist Iohn bega to worship þe Angell: but the Angell withstood him & yelded the reason. *I am* (quoth he) *thy fellow seruant.* If we haue Angels our fellow seruantes Or. surely we haue no Saintes to be our Advocates. *There is but one Advocate betwixt God and man: The God and man Christ Iesu.* If Saintes make no intercession for vs, then to worship them is but vayne. Semblably take worshipp away; to what purpose serue Images: For to gaze vpon them auayleth litle. Let the people heare the Scriptures. Let them be bukked therein: There is Christ painted vnto vs: there may the eyes of the soule behold him: in them doth hee breath; in them doth hee lyue; in them doth hee reigne and triumph.

The last chap. of the Apocal.

1. Timo. 2.

By Dylemma, or double Argument doth not content you, wherein I did conclude agaynst Images, to witte, that hauing life there was no want of them, & wantyng breath there was no vse nor profite in them. Now you say the hereunto: may not they partell be iustified by the Scriptures: *Why doest thou cry vnto me* (sayeth God the father vnto Moyses) *And yet Moyses in his prayer opened not his mouth.* Therefore the spirite beyng present, doth present the prayers vnto God though all the senses els be silent. On the other side. If the hart be otherwise occupied. God will not accept the prayers though neuer so many and neuer so laboursome. For after this maner the Lord Iesus doth recite out of Clap the Prophet. *This people doth honour me with their lippes, but their hart is farre away from me but they worship me in vayne.* &c. Behold here worshippynge is to no purpose, the spirite beyng absent: Why doe ye therefore spurne agaynst matters so manifest.

Exod. 14.

Math. 14.

## The first Booke.

John. 4.

May but you presume to contend agaynst the holy Ghost in these wordes, saying. The spirit being present, Images do no hurt: and being absent, they do very much auayle. Amiddes our prayers thynges may not be enterlaced, & do no hurt (god say) but matter wherewith our prayers may haue accesse vnto God. But whereas you would haue Images to be auaylable being without spirite. This is very straunge & monstrous in a Deume to affirme that our prayers can be commended vnto God by Images or by any other way els without the spirit. *God is a spirite (sayth our Lord Iesus Christ) and it becometh his worshippers to worship in spirite and truth.* The Lord Iesus doth pronouce that the true worshippers ought to worshyp in spirit. Our Prelate doth contend that pictures may auayle to prayer without spirite: Away Osorinus Away. For euen on this wise and in the same cause the Lord Iesus did put Sathā to flight. We assuryng our selues vpon the authoritie of God the father and of our Lord and Sauour Iesus Christ, wil together with the Prophetes and Apostles, honour the Lord God the father, and him onely will we worshyp, the Lord Iesus Christ and the holy Ghost makynge intercession vnto him for vs. As for you (if you be so altogether perswaded) raunge on in this your crooked procession together with these gorgeous titles of Councels & Fathers, and with that filchy raggemaroll of your scholemen. There will come a day, when this matter will be more depely sifted before the Iudgemente seate of our Sauour Iesu Christ. Then shall we know whether part haue more safely and more duetyfully profited in the worshyping of Gods Paier. And so now at the last your first goodly Inuective is come to an end: from out the whiche if a man will plucke awaye your outrage in cauillyng, your venemous scoldyng & your superfluous sentences: surely very litle will remayne wherein the learned Reader may be desirous to spend any tyme.

¶ The



## The second Booke.

43



**V**Am ashamed (you say) to vse so many wordes in the confutatiō of your Booke. It is modestly done of you to confesse your fault. But your vnnecessary haulting hath altogether we-ryed me: of the same opinion are all others also that haue sene your wrytyng, who with one cōsent do wōderfully condēne this your idle superflui-

tie of tounge in an old man. Yet can we see no amendement in you: for the further ye procede, so many the more fables you do utter, whereby all men may perceave, that you are not indu- ced to wrytyng of any iudgement or discretion: but enflamed with excessiue malice & violēt outrage: with neither of which your person and grayheaded yeares ought in any wise bee ac- quainted. But whereas you reports that I seeme to haue ta- ken wonderfull pleasure in that my litle booke. Pertein you follow the example of wayward men, whiche esteeming other mens affectiōs by their owne be of opinion that scarce any mā els can be well disposed because they bee indiscrete them sel- ues. You begyn to quarell at the overthrowe of the Sacra- mentes; wherewith, you say also, that I do same somwhat dis- pleasaunt: and therfore you commend me with a scoffe, no lesse vnpleasaunt then vnlawfull. But mocke on & spare not. You do trouble with your contumelious wordes to bring this noble Iland my deare beloued cōstrey into obloquie with all men, & with an abhominable lye doe exclaime, that our Deuites haue utterly subuerted all Sanctuaries, Ceremonies, and Sacra- mentes. This your infamous, shamelesse, and reprochfull Hi- perbolycall speech I haue scattered abroad, crused in peeces, and brought to nought, & haue so deeply emprinted your flesh with an. S. for a slanderous to your perpetuall shame, that neither you nor any of all your sect shalbe euer able to wipe it out agayne. You do accuse Luther, Carlostadius, Oecolampadius, Zuinglius, and my Peter Martyr as men that do vn- reverently rende asunder the Lordes Supper.

Hyperbole  
is called an  
excessiue  
vehemency  
of speech.

First of all. I haue sundry tymes heretofore protested, that

¶ .ij.

your

## The second Booke.

Whereunto  
the Apolo-  
gie of Had-  
don had ef-  
peciall re-  
gard.

your controuersie concerned vs, and not them. For your quarrell was agaynst our English Deuines, whom I vnderooke to defend: you slandered our England, I stood to the defence of y<sup>e</sup> same. And therfore I might well haue referred all this contention touchyng their doctrine to them selues: & so I do: yet I will p<sup>r</sup>esume to say this much by the way, that you deale very vngently herein, to scold so importunately agaynst the good name of them, which can not now plead their owne cause: I do adde hereunto, that the rest (except Carlostadius onely, of whom I can say nothyng, bycause I doe not know him) all the rest I meane, were men of such excellencie, not onely in y<sup>e</sup> knowledge of touniges, and other liberall sciences, but also such singular Deuines, as that Ierome Osorius might haue bene liholer to the meaneest of them. I say this withall, that you utter your unskilfulnesse herein, to couple Luther and Zuinglius together in matter of the Sacrament, whose opinions were somewhat discrepant in the same. Lastly touchyng the matter it selfe, I aunswere briefly: That those famous and worthy patrones of the Gospell and true Religion (whose names you rehearse in reproch) did reuerently and religiously treat of the Sacrament of the body, and bloud of our Lord if they may be tryed by y<sup>e</sup> true touchstone of the scriptures: in wh<sup>o</sup> likewise you can finde no iust cause of reprehension concerning the other Sacraments, vnlesse you suppose, that with your naked clamorous affirmatiues ye may expell them out of the Church, as m<sup>e</sup> are wont to driue common players from the Stage with hissing and clapping of handes. But they can not be so quayled Osorius. They haue obtained better footing and deeper roote in the hartes of m<sup>e</sup> by their learning & vertue, th<sup>an</sup> you can be able to remoue with your penne though it bee neuer so cruell: whom the butcherly crueltie of your side be it neuer so sauadge, can with fire & fagot consume out of the myndes of the goodly. But this our new maister dispatcheth all thyngs in scoffes & petie questiōs. He demaundeth of vs, what is to be vnderstanded of those Sacramentes which we doe reteine? First of all, if we doe vse any Sacraments at all, you are taken tardy for a common liar agaynst vs especially: for you rayled a litle earst, that all Sacramentes were utterly abolished by our preachers, and that you

you haue as many wienesses of this solemne tye, as England hath inhabitauntes. But you proccede, and would know, What Sacraments be. If you doe know already and will dissemble, why doe you playe the foole in so earnest a matter: but if you bee ignoraunt hereof, what maner of Deuine will you be accoumpted: that know not the first principles of Religion: Nay (say you) I am not doubtfull of the Sacraments of Scholemen: but I know not your bare and naked Images, by the whiche you deny the grace of God to bee obtained. How many faultes O-sorius, in so few wordes: For first of all, who euer called Sacramentes, by this name Images, but you alone: and in dede they are named signes, and markes of holy thynges, many tymes seales of our saluatiō, many mē call them tables: and so diuers men geue diuers names. But your selfe are the very first, that euer gaue this tearme of Images to Sacramēts. But as touching wordes, though you be oftentimes ouer captious, we will be more tractable with you therein, and will prosecute the matter. You say that our Deuines doe place naked Images in steade of Sacramentes. How naked, my Lord I pray you: we do agrē with S. Augustine, that Sacramentes are signes of holy thynges: or thus: that Sacramentes are visible signes of inuisible grace. I trust you will permit me the same libertie of wordes, which you vse to take to your selfe. We do graūt, that we are by Baptisme regenerate to eternall lyfe: we doe also yeld, that in the holy Communion our Lord Iesus is truely receiued of the faythfull in spirite by fayth. Whereby it appeareth, that our Deuines do not accoumpt the Sacramentes as bare naked signes, but for thynges most effectuell, most holy, & thynges most necessarily apperteyning to our comfort: they be sacred mysteries of our Religion, they be assured pledges of heauenly grace: And yet God & father which made vs of clay is not tyed to his workemanshpy, nor bounde to his creatures, But taketh mercy of whom he will haue mercy, and forgiveth our sinnes for his owne sake, not for the Sacraments sake. Lastly, Life everlasting is the gift of God through Iesus Christ, not through operation of the Sacramentes. And therfore we do refuse and detest such naked & falsely forged Images, as dreames of your

Exod. 32.

Rom. 9.

Rom. 6.



## The second Booke.

How we  
ought to e-  
steeme of  
the Sacra-  
mentes.  
Ex opere  
operat.  
Rom. 4.

Rom. 10.

Sacraments  
are tokens  
of saluatiō,  
but do not  
worke sal-  
uation.  
1. Cor. 1.

Confessio.  
Sacrament  
of the Al-  
tar.

some vniuersitie hapnes, and vse the true Sacramentes as most sacred thyngs, as pledges of our fayth, and seales of our saluation: & yet we do not attribute so much vnto them, as though by the meanes of them, the grace of God must of necessitie be poured out vpon vs, by the Workes wrought, as through conduct pipes. This impietie we turne ouer to your Schoolemen, the very first sprynges of this popson, *For inheritance is geuen of faith, accordyng to grace.* The Sacramentes are reuerend signes of Gods grace vnto vs, are excellent monumētes of our Religion, are most perfect witnesses of our saluation. If you can not be satisfiied with these commendations of the Sacramēts, heape you vp more vnto them at your choysle, we shalbe well pleased withall, so that you binde not the grace of God to these signes of very necessitie. For we are not saued by the receauing of these Sacramēts, *But if we cōfesse with our mouth our Lord Iesus Christ, and with our hartes beleene, that God raysed him agayne from death, this confession onely will saue vs.* Iulian the Emperour was Baptized in the name of Iesus, yet dyed in manifest blasphemie: Iudas Iscariote did fede vpon the Sacrament of Euchariste, yet immediatly after Supper, hee departed to the enemyes of our Lord Iesu, and betrayed innocent blood: what needeth many wordes? Sacramētes are most precious tokens of Gods fauour, but they doe not obtaine Gods fauour: Sacramētes are excellent monumentes of godlynes, but they do not make godlynes: *He that will glory, let him glory in the Lord, not in the Sacraments. For by God, we are engrafted into Christ Iesu, whiche was made vnto vs by God, wisdom, righteousness, sanctification and redemption.*

And this much to your generall obiections framed agaynst our order of administring the Sacramentes. Now I will come to those two principall points, which you seme specially to haue culled out, that in them you might braue out your nimble-nes of your witte, & eloquence of tounge: Confession, your name and the Sacrament of the altar, as you tearme it: Of Confession you draw forth a tedious talke, and in the same endeuour to include the Sacrament of Repentance. First of all, you cast your accōptes amisse in your numbyng, Olorius, for if you receaue Repētaunce in the name of a Sacramēt, either you must admit

admit eight Sacramentes contrary to the old custome of your Church, or els you must turne one of your other seuen Sacraments out of the doores: wherein vnlesse you deale more circumspectly, you will haue more sutes about your eares then your owne, euen amongst your owne fraternitie. But please them as well as you may, and vs you shall easely winne to wincke at you, which do content our selues with two Sacramentes only, to witte, *Baptisme*, and *the Supper of the Lord*: yet do we also exercise the rest withall as matters singularly profitable, and so fast knitte to the rule of true godlynesse, that Christian profession can not want them. When I name the rest, I do not comprehend all, but Confession, and yet not your hypocriticall and schoule confession (wherof we will treat hereafter) but the pure, and auncient confession, authorized by the Scriptures, & practiced by the Prophetes, and Apostles: I adde hereunto amendment of lyfe, ordination of Ministers, celebration of Patrimonie, and prayer: although you passe by this last as a fozeine stranger. All these (I say) are in dayly vse with vs, and had in great estimatiō, though they reteine neither name nor nature of Sacramentes properly: There be some other also, wherof it is vndelesse to make any mentiō at this present: for these are the chiefest: which though we do not vsurpe for Sacraments, as you do: yet we do allow of them reuerently, and religiously accordyng to the ordinaunce of the Gospell of God. Whiche I thought mete to touch briesfly by the way, lest any person vnacquainted with our orders, and geuyng to much credite to Osorius, may esteeme so much the lesse of our Religion. Now I retorne to your Confessiō whispered into y eares of your Priests: whō though you embrace as your sweet babe, and enriche with a great dower of wordes, and decke with gay copes of sentences: yet ye lose herein both your trauaile & coste. For you garnishe but a scholeharlotte, a nurse of superstition, a iudge of couerousnes, and the common shoppe of all abomination. And therfore you do well, that in the enshuyning of so filchy an innuention of man, you flye from all ayde of Scriptures: And yet because ye produce some, somewhat slylye, & accordyng to your discretion apply them as wisely, though ye promise quyte contrary, we will list them a litle by your leaue, and see how they will helpe

Two Sacramentes.

Auricular Confessiō.

## The second Booke

helpe you in your iourney. I speake nothyng here (you say) how in the old law in  
 their sacrifices offred for cleansing of sinnes, a certein con-  
 fession of vnpure liuyng was brought to the Priestles. But  
 speake aloud rather, what confession was that you speake of  
 by what custome receaued in what place, when, and with what  
 circumstance was it frequented: either you ought haue pre-  
 sented one of these, or els we must playnly iudge, that this confes-  
 sion was a certeine somewhat, we know not what. Whereof is  
 no such thyng in all the Scriptures, as you make it: or if any  
 such were amongst the ordinaunces of the Priestles, the same  
 is worne out of vs: even as the old sacrifices are, & quite for-  
 gotten: and this you can not deny: vntlesse you be altogether ig-  
 norant in Diuinitie, No nor that you thinke worthy to be  
 noted (you say) that those whiche came to the Baptisme of  
 Iohn Baptiste did of an earnest zeale, confesse their sinnes.  
 You do wel (Osorius) if you do not note it, but you had done bet-  
 ter, if you had neuer touched a place. For at that tyme were no  
 Passenngers nor Cowled lozelles, into whose eares the wret-  
 ched rude people might particularly whisper their offences,  
 without whom this your goodly confession is of no value. No,  
 nor it pleaseth you (you say) to rehearse the confession that  
 Christiā men made to the Apostles of Christ, mentioned in  
 the Actes of the Apostles. If it pleased you not to rehearse it,  
 why do you rehearse it the: nay rather why do ye make a speci-  
 all note out of y<sup>e</sup> Actes, of that which is not there? The hartes of  
 the Iewes were pricked at the preaching of Peter, whom also Pe-  
 ter doth exhort to amendemēt of lyfe. Here is no word of Con-  
 fession: and yet I doubt not, but they did confesse their finnes  
 vnto God. But I would not haue you (Osorius) beyng a De-  
 uine, and a Byshop so vnadvisedly to vouch any thyng out of  
 scriptures wherof is no mentiō made there. You say also that  
 you will passe ouer in silence the Commaundemens which  
 lames gaue concernyng Confession. Truly you ought to haue  
 made no mention therof, bycause that commaundement cā not be  
 restrayned to Priestles onely, but extendeth it selfe to all persons  
 indifferently, and belongeth no lesse to common prayer, then to  
 mutuall confession: as is euident by Iames his owne wordes.

Heb. 9. 10.

Actes. 2.

Iames the  
last chap.

Last-



Lastly (you say) that you will not vse these wordes where Olorius,  
 with Christ did manifestly commit vnto Priestes the iurisdic-  
 tion of the soule. We do very well truly that you will not vse  
 those places, I would to God you would not abuse them. But  
 you do corrupt them souly (Olorius) and that laudable & whole-  
 some order of the Apostles in remitting offences, whiche they  
 blessed with prayer & openly spoken, in the name of our Lord Je-  
 su, you do deprave with a certaine authoritie of your owne, in  
 blynd corners, either for lucre of some pawning pence, or for  
 some other worse matters. In a straunge tounge ye send away  
 y people that come vnto you, nothyng amended, nay rather oftē-  
 tymes, more apte to deuise mischief: surely for the more part,  
 much more corrupted rather then amended. I do not lye, Olo-  
 rius, though you stomacke my wordes. Dayly practize, & com-  
 mon experience, and the perpetuall hystorie of all ages, will  
 witnes the same to be true. And beyng here destitute of Diui-  
 nitie, you haue for other helpes abroad, and you raunge to  
 two vertues very goodly ones. I promise you, yet such as they  
 be, as farre wyde from your forged Confession, as heauē is di-  
 stant frō the earth. You suppose it a goodly matter, that we  
 do know our selues. And so it is in dede. You commend hu-  
 militie much, & I agree with you therein: But from whence  
 come these vnto vs: out of Friers Cowles or Priestes wyde  
 shewes, or from the bosome of God the father: from whom eu-  
 ery good and perfect gift is deliuered vnto vs? Peruse you y Psal- James. 1.  
 mes of David, what shall you finde in them but submission, hu- Psal. 12. 30.  
 militie, knowledge, and embracing of a mans selfe: and yet that  
 Prophet of God did not learne them of your Priestes, but of the  
 creatour of all thynges. God our most louyng, and bountefull  
 father, of that same great & mighty God (I say) who pronoun-  
 ceth of him selfe, saying: Behold therefore that I, euen I, I say, am Deut. 32.  
 the same Lord, and that there is no God besides me: I do kill, and  
 I make alive agayne, I doe make the wounde; but I will heale a-  
 gayne. &c. Therefore we must obey James, who pronounceth  
 in this manner. Humble your selues in the sight of the Lord, and  
 he will exalte you. But wherfore byng you these thynges seu-  
 rally: The whole discourse and tenour of the Scriptures  
 doth teach humilitie, and submissio of myndes, it beareth ob-  
 Gins-

## The second Booke.

stinacie, it abateth pride, and tames arrogancie: And yet O-  
sorius a Deuine, and a Bpshoꝝ doth leade vs away from the  
Scriptures, and will thrust vs into market Confession, to ga-  
ther preceptes of good lyfe from Passemongers, and Cowled  
Friers: O blynd guide of the blind. It is no maruell truly,  
though you and your shepe of ~~Soliman~~ fall both together into  
the ditch. But at the length hee bringeth forth an inuincible  
Argument and doth testifie of him selfe in earnest and as it were  
with Protestation.

Mercenarie  
Confessio,

That the holy Ghost hath wrought all that goodnesse  
that is in him by the meane of Confession. He doth playnly  
Confesse, that confession hath bene his Scholemistres, any  
nurse of all his godlynes, in so much that he hath not one spar-  
kle of the loue of God (for so hee speaketh) besides that, whiche  
hath bene reuealed vnto him by illumination of this eare. Con-  
fession. First of all (Paister Doctour) I am easely perswaded  
this to bee true that you speake of your selfe: and next I am a-  
shamed, and wery of you, that haue altogether so hanged vpon  
Confession, that neither prayers, nor study, nor preceptes of  
holy Scriptures, haue preuailed in any respect to enduce your  
mynde to godlynesse, being a grayheaded Deuine, a man of  
thre score yeares almost: Then also I can not but beleue, that  
either you haue bene a very blockheaded Scholer, or that your  
maisters of Confession, were very unlucky, which in so many  
yeares, after so much buzzing in their eares, after so many co-  
ferences of godly matters, could worke nothyng els in you, the  
to shape a madde Bpshoꝝ, of a senselesse Priest. Epicure (as  
you know) was accustomed to gloꝝ, that hee had neuer instru-  
ctour in Philosophie: I beleue it (quoth Cicero) for if you had  
bene taught any thynge at all, you would neuer haue written so  
absurdely. Euen in like maner may I beleue no man better the  
Orosius him selfe, that he neuer had any other Scholemistres  
besides Confession. For of a wicked and corrupt Scholemis-  
ters, is hatched a proude and haucie scholer, standyng in his  
owne light, a despiser of all others, an importunate brawler, a  
practising Sophister, a shamelesse rayler, an vnmensurable  
flatterer and a peruertour of holy Scriptures, and true godly-  
nes. How much better had it bene for you, if you had had lesse

con-

conference with *Passemongers*, and bene more acquainted with *S. Paule*: hee would haue instructed you in all *sobrietie*, *modestie*, *iustice*, *pietie*, *sayth*, *charitie*, *patience* and *meekenesse*: *1. Timo. 6.* Whereof you saime to haue learned no tittle in all your swete confessions, nor so much as heard, whether any such matter be, or euer haue bene: So farre and wyde doth both your speech & your reason dissent, and disagree, as altogether estraigned from them. Yet ye procede notwithstanding in this desperate trauaile of Confession, which beyng staggering and ready to fall, you doe vnderproppe with wordes, least it fall to the ground. For thus ye write.

Yet notwithstanding we doe not so content our selues with this Confession of sinnes, but that we exact fruites of Repentaunce, which we vse to name Satisfactions, a word that you scorne at most insolently. Behold this fine scholer of Confession, so well polished in y<sup>e</sup> schoole of his *Passemongers*, that hee hath learned, that Christians are required to bryng forth fruites worthy of Repentaunce. O deepe and profounde doctrine: as though any Cobbler or Carter did euer deny, or were ignorant in this point: but you haue coupled hereunto an other new companion a meare straunger to Christiā eares. For you say that the fruites of Repentaunce are named of you by this name Satisfactions. I do know very well that your *Passemongers*, *Friers* & *Scholemen* haue thrust into the church this new wicked name of Satisfaction: but I know this also, that you haue done this, to your great shame, and reproch. For it is a manifest vnt ruth contrary to all holy Scriptures, contrary to the doctrine of the sacred and Apostolicke Church, & contrary to the iudgements of the approued auncient fathers. But we do heare Iohn (say you) exhorting them, which had confessed their faultes, to bryng forth fruites worthy of Repentaunce: and you adde, that the same wordes were repeated by that great maister of righteousness the Redemer of mankynd. I doe confesse this Olorius, what conclude you hereof: we must bryng forth fruites worthy of Repentaunce, Ergo, fruites worthy of Repentaunce must be named Satisfactions. Cursed be your Confessours Olorius, that could instruct you no better in Logicke, Olorius hath sucked out of Confession  
the



## The second Booke.

- the rules of good lyfe; Ergo, he must do nothing els. A very like conclusion, a fit whelp of that schoole where you were trayned by. But let vs see, if your Satisfaction be not utterly overthrowen with the same Scriptures, wherewith you thinke to establish them. Iohn pointyng vnto Christ with his finger, *Behold (quoth he) the Lambe of God which taketh away the sinnes of the world: If Christ take away the sinnes of the world, how can woorkes satisfie: but harken vnto Christ him selfe whom you do woorthely name the great Scholemaster of righteousnesse.*
- Iohn. 1.* *When you haue done all (sayth hee) that we commaunded you, say yet, we are vnprofitable seruauntes, we did no more then our duty to doe: Behold we are vnprofitable seruauntes in the chiefeest perfection of our woorkes, Ergo, your Satisfaction is cold & nothing woorth.*
- Luke. 17.* *That pure and chosen vessel of God Paule, doth teach in this maner. I am not guiltie of any thing, yet am I not iustified hereby: If Pauls vndefiled conscience, cleare of all crimes, were not auaylable to iustification: then of very necessitie all your owne, and the Satisfaction of all your sect, are lame and crippled. But let vs learne of the same Paule from whence true Christians ought to fetch full Satisfaction and absolute perfection. Christ (sayth he) hath by one onely ablation made perfect for ever, them which are sanctified. This one onely Sacrifice of Christ, offred vp in the Altar of the Crosse, is our Satisfaction, our perfection, and our ransoming, and shalbe for ever, not ours onely, but of all those also, which shalbe made perfect in tyme to come.*
- 1. Cor. 4.* *We doe beleue Paule, we doe beleue Iohn, and we doe beleue Christ. If you do not beleue those, there be other companions fit for you to company withall, namely, the Pharisees which scorned Christes preachyng, vnto whom he sayd. You be they, which iustifie your selues before men, but God knoweth your hearts: for that which is glorious in the sight of men, is abomination before God. Take heede O forius, take heede (I say) y you be not of the number of those Pharisees, lest God abhorre you, & turne his face fro your glorious Satisfaction; hyne they neuer so gloriously in the sight of me. You canill after your old maner, I can not tell what, agaynst the vanities of me, and our Deuines: wherein I will not brydle wch you, lest I fill whole Volumes*
- Luce. 16.* *with*

with superfluous matters, as you do, but I will meete with you in those thynges onely, wherein seemeth some matter of contro- uersie. You bypnyng a very fit and elegant cause surely, whereby you would shewe, why we should not confesse to God alone, but rather flie out to your Confessours.

For that God (you say) can not be so easily perceaued of vs, hee hath appointed his Vicars on the earth, whiche should exercise his authoritie so that who would refuse them, would refuse God him selfe. &c. First of all, ye deny that God can be clearly perceaued: as though the sight of God were necessarie to y<sup>e</sup> dānation of sinners. This is to to lumpish Olorius moze fit for that Cowled Assie your companiō then for you. *No mā euer hath sene God, nor cā see him, and yet through Christ, we do offer vnto God the father, the sacrifice of thankesg- 1. Tim. vlt. Ad Hebr. vlt.*  
 yng, and magnifie his holy name. This matter apperteineth not to the sight of the eyes, it apperteineth to the mynde, and in- ward feelyng of the soule which clyming vnto God in hart y sor- row, and sighyng is neuer throwen downe from the beholdyng of his infinite goodnesse. *I lue, sayth the Lord, and take no plea- Ezec. 33.*  
 sure in the death of a sinner, but rather that the wicked conuer- te from his wicked way, and lue: be ye conuerted therefore, be ye con- uerted, from your wicked wayes, wherfore will ye dye, O ye house of Israell? With like gētlenes doth our Sauour Iesus Christ call vs vnto him. *Come vnto me, all ye that are laden, and I will refresh you, I will geue to them that are thiristie of the well of life, freely. And yet Olorius beleueth, that by cause of y<sup>e</sup> absence of Christ, Vicars must be substituted: Paule taught vs farre o- therwise, saying. The Lord is neare vnto all them, that call upon Apoc. 21.*  
 his name: Christ teacheth farre otherwise, of him selfe. *Behold I stand at the doore, and knocke, if any mā heare my voyce, and o- Apoc. 3.*  
 pe vnto me the gate, I will enter vnto him, and will suppe with him, and hee with me. O swēte and most comfortable voyce of our Lord, & Sauour Iesus Christ, which if once may be throug- hly rooted in the inward partes of our soule, will easely rase out, & abolishe that pynnyng blind buzzyng in the eares of those Was- t mongers and Friars. But Olorius sticketh fast to his substi- tution and mainteineth earnestly, that the Apostles were assign- ed to be Christes Vicars on earth, whiche should supply his

juris-

## The second Booke.

jurisdiction, and should enterlace their owne definitive sentences with his. These are both false. God is a ielous God, and will not geue his honour to any other. Hee hath appointed no Vicare, and the holy Scripture doth acknowledge no such word, neither was it his will, that the Apostles should entermedle in his Jurisdiction. Your surmise is false, quite contrary to his heauenly prerogative.

- Apoc. 1. For Christ onely hath the keyes of hell, and death. Christ onely, is the slayne Lambe, and the Lyon of the Tribe of Iuda, the roote of David, which openeth the booke, and loseth the seuen seales thereof, neither was there any besides him in heauen, in earth, or vnder the earth, that could open the booke, and looke into it. Our Lord Iesus being raysed from death, and appearing vnto his Apostles spake vnto them in this maner: All power is geuen vnto me in heaue, and in earth. Of this power was neuer iote empaired in any respect, and neuer shalbe. What was the Commission of the Apostles then? Christ him selfe doth open it in the selfe same place. Goe ye therefore, and teach all nations, Baptising them in the name of the Father, and of the Sonne, and of the holy Ghost: teaching them to obserue all those sayings, which I haue commanded you. This was the Embassie of the Apostles, this was their Commissiō, & Jurisdiction, or to speake more playnly & bluntly, this was their function, this was their office. To this authoritie the keyes of heauen, and remission of sinnes and whatsoever els of the same kynde must be applyed. S. Paule doth comprehend all these bryefly in these wordes. Let men so esteeme vs, as Ministers of Christ, and Stewardes of the mysteries of God. You be not Vicares thē Ofori. you be Ministers: ye be not iudges to constitute Lawes (as you do wickedly take vpon you) but ye be Stewardes to dispose y<sup>e</sup> mysteries of God: or at the least you ought to bee. But how belongeth this doctrine of Christ and his Apostles to your Pastemongeters & Confessours? They haue an other Romishe doctrine, whereby they doe receiue the felly rude people, runnyng in heapes, vnto them, rehearsing their sinnes priuily, and in some close corner, superstitiously: & when they haue vttered what them listeth, they pronounce ouer them, of their own power, an absolucion in a straunge language: in steade of Satisfaction, they do enioyne them some fastyng dayes
- Apoc. 5.
- Math. 28.
- Ad Cor. 4.



wayes of some long pilgrimages: and to make an ende of the play, they pike from them a few pce for their labour. This is your vsurped power of Cōfession (Osorius) which you affirme was geuen first to the Apostles, afterwarde to you, by a certaine title of Succession. Tell me now, did you euer read, that any thyng was whispered into the Apostles eares priuily: or that sinnes were seuerally repeated: or the people absolved by their owne absolute power: or any thyng done in a language not vnderstanded: or any penance (as you tearme it) enioyned: or at the last any reward taken:

What unshamefastnes is this: what impietie is it to defend this close superstitious, and monastic eare confession vnder pretence of the authoritie of our Saviour Christes example of his Apostles: especially whē as none of these was euer instituted by Christ, or frequented of his Apostles. But your braynes are so bewitched and intoxicated with eare confessions, that ye shame not to alledge ocher stuffe yet whiche is most absurde of all the rest, You say that it is daungerous for men to bee left in their owne libertie, whē they should confesse them selues to God. For if it were so, we would not willingly yeld to that embracing and throwyng down of our selues, which Dauid named to bee the most acceptable sacrifice to God. You do heare and acknowledge your owne wordes, my Lord, then the which I neuer heard any thyng uttered more blockish: The matter shalbe made manifest by the same example of Dauid, which you selfe do alledge. Dauid being a Patriarche, a King and a Prophet, and a man accordyng to Gods hart (to vse the wordes of the Scripture) was notwithstanding continually exercised in this kynde of Confession, whiche is betwixt God onely & vs: in whome there is such store of sorrowyng, sighyng, lamentyng, weepyng, afflictynge, and bewayling: as the like hath neuer bene in all your secret whisperyngs, no nor such the first whelpyng of the same. For what els is there in all that beaucunly & golden Psalmes of Dauids prayer: then a mourning, full, and lamentable confession of sinne: ioyned with hartie repentance, & sure hope of pardon & mercy full to me. O Lord Psal. 51. (saye hee) according to thy manifold mercies, wash me thoroughly frō my wickednes, and cleanse me frō my sinnes: for I do acknowledge my

## The second Booke.

24

A true  
forme of  
Confession  
out of Da-  
uid.

Publique  
Cōfession.

*My faultes, and my sinne is euer before me. Agaynst thee only haue I sinned, and dont wickedly in thy sight. Doe hereto true and soude forme of Cōfession fully described in David, whē you haue al-  
leged. In this cōfession we do exercise our selues: In this we  
remaine, & in this we do dwell. We do also poure out publike  
Confessions of finnes in our Churches, where the godly Mini-  
ster is harkened vnto, which may minister an whole some plat-  
ster to our wounded consciences, some sentence of the au-  
thoritie of the Scriptures. These be the keyes, wherewith he  
doth opē the kyngdome of God, to the which do vnfeignedly re-  
pent, & pronounce: vs that are bounde with the chaines of our  
finnes, freely loosed, and deliuered from them in the name of our  
Lord, and Saviour Iesu Christ. These Confessions as well  
private as publicke, these keyes, this power of byndyng & loo-  
sing we doe acknowledge appointed by the Scriptures, and  
practized in the tyme of the Apostles. Neither was any thyng  
done with Iohn in a corner, couching Confession, nor yet with  
the Disciples of Christ. This matter was referred and ended  
also to and before God: wherof we haue a most manifest exam-  
ple in the Gospell, which ought not onely enter the eares, but  
also pearce the very hartes of all well disposed persons.*

Luce. 15.

*When the lost and prodigall sonne, had riotously consumed  
and wasted all his substance in so much that he was driven to  
eate Peascoddes with hogges, he begynneth at the last, to call  
him selfe home, and earnestly to deuise how he might be recon-  
ciled to his father: herein he prayeth no ayde of any Leuite, nor  
sittynge in a corner vnfoldeh vnto him by peacemeale how wic-  
kedly, and filthily, he had behaued him selfe, in all his misdo-  
ynges, in hope to receaue pardon of him, who could not relieue  
him: but with an assured confidence, commeth to his heauenly  
father, and maketh his humble Confession into his eares, in  
this wise. Father I haue sinned agaynst heauen, and before thee,  
and am no more worthy to be called thy sonne, make me as one of  
thy hired seruantes. Truly this is both an humble, and lowly  
Confession, the sentence wonderfully effectuell, nor any whit  
tedious in wordes: And yet it came to passe hereupon, that this  
most myld father was very ioyous, and clothed his sonne glo-  
riously, rendryng therof this reason: My sonne was dead, and is  
aliue:*

An exam-  
ple of pri-  
uate Con-  
fessio in the  
prodicall  
Sonne.

aline was lost, and is founde agayne. Behold here a pure and Gos-  
pelllike Confession, by the which we passe from death vnto life,  
from destruction, to saluatiō. And therfore we that are instru-  
cted with these godly preceptes, ought to obey the holy Ghost,  
which teacheth vs by the mouth of S. Paule, That, because we  
haue an high Priest, that hath pearted the heavens, even Iesus the  
sonne of God, we should boldly approach to the Throne of his grace,  
with assurance, that from thence we may obtaine mercy and grace  
and finde necessarie relief. Yet for all this, our great Proctout  
of Confession speaketh on, and faceth out the matter endeuou-  
ring to fetch the perigree therof out of the Prophecies of Esay  
and demaundeth of me How I thinke that place of Esay must  
be vnderstode: that it Should come to passe, that after the birth  
of Christ, the suckling Babe should thrust his hand into the deuie of  
the Cockerills and draw him out from thence? First let vs heare  
the famous interpretation of this tru eueng father: *Jo. 11. 13. 12*

Heb. 4.

Esay. 11.

If you will interpret this place (sayth he) as becommeth a  
Christian, by children, you must vnderstand those persons  
to whom Christ hath geuen power to treade downe Ser-  
pentes, and Scorpions, that is to say all sanadgenes of wic-  
kednesse, the deceites of Devils, and all euillie lurking in  
the very Denues of the soules. For although those persons  
be of a childishe simplicitie, yet are they endued with such  
force and strength, that they may easely kill Vipers, beyng  
haled out of the most inward entrailes of the soules. Marke  
here Reader this deepe interpretation of this graut father, By-  
shop and Deuine. But what shall I reprehend in this old Do-  
cterell first? He resembleth Confessours to sucklyng babes. By  
what reason: by what resemblance: by what likelyhoode? Paul  
doth enforce the Ministers farre otherwise, whom hee requi-  
reth amongst other thynges, To hold fast the mysterie of faith  
in a pure conscience, then, that a triall be had of them first, and af-  
ter admitted to the Ministerie. Both which are farre beyond the  
age of Childishe simplicitie: but the power to treade vpon Ser-  
pentes, & Scorpions, was grauted to the Disciples of Christ,  
as apperteyning to their bodyes, not to their soules: That they  
should be dayly canuersait amongst popson, without any em-  
pairyng of their health: for euen so doth our Lord Iesus pro-

1. Tim. 3.

The place  
of Esay  
wrongfully  
wrested by  
Olorius.



Luke. 10.

Wise the. Behold I geue you power to tread vpon Serpents, and Scorpions, and vpon all the force of the enemye, and nothing shall hurt you. So did Paule shake from his hand into the fier the Cliper, which by chaunce sticke fast vpon him, beyng him selfe safe and whole, when all men did looke that hee should haue swollen and burst in peces. Wherefore this promise of Christ, whereby the health of the Apostles was preserved, that nothing might hurt them, can not bee so mistourned, and wrested to the edifying of soules through Confessio, vnesse it be, by you and your scholermen: which in mydday ouerspread all thynges with cloudes, disguise all thynges licentiously at your owne will, whiche chaunge white blacke, and blacke white, that by such meanes & poyntes and cold inuentions of your Commentaries may be imputed vnto our charge. In like maner, because God did place in the firmament one great light, and an other lesse, in the first creation of the world, we will haue this also to be almost an Article of our fayth, that hereof it came to passe, that the Pope is in degree aboue the Emperour. A passing witte, that can make of the Sunne a Pope, and of the Moone an Emperour. But perouse so soundly in these proude dreames, that you can not bee awakened out of them: and therfore I will leaue you snortynge in them, and will answer you of the true meanyng of the Prophecie whereof you moued your question. Esay the Prophet doth in that place treat of the commynge of our Sauour Iesu Christ, and doth foreshew, that in that tyme, shall peate and full tranquillitie of all thynges be: which peace after a Prophetical manner he doth beautifie and make apparant, vnder allusions and variable figures, that by them we might be endued to haue a better tast and feeling therof.

And to expresse the same more playnly. I will recite that part of Esay fro the begynnynge which you haue slightly runne ouer. The Prophecy is knit together in this phrase of wordes.

Esay. 11.

And there shall spring a braunche out of the roote of Iesse, and a blossome shall grow out of his roote. &c. Upon whom the spirite of the Lord shall rest. &c. then a litle after, The Wolfe shall dwell with the Lambe, and the Leopard shall lye downe by the Kidde. And agayne, The Bullockes, Lions, and Cattails, shall keepe company together, so that a litle Child shall leade them. The Cows,

and

and Beare, shall feede together, and their young ones shall lye together. The Lye shall eat straw like the Oxe or the Cow, the suckling babe shall haue delight to the Serpentes nest, and when he is weaned, he shall put his hand into the Cockatrice Denne. This much Esay: who did most eloquently describe vnto vs the comyng of Christ into the earth, flourishyng to the great benefite of vniuersall peace and publike prosperitie, by way of allusion of the concord and agreement of sauadige beastes accompanyng together peaceably. And because he would Emprynt the same more deeply into our inward senses, he is plētyfull in comparisons, and figures: amongstest the which, he bringeth in, this comfortable similitude of the sucklyng babes, desirous to playe with the Serpentes: whereby, he doth most manifestly expresse vnto vs, the happy estate of those dayes, and the wonderfull clemencie, and innocencie of Christ. All men may well know, that this was the true, and vnfaigned meanyng of the Prophecie, whiche will consider the purpose of the Prophet: and withall will know this also, that your fable therof is very trislyng, a more lesion for your pestyng schoole of Cōfessours and schoolemen. Now here is your goodly Confession so gorgeously painted by you, which you affirme to be the Quēne of all Christian discipline, beynge in very dede (as you haue set her out in stage) a most filthie handmayde of your Schoolenten, and most pestilent bondslaue of the Romish See.

The place  
of Esay ex-  
plained.

Now come we to deale with you of y<sup>e</sup> Supper of the Lord: whiche beynge of it selfe a most p̄cious and sacred monument of our redemption, you haue so defiled and corrupted with your traditiōs, that the true vse therof is almost vetterly extinct. Yet in the meane space You accuse vs as violatours of the Maiestie of this sacred Sacrament, and that we haue in the same, I know not, how haynously offended. Which horrible accusation beynge enflamed with outragious burnyng firebrandes of Sentences, if it be vnfolden & thoroughly perused, will seme to saue of nothyng at all, but of malicious smoke of your shameles rasing. You make a p̄face hereto in some leaues, with a great rable of wordes, but altogether contrary to the matter, As that we do not cōceave all the creatures of God by reason: and a litle after, you roll in your Rhetoricke com-

Of the Sa-  
crament of  
Euchariste.

## The second Booke.

Ofori. Tul-  
lyes cōsiter-  
saite.

Cicero, de  
natura Deo-  
rum.

myng downe to the fashionyng of mans body, and the whole creatiō of the world and herein bycause you will be accompted no small Ciceronian, you besturre your selfe: & packe and stuffe together a whole sarpler full of Tullies owne sentences, and at length with a long & laboursome talke, ye conclude that, wher- of no sensible man of our Deuines euer doubted: That is to say: That māns reason onely must not be vsed to the conceauyng of all the creatures of God, but that sayth must be many tymes enterlaced withall: And last of all you name our Lord Iesus Christ commyng downe vnto vs from heauen, and of his infi- nite mercy takyng vpon him our frayle nature, the whiche you preach to excede reason about measure. What say you Ofori- us? what do you meane hereby? who hath distempered you: you do suppose (I thinke) that ye write to stones, and blockes, not to men. Who did euer doubt that there are as many thyngs to be wōdred at, as be creatures in nature: Let vs behold all the workes of God. Or what Christian person hath euer bene solid amongst vs so blockish, and so voyde of perseuerance, which doth not confesse the commyng downe of Christ from heauen: and all the Articles of our belief, to be vnto vs, as secreete and heauenly mysteries of our sayth: wherfoze do you so wastfully lose your own and other mens tyme in so euident, approued, & confessed matters: why are you so madde in the introduction onely of so great a matter, to make so long a discourse, of Maximes already manifest, and whereof our chyldren can not be ignoraunt.

Actes. 1.

Forsooth to this end I do it (you say) thereby to display your errour. Who doe not comprehend the Sacrament of Euchariste by the mysterie of sayth, but esteeme the same by reason onely. That is false (my Lord) it is vnttrue: we doe earnestly byge sayth: we adioyne the Spirite, we do graūt, & defend it to be both a Sacrament, and a mysterie also. You on the other side, do plucke God out of heauen, contrary to the ex- presse Article of our sayth: and beyng pluckte from thence (the holy Ghost cryng out agaynst you in y<sup>e</sup> Scriptures) you shut him vp into bread, and beyng shut vp therein ye doe transub- stantiate him, & disguise him with your Argumentes, & illu- sions of schooleiangers chopt together, framed byō accidentes,  
sub-



substaunces, quantities, and qualities, and to helpe your iuglyng, you borrow a point of Paule, cleane contrary the cause: videl. *He that hath not spared his owne Sonne, but hath deliuered him vp for vs all, how hath he not geuen vs all thynges together with him?* I would to God Olorius you did as firmly and sincerely beleue this sentence of Paule, as we doe. There would not then be such a swarme of ceremonies, and superstitions in your Church, there would not bee such gadding on pilgrimages, and lyeng grouelyng before Images, neither should we see the Vicare of God enstalled a Lord ouer mens consciences, utteryng his pardons of synnes for a fewe pence, tossing and turmoyling the poore and wretched soules in þe flames of Purgatory, not enhaunsing market of the holy Scriptures, after his owne pleasure. Lastly your Confessours and cowed generation of Uipers would not esteeme the worthynes of workes as a portion of our Iustification. Yea if you had beleued Paul, you would neuer haue admitted those popsoned monsters of Religio, but would haue cōfessed with vs: That all thyngs are geuen vnto vs together with our Lord Iesus. But I pray you what doth that sentence of Paule auayle to the Exposition of the Sacrament of the Supper of the Lord: Cruelly nothyng at all: yet this our goodly graue father turmopleth all thyngs, confoundeth all thynges, not regardyng what may be agreeable to the cause, but poureth out all thynges at happe hasard as they come into his bagaraunt quill.

Now followeth a decret of your owne stape in these wordes. I am of this opiniō that those persōs which do professe the true fayth, should cōsider nothyng els herein, but how that thyng, that is decreed vpon to bee beleued, may be agreeable to the goodnes of God. That no man might doubt by any meanes the mysterie of our Redemption. What speake you (Olorius) shall we iudge how agreeable any thyng may be to the goodnes of God? Who hath made vs iudges of the goodnes of God, that we should determine what may bee agreeable, and not agreeable to the same: but your tounge doth folter: for you would haue sayd, the will of God, or ye should haue so sayd: as farre forth as we can vnderstand, it as farre forth as the Patriarches, Prophetes our Lord Iesus also & his Apostles hath

Hebr. i.

p. iiii.

reuea

## The second Booke.

reuealed vnto vs by the sacred Scriptures. And if your decrea-  
tende to this effect, we will accept thereof. For we make no  
doubt of the power of God (although you falsely repproche vs  
herein) but do grope after his deuine will in his word, and do  
humbly apply all our actions thereunto, as farre forth as the  
imbecillitie of our frayle and weake nature will permit. And  
therefore teache you I pray you, what thyng God would haue  
to bee made in that Sacrament, we will neuer enquire whe-  
ther God be able to performe it: for whē we are made assured  
of Gods good will, we will acknowledge with all reuerence  
and humblenesse his power, as meete is: Next after your foo-  
lish and childish Preface ensueth a very grauous accusation a-  
gaynst Peter Martyr, a meete hotchepot for your Confessours,  
Schoolmē & Friers. For if they had couchte all their noddles  
together, they could haue vomited out scarcely halfe so much  
popson in so short a tyme. To make this matter somewhat  
playne of all partes what maner a thyng it is, we will rippe a-  
broad his Budget of tales euen as Olorius hath patchte it to-  
gether. These therefore are the wordes, wherewith Olorius  
doth challenge the combate agaynst the soule of Peter Martyr.

Olori. Pro-  
sopopœia  
agaynst Pe-  
ter Martyr.

O thou most wicked mā, how came it into thy mynde to  
handle that most sacred mysterie? I would to God my swēte  
Peter were alpye agayne, & did heare this franticke slaunder  
agaynst him. Forsooth he would easely suppress this brawlyng  
tounge, with the chaynes of holy Scriptures, and tame your  
waywardnes. Now therfore, albeit God hath called him hence  
vnto him selfe: let vs imagine that hee were alpye, and in fewe  
wordes confutynge your cursed declamation after this maner.  
First of all, how may I take this (reuerend Prelate) that you  
beyng an old man, a Deuine, and a Bpshop, at the first choppe  
should call me most wicked man: whereas I am not knownen  
vnto you, nor haue euer bene sene of you, nor haue deserued any  
euill of you: Is this the brotherly loue, which Christ requireth  
of his Disciples? Is this the mildnesse and modestie of a Bp-  
shop, wherof Paule maketh mention: I haue writtē (I con-  
fesse it) & haue spoken in the common Argument of Religio, as  
seemed good vnto me: I haue not offēded you, in any thyng, nei-  
ther haue I had any disputation with you touchyng matters of

The aun-  
swere of  
Peter Mar-  
tyr agaynst  
the Proso-  
popœia of  
Olorius.

Reli-

Religion, neither was any contention betwixt vs at any tyme. Therefore then doe you storne agaynst me so vniustlie: why do ye call me most wicked, which can not duely charge me with any wickednes at all: But be it, that your maners are so naturally of an euill disposed inclination, that ye can not choose but oppresse your brother with infamous reproches, whom of due tie you ought gently haue admonished, beyng in errour: why do ye hapnously offende in the cause, whiche you haue undertaken, that you must needes stampe out so manifest a lye in the very begynnynge: for ye write that the Sacrament of Eucharist, is defaced, defiled & peruerterd by me. This is false, and you herein are iniurious and slanderous: I call to witnes myne owne booke, let them be brought forth & perused, & it shall euidently appeare, that I haue beautified this excellent Sacrament with most honorable titles, & haue spoken therof alwayes with greatest reuerence: But whereas you demaunde of me, and my maisters, with what face we durst attempt so execrable a fact, contrary to so many former ages: and where you also demaunde if so many Partys, and so many Religious men haue strayed from the truth, and we onely haue seene the truth: Cruelly I can not coniecture what Paisters, what Partys and what Religious men you doe meane. Neither doe I presume any thyng vpon my selfe, nor do derogate from any other man, neither can I iudge you to be sober enough, which in matter of nothyng can gush out such a Sea of idle words. But you are come somewhat nearer the matter, and would bee certified of me, What great matter our Lord Iesus Christ did, if in his last Supper he did leaue nothyng els vnto vs but a naked remembraunce of his death? In this question I turne you ouer to the Anabaptistes, whose speeches are these: A bare signe, bare bread, and bare remembraunce: which their nakednes of speech I do abhorre and condemne as well as you. I do speake honorably, & iudge most reuerently of the excellencie of this godly Sacrament. The Sacrament is the most excellent, and effectuell visible signe of inuisible grace, & heavenly bread, mysticall bread, the pledge, and vessell of our redemption: finally, it is the true body of our Lord Iesus Christ, euen in the same maner, as the true body of our Saviour may be present in a Sacrament spiri-



## The second Booke.

ritually, by saych, and in a myſterie. Therfore away with thoſe  
 your bare ſignes, your bare remembraunce: I call them yours  
 bycauſe they are your flaunders, your manifeſt quarels agaynſt  
 me: for I do not acknowledge, nor defend any ſuch matter for  
 myne. As often therfore as you do repeate the ſame (which you  
 do very often) ſo ofte you do repeate not myne errour, but your  
 owne lye. You imagined in my writyng very monſtruous  
 interpretations, and abſurde diſputations. Wherof I neuer  
 thought of once ſo much as in my dreame: All whiche come to  
 this onely effecte, as if I had taught, that nothyng had bene  
 in the Sacrament, but a bare ſigne of Chriſt Crucified for vs.  
 Wherein you are very farre wyde, not onely from the duety of  
 a Biſhop and perſon of a Deuine, but alſo from the profeſſion  
 of a true Chriſtian man, for you thruſt vnto me a Baſtard whelp  
 as it were myne own, and the ſame alſo you tolle topſie tyruie,  
 from poſt to piller after your own will, as if it were mine. But  
 this whelp is not myne, it is a Baſtard, I hate it and abhorre  
 it, and will forſweare it alſo, if you will haue me ſo do.

At the length you are come to the very bowels of the contro-  
 uerſie, and do ſtoutly affirme, that the matter is moſt manifeſt,  
 & proue the ſame with the wordes of Paule. *But let a man firſt  
 prone him ſelfe, and ſo eate of that bread, and drinke of that cuppe,*  
*alleggyng alſo theſe wordes of our Lord Jeſu. This (ſayth hee)*  
*is my body, do ye this in remembrance of me,* You will therfore  
 that we ſhould ſtand faſt to theſe wordes beyng ſo notable  
 and euident, and accuſe my wicked interpretation of Chri-  
 ſtes wordes, & affirme that I do make none accoupt of the  
 meanyng of Paule. Doe I apply a wicked interpretation of  
 Chriſtes moſt ſacred wordes (By Ierome) Do I eſteeme the  
 ſence and mynde of S. Paule of no value: ſhewe the place, re-  
 cite the wordes, byng forth in the face of the world this hap-  
 nous crime, that all men may abhorre myne impudencie, deteſt  
 myne impietie, and ſpitte at myne ignoraunce. If you can diſ-  
 couer nothing in ſo notozious an eſcape, if you exclame againſt  
 me without cauſe, if you be clamorous without reaſon, if none  
 of all theſe be in me, but if it be your ſoule and vnſhamefull flaun-  
 der: what maner of Chriſtian, what Deuine, and what kynd of  
 Biſhop ſhall me ſurmyle you to be: Now I will returne to your  
 alle-

allegations, whereby (to deale in playne & open tearmes with you) if vpon those wordes you will haue it concluded, that Christ is truly deliuered in the Sacrament, to the true beluers, in sayth, and spirite: I will not gaynsay you. But if you meane to grounde the foundation of your grosse, & Idolatrous Transubstantiation vpon the same (wherof you make mention a litle after) I must needs tell you, that I doe vtterly dissent from you, and your Paisters the Schoolemen herein: and do so nothing refuse to debate this controuersie by the very selfe same testimonies, whiche you haue alledged, that I doe rather desire, and most earnestly require the same. This is therfore the sentence of Paule. *Let a man examine him selfe, and so eate of that bread, and drinke of that cuppe:* Which word, Bread, Paule throught the whole discourse of that Chapter, once, twise, yea many tymes doth inculcate. Whereby it appeareth playnly, that when a man hath tryed him selfe to the uttermost, when he hath done all that apperteineth to the due receiuing of the Sacrament, he must yet at the last eate Bread. So that after your consecrations, Bread, remaineth: and neuertheles the Sacrament, yea Bread remaineth euen to the last. Wherefore the substance of the materiall Bread can not passe into an heauely substance (as you do imagine) for Bread can not remaine materiall Bread without the substance of Bread, no nor be surmised by thought to be Bread.

Paule doth sondry tymes call the Sacrament, Bread. 1. Cor. 11.

But naturall Bread is not the body of Christ.

Ergo. The Sacrament can not be the naturall body of Christ.

I do speake here euen of the consecrated Bread, as you call it, or as Paule calleth it, the Bread which is blessed. Whereof Paule hath an infallible sentence in his Epistle to the Corin-  
thians. *The bread which we breake, is it not the partaking of the body of Christ?* This Sacramentall Bread therfore after blessing, when it is taken to be eaten, is euen then Bread, and brokē as naturall Bread. Ergo, it loseth not his naturall substance, nor is transubstantiated into the naturall body of Christ, as you vse to speake monstruously in a monstrous matter. 1. Cor. 10.

How then (say you) doth Paule call Bread the participation of the body of Christ? Forsooth in the same maner: in the  
which

## The second Booke.

which a litle before, he doth call Christ a spirituall Rocke. They did all drinke (sayth Paule) of one spirituall Rocke which folowed them, and the same Rocke, was Christ, and by and by after, is set downe in the same Chapiter, We many are one bread, and one body. In both which we do acknowledge the most wholesome, and familiar speache of the holy Ghost, but can not acknowledge your monstrous and newfangled Trāsubstantiation. To this purpose are the wordes of our Saviour Christ to bee applyed. *This is my body whiche is deliuered for you, doe ye this in remembrance of me.* For the latter part doth explaine the first part of the sence most expressely. For if the transubstantiated bread should containe in it selfe the very naturall body of Christ, hanging vpon the Crosse and thrust into the side for vs (as you doe dreame) what needed then so often a rehearsall to be made vnto vs of the Remembraunce of his body, especially the body it selfe beyng presente, and subiect to our senses, and dayly handled in our handes? But for as much as our Lord Iesus in the sight of the Apostles (and the Angell declaring the same) did ascende vp into the heauens, and sitteth there now at the right hand of his father, of his infinite mercy, hee hath left behynde him this most fruitefull, and most healthfull Sacrament vnto our vse: by the receauyng wherof, we might be exceedingly comforted, and should empreinte deeply in our memory, and reserue inuio- lably the lively and effectuall remembraunce of his most bitter death and Passion, apperteynyng to the sanctie of our soules. Now if any man doubt whether this bee so or no, let him heare our Lord Iesus in the Gospell of S. Iohn, so playne and perfect an interpretour of him selfe, that nothyng can be added to make it appeare more manifest. *My fleshe* (sayth our Lord Iesus) *is meate in deede, and my bloud is drinke in deede. He that eateth my fleshe and drinketh my bloud, the same dwelleth in me and I in him.* Many therefore of his Disciples hearyng this, sayd. *This is an hard saying, who can abide it?* But Iesus knowing with in him selfe that his Disciples did murmur at this saying, said vnto them, *Doth this offende you? The what if you shall see the sonne of man ascendyng where he was before? it is the Spirit that geneth life, the flesh profiteth nothing at all: my wordes are spirit and life. Your speech is a hard speech* (Ofori.) *it is a hard speech of trā-*  
substan-

Actes. 1.

Iohn. 6.

*y of n*



Substantiating the bread into the naturall body of Christ. Touchyng the carnall and fleshly eatyng of Christes body your sayyng is hard, yea as hard as yron: who can heare or abide it?

Let vs here take our Lord Iesus to be the Expositour of his own wordes, who doth so attēper & mollifie this his speech be-  
 yng in outward apparauce most hard of all other with a most  
 swēte interpretation, as þ nothyng cā be thought moze mylde,  
 & moze apte for our cōsolation. Be not offended at my wordes  
 sayth our louyng Lord and most swēte Sauour Iesus: for I  
 must ascēde vp vnto my father, from whence I dyd descēd vnto  
 you at þ first: And my body I must needes take vp to me, which  
 you may not frō thenceforth hādle here on the earth. Therfore  
 in this case, to witte, to conceaue this mysticall eatyng of my  
 flesh whiche I haue commended vnto you, behoueth of very ne-  
 cessitie that you bee endued with a spirituall vnderstandyng.  
*For it is the Spirit that doth quicken, the flesh profiteth nothing at* Iohn. 6.  
*all.* That is to say, the spirituall sedyng vpon my body, which  
 is, geuen for you, shall nourishe you to life euerlastyng. But  
 that fleshly eatyng, which doth trouble you so much, profiteth  
 nothyng at all. At the last our Lord Iesus cōcludeth this place  
 wholly vnto them in this wise. *The wordes that I do speake vnto* Iohn. 6.  
*you, are spirite, and life.* The wordes which Christ spake of the  
 eatyng of his flesh are spirituall. The flesh profiteth nothyng at  
 all, if we may beleue our Lord Iesus speaking of him selfe. Let  
 vs therefore take hold of that quickenyng spirite, whiche may  
 make vs partakers of euerlastyng lyfe, beyng authorized here-  
 unto by Christ him selfe: and sithence you can not digest this  
 swēt and comfōrtable foope of the heauenly Table, by sayth, &  
 spirite, we will leaue that other carnall and grosse banquet of  
 the transubstantiated bread to you, and to your Capernaites.  
 You see now whereunto your testimonies, that you trusted so  
 much, are come at the last, whose authoritie I do not refuse, but  
 reuerence them: and suppose that your transubstantiation is o-  
 uerthrowē and vetterly brought to naught by conferryng those  
 two sentences, with the other processe of the text. Neither am  
 I alone of this iudgement in the interpretatiō of these places.  
 For S. August. wrytyng vpon Iohn allengerth the same sentence  
 in expresse maner of speech. Tertul. also pronounceth the same  
 most

August. de  
 doct. christi.  
 Tertullian.

## The second Booke.

most evidently in his creatize vpon the distribution of the Sacramentall bread: which two haue bene alwayes accounted learned and auncient Authours.

You presse me with a whole forest full of flauiders affirming that this Sacramēt is fowly deformed by me, the body and bloud of Christ is troden vnder feete, the power and force of this wonderfull Sacramēt is dusked and vterly extinct by me. I demaunde of you agayne, what my wordes be: where these botches doe lurcke in my booke: what I haue written: what I haue done, where: and by what meanes: I am ready either to repulse your errour, or to cōfesse mine own: if I haue committed any such fault, I craue no pardō. But if there be no such matter, if it be rather all contrary, if mine innocēcie be blameles herein, I call to witnesse God & men, heauen and earth agaynst that most wicked tounge, whiche hath practized falsely to condemne the credite of your brother, with so grāuious an accusation, and so horrible a crime. Fie sie (Osorius) what vnbiddē licentiousnesse of Scorpionlike stinge is this, to make guiltie of the body and bloud of Christ, your naturall brother, that hath not offended you: as though he had written that which he neuer wrote, as though he had done & which he neuer did, as though you haue affirmed that which you do not proue nor can euer iustifie: nay rather which you haue not endeouored to proue: for what haue you alledged of myne: what wordes what sentences haue you noted out of my writings, lastly what one thing haue you explaned: whereby you may not bee aduoged of all men a most shamelesse flaunderour and notozious rayler.

Your processe that ensueeth is stuffed full with demaundes, wherein albeit I dyd pittie your singular amazednesse very much, yet could I scarce hold my laughter in them, they were so cold, so frivoulous, so variable, and to speake my mynde at a word, so altogether like Osorius him selfe. Your first question is That though myne eyes are so dazeled in matters of Diuinitie, that I can not cōceane that wonderfull chaunge of earthly bread into the nature of heavenly bread yet why I would notwithstanding with quarelling peruert so wonderfull a benefite of God? Cruely I doe confesse, right reuerend Prelate, & myne eye sight hath bene alwayes so dymme, that I  
could

could neuer discern this your counterfeit Trāsubstantiation. But I ought to haue been pardoned herein, bycause it hath been a generall disease, and blindnes of all tymes, of all ages, and of all Nations. The Apostles neuer saw so foolish a thyng. The auncient Fathers could neuer discern so cloudy a forgerie: at the last Satan opened the eyes of your Schoolemen, & made them so sharpe sighted, that in Distinctions, eccrypties and quiddities, they could many time easely see that thing which was no where at all. This kinde of people, enlumined by the Prince of darkenes, furnished w<sup>th</sup> the authoritie of the Laterane Cōcell, and Innocentius Pope of Rome, not much about 300. yeares past, did rayse out of hell, this newfangled monster of Trāsubstantiation. Euen then, when that Councell had sitte abroad: Transubstantiation began first to peepe out of the shell, beyng neuer heard of before any where, nor knowē so much as by any name. Why then do ye vphrayde me with blindnes so sharply, sith your selfe (I say) your selfe do know, that all the world was as blind, as I, before that Laterane Cōcell? But do you as ye list. I for my part, will continue blind still, w<sup>th</sup> Christ, with the Apostles, with the auncient Fathers, with all the commendable company of godly Deuines, in this Labyrinth of Transubstantiation, rather then I will acquainte my selfe with so monstrous a frameshappen new start by puppet, with your Schoole-anglers, confessours and lousie friers. But you begyn here to waxe very whote and teastie and spurre questions at me on all sides: What is it (you say) that you do vnderstand? what do you conceaue in your mynde, and reasons? Lastly what is it, that your vnderstandyng doth feele and know? I will tell you, my good father, and without any choler, I promise you, if you will heare me patiently. First I do see that you doe childishly wander in this bitter talke, that demaunde one and the selfe same thyng in thre seuerall distinct questions. Then I do also playnly see, that you are so doltishe, and blockishe a patron of Transubstantiation, that ye can not with any honesty, open your packe amongst your owne pedlers. But you neuer cease demaundyng.

You aske of me what doth trouble me in the mysterie of the Sacrament. Truly nothyng at all, graue Prelate, troubleth

What tyme  
Transubstantiation was  
brought in  
first.



## The second Booke.

blech me there, but your vnmearurable vnskillfullnes in so greake  
a mysterie, which is no small reproch to your profession and di-  
gnitie, yea & to your gray heares also. But ye will know moze  
yet. Whether I doe mistrust the power or the clemencie of  
God? Neither of both, finewitted Gentleman: no moze doe I  
trust your selfe, nor yet your Transubstantiation, bycause ye  
goe about to throw it vpon vs, contrary to the meanyng of the  
holy Scriptures, in the which God the Father hath most fully  
declared vnto vs, his power, and will, by his Sonne our Lord  
and Saviour Iesu Christ. Lastly ye demaunde What the cause  
should be, why I should thinke wherefore you should be-  
leue, that the body, and blood of Christ, is cōteined in the  
Sacrament in a wonderfull meane, and that I my selfe can  
not beleue the same? whereunto you annexe this, that in  
witte and learning ye doe farre surmonte me: It is a very  
hard matter (holy father) to descry any peculiar cause, whiche  
moueth you to beleue, and defende Transubstantiation: but I  
will gesse somewhat nearer the chiefest. Forsooth you are addi-  
cted wholly to your Schooletrifiers, and Confessours, but very  
litle to the Scriptures: by meanes wherof it is come to passe,  
that ye skyppe over the open Oracles of truth, and are enan-  
gled in the weuett of errour: peraduenture also ye are become  
an appretice to the Romish See, and ye meane to procure with  
the pretie Parhauidize of your peblers pisse, some Cardinals  
Hatte. It may likewise be, that for countenance sake ye will  
face out your false packe with a carde of ten, bycause ye thinke  
it will empaire the credite of your gray heares to be ouersene  
in any thyng. Besides all these, custome perhappes of many  
yeares had made your iudgement rotten befoze it was ripe, as  
men vse to say of common lyers, which redouble a lye so often,  
that by their often rehearsall beleue it to be true at the length:  
euen so may you thinke to establishe the countenance of your  
imagined Transubstantiation by alledgyng in defence therof,  
a continuall allowance of long tyme. If none of all these haue  
moued you: I thinke surely ouermuch pride hath blinded you,  
wherewith ye swell in such sort, that you dare boldly without  
blushyng make vaunt of your selfe, more like vnto a bragging  
Thraso, or if any thing can be more bayne the Thraso, then like  
a De-

a Deuine. For you doe not exceede me in witte (say you) nor excell me in learning. Cruely I will not compare my selfe with you, nor with any other person. Neither do I professe my selfe to know any thyng at all, but Iesus Christ, and him also Crucified. As for you, if one droppe of Christian humilitie, or ciuill modestie, were in you, so haucie a bragge of your braue witte, and learning, would neuer haue escaped you. Consider with your selfe in good earnest, my holy father, this your foolish communication, and learne somewhat of Christian humilitie, lest almightie God besides this your most vsauory error of Transubstantiation, adde a more heauie plague vpon you for your vnmeasurable arrogancie.

A shew of  
Oforius  
pride.

You accuse me that I doe trust to much to my naturall senses, but that you doe direct all the course of your life to the sayth of the Church: and that I doe shake of from my shoulders the yoke of Christ, but you take it vpon you: and that I doe forsake the benefites of God, but that you doe leane stedfastly to sayth. All which are cleane contrary. For you apply your senses to  $\S$  vnderstandyng of Transubstantiation, wherby you will haue Christ to be felt, to be tasted, & to be swallowed downe into  $\S$  stomacke. But I accordyng to  $\S$  doctrine, & approued vse of the true Catholike & Apostolike Church, doe utterly renounce senses, accidentes, substances, & transformations: & do aduisedly behold, and comprehend in my mynde,  $\S$  Sacrament, the mysterie, and the Spirite. You cast away the yoke of Christ, and embrace the licentious outrage of the Romishe Bulles. I am a poore miserable exile of Christ, and his afflicted seruaunt. You doe choppe and chaunge the benefites of Christ: with the pæuishe trinkettes of your Scholemen: I do search for the true doctrine of Christian sayth in the most approued preachyngs of Christ, & his Apostles. Ye do snarle at my conuersation of lyfe as if it were most wicked. Wherein though you doe me a great iniurie, yet ye geue your selfe a deeper wounde, which in so open and manifest a lye, doe put all your credite in hazzarde of losse. For albeit I am a miserable sinner in the sight of God, yet I hope, I haue so led my whole lyfe, throught his onely great mercy, that I neede not to feare Ierome Oforius to be myne accuser. I could call to witnesse

## The second Booke.

for my innocencie here in Italy, Germanie and England: in e-  
uery of which Regions I haue so behaued my selfe, that hauing  
testimony of all good & commendable personages, I may easely  
despise your slanderous, & shameles rayling. Wherefore away  
with this your frivolous, and insolent custome of scolding once  
at the last, for it empaireth not the estimatiō of honest persons,  
whiche though be vnknownen vnto you, yet haue commendable  
repor̄t els where abroad: but it rather hurteth your profession,  
diminisheth your credite, and loseth your estimation. You doe  
praise the Sacramēt plentifully, and with many good wordes  
beautifie the benefites therof. Wherein you doe very well: for  
what thing vnder the heauens can be founde, more praise wor-  
thy, more comfortable, more honorable, more precious, more  
heavenly, then this sacred Supper of the Lord: whiche we not  
onely call by the names of Synaxim, & Euchariste, as you doe,  
but also bread come downe frō heauen, and Angels foode. Nei-  
ther can you deuise to speake so fully and abundauntly, in the  
dispayning of the excellent worthynes of this most singular sa-  
crament but I will gladly consent with you therein.

Cyprian.

You say that Cyprian was accustomed to geue this hea-  
uenly foode to Martyrs, and that he would lykwise re-  
moue from this heavenly Banquet, men that were notori-  
ous for any great crime. We doe acknowledge this godly v-  
sage of Cyprian: and the same do I for myne owne part Imit-  
ate as much as I may: and I know not, whether I haue em-  
ployed any so great endeouour, in any one thyng so much, as  
that the pure, and naturall honour of this Sacrament might  
be establisshed, and the same dayly frequented in all Churches.  
Let my bookes bee perused, let enquirie bee made of my fami-  
liars, and such as I haue bene conuersant withall, let the con-  
tinuall course of my maners, and lpyng bee examined, and  
I shalbe founde of all men to haue bene a most humble, and day-  
ly follower, and guest of this heavenly Supper. Wherefore thē  
do you so immoderately exelame agaynst me, That I doe main-  
teyne combat agaynst the ordinaunce of Christ, agaynst  
the doctrine of Paule, agaynst the excellencie of so delicate  
fruites, agaynst the known experience of that wonderfull  
commoditie and pleasauntnesse, and agaynst the vndefiled  
fayth



sayth of the vniuersall Church? **Wherefore** do you adde here-  
unto, That I haue reprochfully abused the body and bloud  
of Christ, and outragiously peruerterd the benefite of Gods  
mercy? **Why** do you knitte vp your knot at the length and say,  
That I doe sport my selfe in these mischiefs and doe infect  
many persons with the poyson of this pessilēt errour? **God**  
**cōfounde** that vnshamefast and blasphemous mouth with some  
horrible plague, most cursed Semei, whose cancred tounge can  
finde no end, nor measure in rayling. I haue alwayes most re-  
uerētly esteemed of þe Euchariste, as of a most precious, & most  
fruitfull sacramēt of Christes death, as a most assured pledge  
and Seale of our redemption, as a most precious treasure and  
mysterie of our sayth, and hereunto haue I bene enduced by the  
ordinaunce of Christ our Sauour, by the doctrine of Paule,  
by the iudgement of auncient fathers, and by the discipline and  
receaued custome of the vniuersall Catholicke and Apostolicke  
Church. Touchyng the doctrine therof I haue oftē tymes spo-  
ken before: now therfore touchyng the Custome: The same is  
perceaued by the dayly Custome of the Disciples, which after  
Christ was takē vp into heauē, did continually perseuere toge-  
ther in the doctrine of the Apostles, and in participation and  
breakyng of bread and prayers, as appeareth by these wordes: Actes. 2.  
*Upon a day of the Sabbath, when the Disciples came together to*  
*breake bread. &c.* Actes. 20. Awake Ierome Awake: you do heare the holy  
Ghost call it *Bread*, and bicause you should not doubt therof, you  
heare it agayne and agayne, yea and brokē also, and this much  
more ye finde, that the Disciples of Christ continually remay-  
ned in this holy custome: And yet it was not bare *Bread*, as you  
do wickedly diffame my sayinges therein: but it was mysticall  
*Bread*, *Sacred Bread*, finally, it was the participation of the bo-  
dy of Christ, in the same maner, as the body of Christ may bee  
deliuered in a Sacrament, by sayth, and Spirit.

**Wherefore**, for as much as our Lord Iesus hath so instituted  
this Sacramēt, to the everlastyng Remēbraunce of his death,  
& passiō, sithence Paule doth make mention of the sayd institu-  
tion after the same maner, sithence the auncient fathers haue  
applied their doctrine to the same sense, sithēce the primitive &  
Apostolicke Church hath confirmed the same with perpetuall

The confu-  
tatiō of the  
Transub-  
stantiation.

## The second Booke.

Custom, Awake (Ierome) at the length for shame awake if you can, and rid your stomacke of that drunken Scholesurfet of *Trāsubstantiation*, which neither *Christ* did ordeine, nor *Paul* acknowledged, nor the *Fathers* ever thought of, ne yet the *Apostolique Church* did ever medle withall. It is a new deuised mockerie, fouled first by *Innocētius*, proclaymed by *Schole- ianglers*, scattered abroad by *Sathā*, to the rooting out of the true remembraunce of *Christ*, from out our soules: to the vtter ouerthrow of the power of that everlastyng sacrifice of *h* crosse: Lastly to the erecting of a damnable Idoll in our myndes, supplying the place of *Christ* him selfe to be worshipped of vs. For what els meaneth this your *Transubstantiated bread*, so much adozned with all ceremony of Religion, so reuerently carried abroad: so superstitiously reserued, and kept in boxe: lastly so blasphemously holden by to the gaze, & worshipped, did *Christ* our *Sauour* do or teach ever at any tyme any of all these: did *Paule*: did the first and primitive Church: did the auncient *Fathers*: *Christ* gaue *Bread* to his disciples. *Paule* pronounceth it by *h* name of *Bread*, once, twice, thise. The *Apostolicke church* brake *Bread* in the remembraunce of *Christes* death, and per-seuered in the same Custom. The *Fathers* name it *Bread*, and a *Sacrament*, a mysterie, and a figure of *Christes* body. And yet *Pope Innocentius* commyng lately out of hell with a detestable superstition & horrible Sacriledge doth *Transubstantiate* this mysticall *Bread* into our *Sauour Iesus Christ*.

Pope Inno-  
centius the  
thyrd.

There followed him certeine phantasticall Scholemen, which did most wickedly defile the pure Supper of our Lord, with vurtie schoole dregges. And now at the length starteth by our *Olorius* a braue champion of this Schoole tromperies, Ierome *Olorius* I say, that great Maister in *Israell*, a deepe and incomparable Deuine, who no man excedeth in witte, nor surmounteth in learnyng, if a man may beleue him as hee reporteth him selfe. Wherefore I would now aske one question (good maister *Proctour*) of you, of this *Transubstantiation*: whether our Lord *Iesus Christ* when hee did first institute the *Sacrament* of the *Euchariste*, did make any mention in his speech, of any remouing of the substance of *Bread*: of the accidentes that should remayne: or whether the substance of his body, should sup-

supply the substance of *Bread*? Did Paule touche any of these: did the primitiue and Apostolique Church receiue any such thyng: haue the auncient Fathers made mention of any such matter in their booke: Sithence therefore this your wonderfull conuersion of the Substance of *Bread*, into the body of Christ (whiche your Schoolemen by a moze grosse name call *Trasubstantiatio*) hath bene shapen & forged out of these Monasteries, whereof not so much as one ticle can be founde in the holy Scriptures, in the Custome of the Apostles, in the booke of auncient Fathers: it is a wonderfull straunge matter that a bishop, so exquisite in diuinity, as you are, or would seme to be, would yet vnder take so desperate a cause, and obtrude vpon vs such cold schoole dreames, in steede of most apparat & known thynges. We see now how pittifully my Peter Martyr hath answered you in all thyngs: whose soule you would not haue teased to quarell, if you had had any witte. For he was worthily esteemed an excellent Deuine amongst the chiefest Deuines of our age: whose Scholer you might haue bene in all knowledge and litterature, except your eloquence onely in the Latine tounge.

But you do leaue our Peter now at length, who if you had neuer prouoked, you had done better: so needed you not to doe me so great iniurie as to challenge me for my familiar acquaintance with him. For if you thinke that ye may with your honesty keepe company and vse frendly familiaritie with that dolish Calfe Angrence haupng no vtterance, no witte, no sence & no vnderstanding: why should not I rather acquainte my selfe with a man not onely excellent in learning but replenished with all comlynesse & ciuilitie of maners: Make choise of your familiars Olorius, as you please. Suffer me to enioy myne owne: neither is it reason that you should limite me, or I you in this kinde of affaires: humanitie, & comon course of mans life requirereth that choise be made of frendship as liketh eche mans owne iudgement best, & not to be ruled by others phantasies. Be not you squeemish therfore at the comendations of godly & learned men, my especiall frendes Martin Bucer, and Peter Martyr, I loued the when they lyued, I will not forget them beyng dead, I frequented their familiaritie whiles they lyued as much as I



## The second Booke.

might, their names, & remembrance of the though they be dead, I will defende as much as I may, and if they were now alpye, I would esteeme more of a whole yeares conference with them, then of one day with you, for their conuersation had a certeine discrete pleasauntnes, their conference had a wholesome wisdom, & whole course of their demeanour was a most absolute paterne of honestie and godlynesse: And I am thoroughly perswaded that nothing could haue aduanced my estimation (such as it is) more, then myne acquaintance and familiaritie with these two godly fathers.

You come at the length to our Church, the orders whereof you do captiously snatch at, but this ye do so disorderly & stammeringly, that all men may iudge that ye did roaue at it in your dreame rather then dispute beyng awake. I affirmed, that sayth came by hearing. What say you: is it no so: I sayd also, that our Preachers are sent abroad into all the coastes of our Realme, to teach the comon people their duties in all thynges: what will you deny this to be done: You can not: the matter is manifest. But you exclaime, and say that our Preachers are Lutherans, Bucerans, and Calvinistes. First of all, how know you this to be true: then, if it be so, let the names goe: confute their doctrine, if you can: But this lesson you learned of your Cowled Cuckowes, to braule alwayes with bare names, where you can not ouerthrow a syllable of their doctrine. Your Maister Shyp will not allow that our Parliamēt and publicke assembly of the Realme should entermeddle with matters of Religion, for herein ye suppose that the dignitie of Priestes is empayred. First what thyng can be publicly receaued, vnlesse it be proclaymed by publique authoritie: Then, our Prelates and Ecclesiasticall Fathers do propounde the rules of Religion: after that, the Prince, with the consent of the whole estates, do ratifie the same. What may be done more orderly or more circumspectly: This custome was obserued in the tyme of the kynges of Israell: This vsage preuayled in all Countreys, vntill that Romishe Hierarchie had burst in sunder these lawes, with his false ambitious picklockes, and had commafied all thyngs to be subiect to his absolute power. I wrote also, that there was great reuerence geuen to the holy Scriptures

tures in our Churches, and that vnitie and the bonde of peace was wonderfully p̄serued. You demaunde on the other side, From whence so troublesome contentions in opinions are rayſed in our Churches? Shew what contentions there be, and we will ſatiffie your request. But if you will not, or cā not, hold your touḡ moſt wicked rayler, & require not to be beleued for your onely affirmatiues ſake. Deale in this maner with your charge of Siluain, for ye ſhall obtaine nothyng here, but by meare force of Argument.

I did affirme likewise, that our deuine ſeruiſe is miniſtred with vs in the mother and vulgare touḡ accor̄dyng to Paules doctrine, & the approued cuſtome of the Apoſtolicke Church: what ſay you to this: for ſooth you can not like of it, bycauſe it is repugnant to the ordinaūce of Rome, and yet you can not well deny ſo manifeſt a truth: for S. Paule did eſtabliſh this doctrine of the holy Ghoſt, with ſo many and ſo ſtrōg Arguments, as though hee did euen then foreſee in mynde that ſome ſuch erroneous botches would infect our Religion, & by ſuch meanes they might blot out, & vtterly extinguiſh out of our Churches this moſt fruitefull worſhypp̄ng of God, beyng the very foundation of all Chriſtian godlynes. And therfore this godly mā, and moſt excellent ſeruaunt of God, Paul, trauaileth very earneſtly in this place, partly by courſe of nature, partly by reaſon, partly by examples, partly by ſimilitudes to proue that common prayers ſhould be miniſtred in Churches in the vulgare, and known language, and herein is ſo plentyfull, and ſo abouidaunt, and vſeth ſo many infallible Argumentes, that if the whole ſwarmes of Schooleiāglers, and Friers, and couled generation did conſpire together, they were not able to abyde the force and ſtrength of his diſputation. And therfore Oſorius, craftely cloakyng this matter, ſlydeth away from thence to the vices of men. And ſayth that ſome of our Preachers are puffd vp with pride of their ſcience, many of them be entangled in ſnares and difficulties and doubtfull queſtiōs. This is true: & this alſo is as true, that there is a great rable of falſe Chriſtiāns, amōgeſt whom our Doctour Ierome ſaemeth chieftaine & ſtandard bearer which call light darkenes, & darkeneſſe light, whiche forbid wedlocke, deny lawfull uſe of meates, ob-

1. Cor. 14.

Of vnknowē and ſtraunge tounge in Churches.

Ibidem.

## The second Booke.

Gallat. 4.

Phil. 3.

Luke. 11.

Math. 23.

serue dayes and monethes, yeaues & minutes of tymes, which are turned to the naked and beggerly elementes: Enemys of the Crosse of Christ, slow bellies. And yet may not godly men be defrauded of the Gospell, bycause such Lurdaines do abuse the holy Scriptures, to their lust & filchy lucre. For our Lord Iesus Christ doth thunder with manifold curses agaynst such Pharisees, Paisters of ignorance and darkenesse: saying, *Wo be to you Lawyers, for you haue taken away the keye of knowledge, and haue not entred in your selues, and those that would haue entred in, you haue forbidden. And agayne. Woe bee to you Scribes and Pharisees hypocrites. For you shut fast the kingdome of heauen from men, whereunto you enter not your selues, nor will suffer others to enter in that would enter. You are a Byshop Olorius, you haue þ keyes of knowledge, or ought to haue, but you keepe it close and hyde it, and will not suffer it to bee opened to your selfe nor to others. You are a Shepheard of Christes flocke, or you ought to bee, you locke fast the Gospell (wherein is the kyngdome of God) from your shepe, and enter not your selfe, nor will suffer others to enter. This is daungerous, this is damnable, you are accursed by the very mouth of our Lord and Saviour Iesu Christ, yea euen by the testimonie of your owne mouth, Olorius.*

Olori. fol.  
69.

1. Cor. 14.

For after your long, idle and counterfaite deuises imagined vpon the wordes of Paule, you conclude at length in this manner: Paule doth not forbid to vse straunge language. Yet he doth preferre and commende prophecieng, that is to say the expounding of the will of God, & the maner of edifieng the Church. If Paule doe preferre prophecieng more, why do you embrace it: if Paule would haue the congregations to be edified, why do you practize to destroy them. If Paule of an infinite loue, do commaunde all thynges to be expounded in Churches, by an interpretour, by what tyranie do you procure all thynges to be kept in couert in Churches: and the people to bee defrauded in all thynges of vnderstandyng by meanes of straunge tounge: For it is true in dede that you say, that to speake wih tounge is allowed of Paul, if you admit also an interpretour, whiche may expresse the meanyng of the tounge; But it is false that straunge languages shalbe receaued in co-

grega.



gregations, without an interpretour. For this speaketh Paul.  
*If a man speake with tounge, let the same be done by two, or at the  
 most by thre, and so by turnes, & let one interpret: if there be no  
 interpretour, let him holde his peace in the congregation, or let  
 him speake to him selfe and to God. Saint Paule commaundeth  
 straunge languages to be silent in the congregation, if there be  
 no interpretour. Let vs therfore obey him, or rather the holy  
 Ghost speaking in him with all humilitie, and banish from vs  
 this chattering chough of languages to his Confessours and  
 cowed generation.* 1. Cor. 14.

But we can not so driue away this vnfortunate fleshy frō  
 y godly banquets of soules, for he is alwayes bussing about thē  
 & at the last fleeth to this desperate cariō, That this doctrine of  
 Paule was but for a tyme, and enioyned to be receaued to  
 the Corinthians, and not of vs, bycause we are not so apte  
 to be taught therein, as they were, and are also more incli-  
 nable to arrogancie. Doth this kynde of Exposition please you  
 O sorius, and will you be accompted a Deuine and a Byshop in  
 this your Diuinitie to say that y doctrine of the holy Ghost in  
 matters of fapth, in thynges eternall, in ordinaūces assured &  
 permanent, not in any part chaūgeable in them selues, is but a  
 doctrine for a tyme? Our Lord Iesus commaūdeth otherwise.  
*Search the Scriptures (sayth he) the same be they which beare re-  
 corde of me. How shall we searche that whiche we do not vnder-  
 stand: or how shall we receaue testimonie in a tounge vnknewen  
 vnto vs? There is a commaundement of God the Father from  
 heauen. This is my beloued sonne, heare ye him. And how shall  
 we heare him, except he speake vnto vs in a knowne tōūg? The  
 Lord Iesus commaundeth vs to watch, and to pray, yea to do the  
 same continually, for that we know not in what houre he will come:  
 what therfore, shall we pray in an vnknewen language? Truly  
 if it bee so, the spirite shall pray, but the soule shall receaue no  
 fruite therof, by the euident testimonie of Paule. Whē I name  
 the spirite, I doe meane thereby, the breath that issueth out of  
 y mouth: for so doth Paule interprete it in that place. Did our  
 Lord Iesus vse a knowē or a straūge language, whē he taught  
 y Apostles the forme of prayer? Lastly I demaūde of you whe-  
 ther you can finde one sillable in the whole doctrine of the pri-  
 mitiue* Luke. 3. 1. Cor. 14.

## The second Booke.

mitine Church, or whether any remembrance or vse of this praying in a strange tounge, was frequented in the tyme of the Apostles. I adde hereunto, that after the opinion of S. Augustine prayer is nothing els, the a communicatiō betwixt vs, & almightie God. What request then shall we make vnto God the father, for our necessities, when we vnderstand not what we aske? No sober man will seeme so franticke before men, much lesse will he trifle so perniciously with God. That foule mouth Olorius, that foule mouth therfore would be choaked vpon with euerlastyng infamie, whiche contrary to the manifest doctrine of the holy Ghost, contrary to the receaued custome of the Apostolicke Churches, contrary to nature, to reason, and contrary to all sayyng of common capacitie, will auowe that prayers ought to bee made in the congregation in strange and vknown tounes.

**A** You demaunde further of me. Why we haue comitted the interpretatiō of Scriptures to all Carters and Porters? I aske of you likewise in what face you could write so vnshamefast a lye in your paper? You say that all order is subuerted with vs, for that all are Pastours, all are Prophetes, all are teachers and therupō that confusiō of all thyngs doth ensue amōgest vs. Both these are false Olorius, and it becometh you nothyng at all, beyng a Bishop and an old man, to imagine all thynges so licentiously & disorderly in the face of the whole world after your owne phantasie. Yet make you no ende of demaundyng. And therfore you desire to know, what we dyd lacke at any tyme heretofore to the sober discipline of good myndes? There lacked both the old and the new Testament, which is the onely instrumēt of the health of our soules, beyng close locked fast from vs, by the wicked practize of your Confessours, and Friars and Ponckes: we wanted godly Pastours, and especially good Bishops, vnlike vnto you, whiche should haue fed the flocke of Christ committed to their charge, with that heauenly foode of the holy Scriptures, accordyng to Christ his own institution. And yet ye demaunde once agayne. Whether we wanted learned Priestes, who could deliver out so much of the holy mysteries, as was needefull, which without daunger might haue bene expōded to vnlearned men?

men? What is this that you say (Oforius) so much as is neede-  
full: do ye beleue that in the Scriptures is any thing to much?  
will ye prescribe any boundes or limites to the holy Ghost: our  
Lord and Saviour Iesus Christ was of an other mynde, who  
spake in this maner. *Man doth not liue by bread onely, but by* Lucc. 4.  
*euery word proceeding from the mouth of God.* Your meanyng is  
that some tast bee taken onely of the holy Scriptures: Christ  
commaundeth vs to be instructed in euery word: you teach that  
men should warily touch so much of the heauēly doctrine, & as  
farre forth as may be without daunger. But the holy Ghost by  
the mouth of Paule teacheth farre otherwise, in these wordes.  
*All Scripture inspired by the holy Ghost, is profitable to teach, to* 2. Timo. 3.  
*admonishe, so reprove, to instruction, which is in righteousness, that*  
*the mā of God may be made perfect, & prepared to all good workes.*  
Paule doth commend vnto vs all heauenly Scripture, & iud-  
geth that we ought to be instructed with the same vnto all per-  
fection of godlynes. It pleaseth Oforius that so much onely  
be taken, as may be deliuered without daunger. O blasphem-  
ous tounge, do you feare ieopardie in the doctrine of the holy  
Ghost: do you thinke that there is to much in the Scriptures:  
or any thyng needelesse that may be cut of, and left out?

But this foolish demaunder proceedeth yet forwarde and  
enquireth, If heretofore wanted any that might supply the  
place of the vnlearned, that might pronounce this worde,  
Amen. Truly I dare not tearme you by the name of an Idiot,  
my Lord, beyng a stately Prelate and a profound Deuine, but  
I shall not do amisse if I call you a playne blockish Ass. Paule  
commaundeth all doctrine and all prayer to bee uttered in the  
congregation, in a knowne tounge, that all the people under-  
standing the matter may say. Amen. You in steade of the whole  
cōgregation, do appoint some one Idiot or vnlearned Parish  
Clarke to utter this word. Amen. But I beseech you with what  
reason, by what Custome, in what Argumēt do you proue your  
Assertion: except you will object vnto vs the monstrous rable  
of your Cowled generation and Confessours, late vpstartes,  
whose wickednesse and ignorance we do condemne as execra-  
ble and abhominable: at the last our Syr Ierome concludeth.  
That errors, yprores, pride, and a thousand other discom-  
modi-



## The second Booke.

The know-  
ledge of  
Scriptures  
ignorance  
accordyng  
to Olorius:  
Iohn. 4.

Iames. I.

Petr. I.

Psal. 12. 19.

1. Petr. I.

modities, are wont to ensue by the vnderstanding of Scrip-  
tures. These do so in dede as you say Olorius, but they come  
from the deuill, they procede out of the vurtie pudles of your  
Dissemongers, Confessours and Monckes, not from the pure  
riuers of holy Scriptures, whiche are plentyfull vnto vs into  
euerlastyng lyfe: Not from the engrafted worde, which is able to  
saue our soules: not out of the preachynges of the Prophetes, to  
whom we must geue diligent heede as to a candle geuyng light in  
the darke: Lastly not from the readyng of holy Scriptures, whiche  
our Lord Iesu Christ commaunded vs to searche, bycause they bee  
the same that hold most faithfull testimonie of our Saniour Iesu  
Christ. You may now perceiue by these most true and inuinci-  
ble sentences, partly taken out of the Decrees of our Lord Je-  
sus, partly out of the Apostles, how detestable, & blasphemous  
your conclusion is, which doth make the Scriptures to be Au-  
thours of all wickednes: when as by the infallible testimonie of  
the holy Ghost, The law of the Lord, is an vnde filed law, conuer-  
tyng soules, the testimone of the Lord is true, and geueth wisdom  
to the simple, whenas the Statutes of the Lord are right, and re-  
ioyce the hart, and geueth light vnto the eyes. In dede this is the  
wisdom of your scarlet Doctours, whiles you are not cōten-  
ted to persecute the professours of the Gospell with all maner  
of crueltie, but also dissaime the Gospell it selfe, & make it guil-  
tie of all naughtines. When notwithstanding that godly reu-  
rend Elder Peter (whom ye do shamefully alledge as founder  
of your Church) doth in expresse wordes pronounce, That the  
word of the Lord, which endureth for euer, is deliuered vnto vs by  
the Gospell: Now you doe perceane Olorius, or the Christian  
Reader may easely vnderstand (although ye will exclaime a-  
gainst it) how you haue behaued your selfe in this question, not  
onely mischieuously and wickedly, but blackishly and ignorant-  
ly, whiles ye doe so blasphemously defend that prayers should  
be ministred in the cōgregation in an vnknown language, cō-  
trary to reason, contrary to auncient Custome, contrary to na-  
ture and contrary to the holy Ghost.

And now glauncyng along by the rest of the doctrine of the  
Church, you make a long rehearsall of my wordes, & yet touch  
not one sillable of the so much as to confute them. Surely (my  
Lord)

Lord) you are at very good leasure, when you can spare so much  
 tyme to entermixt whole sentences of myne in your wrytyns,  
 & play mumme budget in the all, if you do allow them, why doe  
 ye recite them: if you doe not allow them, why do ye not re-  
 hēd some one of them: was euer any man besides your selfe, so  
 franticke, that would in a long discourse recite whole sentēces  
 out of the wrytyns of his aduersary, and would refell nothyng  
 in any one of them: This is very fond, foolish, childish, & vtter-  
 ly to be scorned at, but it is altogether your owne, the common  
 fault of your selfe Osorius. Consider I pray the (Christian  
 Reader) and behold what a sage and wise aduersary I haue. At  
 the last you take vp that by the toe, which I did confesse. That  
 we had shaken from our neckes the Popes yoke. At this you  
 seeme to bee wonderfully displeased, yet I know no cause why  
 you should not be pleased withall. For you proue nothyng, you  
 discouer nothyng with any Argument, but after your old ma-  
 ner heape vp a number of slanders together, wherein is nei-  
 ther truth, nor any likelyhōde of truth. At the last, you adde  
 hereunto a deuise no lesse wicked then false. To witte, that  
 the auncient Church is peruerterd by our Deuines and a  
 new Church fashioned after our owne phantasies. Whiche  
 doe you call the auncient Church Osorius? truly you name the  
 Catholicke and Apostolique Church to be auncient, or so you  
 ought to say, founded in the Patriarches and Prophetes, en-  
 larged by our Lorde Iesu and his Disciples with vndefiled  
 doctrine, and byrightnesse of conuersation. Haue we peruer-  
 ted this holy Church Osorius? haue we erected a new: nay ra-  
 ther, the matter is quite contrary. We do most reuerently em-  
 brace this blessed Church, sealed vnto vs by the finger of our  
 Lord Iesu and ordered by the pure ordinaunces of his Disci-  
 ples: we do appeale vnto this Church, the same Church do we  
 vyge agaynst you: and the same we do oppose agaynst you, we  
 combate agaynst all your filchy corruptions with the decres of  
 this Church. Herein we do persiste, and cleaue fast vnto this  
 Church, and fight agaynst you in her defence directly with her  
 owne weapons.

You are fallen away by litle and litle from this auncient  
 Church the inuincible fortreffe of all truth, and haue set your  
 trust

## The second Booke.

trust vpon that whyeruyng rede of the Romish *Sa*. Then also you are so whirled vp & downe as it were with whirlewyndes, with the whirling and vnfauoury Constitutions of Scholemē, ech contrary to other, that ye cā finde no ankerhold any where. Out of these tempests and whirlewindes of vpstart doctrines, out of this immoderate gulfe of your idle braynes, so manifold routes of fayned Gods peeped abroad, so many sundry sortes of prayers, made vnto them, so many and so tedious pilgrimages, to dumme blockes, so many impieties of offrynges, inuocations, massinges, adozations: finally so many blasphemous markets, and fayres of pardons, and redēmyng of soules out of Purgatory pickpurse are made. To this beadzoll may bee linked, superstitious swarmes of friers, *Höckes* & Nunnes, sproutyng and dayly buddyng one out of an other, in infinite droues and innumerable factions: This euen this, is the true Image of your Church, *Olorius*, wherupon you doe bragge so much, increased with the offcombe of rascall brothells, made dronken with the drouisie dregges of Scholemen, and so farre estranged from the right trade of the auncient and Apostolicke Church, that there is scarce any hope, that it will euer haue any regarde to her former duetie, or euer returne frō whence it is estrayed. In this your new Church or rather Conuenticle of lozelles, which you haue newly erected vnto your selues with the mocheaten mockeries of your Scholemen, you moyle and wallow after your accustomed maner. We are desirous to renewe the auncient dignitie of the Catholique Church, as much as in vs lyeth. Hereunto we do employ all our endeuoures, to this we doe direct all our thoughtes: that sifting through, and throwyng away all the dānable darnell whiche the enemy hath scattered abroad at this present in these newe Churches, we may at the lēgth be vnited and gathered agayne into the true, and auncient worshyping of God, prescribed vnto vs by Iesu Christ in his Gospell.

Of Christ  
being a king  
and a By-  
shop.

And here our old pēuish wayward, piketh a new quarell agaynst me, bycause I will not acknowledge any other chief Bishop, but Iesus Christ, and that I do also by the name of a Bishop, call him a kyng. Truly I hartely confesse, that our Lord Iesus was both a Bishop, and a Kyng, but that the name of a  
kyng,



kyng, is cōteined vnder the tearme of a Byshop is false, as you haue set it downe as all other your doynges are, for the most part Osorius. But our vnconquerable Logicia goeth onward, & demaūdeth, Why we do admit any other kyng besides the Lord Iesus, and yet abandone the chief Byshop? whereas both dignities are contained in the person of our Lord Iesu: and in this place our glorious Peacocke pounceth out his feathers, and the same question repeateth agayne and agayne very boyeshly, in other wordes and sentences. If it be lawfull (sayth he) that ye may haue vpon earth an other Kyng, Vicare of that great kyng: what reason is there that ye will not haue an other most holy Byshop, Vicare of that hygh Byshop? Will ye know why we do acknowledge a kyng vpon earth Vicare of that great and heauenly kyng? The holy Ghost shall most evidently and expressely aunswere for vs, and shall aunswere by the mouth of Peter, from whom you deriue your clayme of supreme Byshop: *Bee ye subiect (sayth hee) to euery* 1. Pet. 2. *humane creature for the Lord, whether it bee to the king as chief ouer the rest, or to the Magistrates whiche are appointed by him, to the punishment of the euill doers, and the commendation of well doers, for this is the will of God. &c.* Behold how playnly, how distinctly, and how plētyfully, Peter doth aunswere you: which by expresse speache, hath settled the Paierstie of kynges, in the highest place aboue all, vnto whom hee commaundeth vs to be subiect for the Lord. Then next vnder that authoritie, he placeth other Magistrates, whom notwithstanding he ordeineth, to be Ministers of his highe power. Besides this, he instructeth vs withall, how commodious this authoritie of kynges is, and whereunto it ought to belong. Lastly to take away all doubt, he concludeth that this *Is the will of God.*

A kyngly  
power.

If you had any droppe of shame at all in you Osorius: You would not haue moued this question so malapertly. Why we doe acknowledge a kynges authoritie vpon earth: When as ye can not be ignorant of this doctrine of Peter: nay rather of y<sup>e</sup> holy ghost, being so euident, so firme, so notable, so plētyful, and so of all partes defensible: When as also Peter a litle after cōmaundeth in this wise, *Feare God, honor the king.* When as Paule likewise doth pronounce that *A king is the Minister of* Rom. 13. *God,*

## The second Booke.

1. Tim. 2.

God, to whom he commaundeth enery soule to bee subiect, to whom hee geueth the sword, and willesh Tribute to be payde, in enery of which thynges most royall and principall souereignetie is contained. And to y<sup>e</sup> end the sentēce of Paule should stand firme out of all controuersie, he commaundeth That prayers, intercessions, petitions, thankesguynges be frequented for kinges, and all others, that are set in authoritie. What say you now, vnable Sophister, what cā you hysse out agaynst so many, so strong, and so notable testimonies approuyng the authoritie of kynges? What shalbe done vnto you (vnable Sophister) that will so madde-ly, so proudly, so blasphemously kicke agaynst the doctrine of the holy Ghost? But ye allowe of the authoritie of a kyng (say you) in some respect, so that we will likewise admit the supremacye of the hyghe Byshop. We haue already iustified the authoritie of a kyng, by the inuincible testimonies of y<sup>e</sup> holy scriptures, if you can in lyke maner coyne vnto vs out of the same Scriptures, a chief Byshop, we will yeld. But you can not, for there is not one syllable of chief Byshop to bee founde in the Gospell besides our Lord Iesus alone, and besides that question moued of the rites and ceremonies of chief Priest, bled of old amongst the Jewes. Sithence therfore these thynges are so apparaunt, either you doe wickedly dissemble the truth, or you bee shamefully ignorant in all Diuinitie, when as in the meane time you being an old man and a Bishop, will needes be accounted a most passing Deuine. Here our Ierome tosseth and tumbleth to and fro, and snatcheth after Sophisticall shadowes, but the more he traualleth to get out, the more he is entangled in perplexities.

To the Hebrewes euery where.

He sayth that we defende the title of kyngs not the authoritie, bycause many are founde aswell in Portingall as in England which do exercise kyngly authoritie without the name of kyng, and those (a Gods name) he thinkes must be called petty kynges. Cruely I am not able to speake any certintie of your blage in Portingall. But of Englad I dare as-  
firme, y<sup>e</sup> no mā as of him selfe doth presume vpon authoritie royall, further thē he is thereunto authorized by the kyng, neither doe we know any such petty kynges: but of your shamelesse custome in lyeng we are most assured, & the same can not chosse  
but

but abhorre, in respect of your person. Like idle tyme ye bestow  
 vpon debatynge of your Monarchie. As though it were as ne-  
 cessary, that there should bee one chief supreme Byshop o-  
 uer the vniuersall Church of Christ, as we defende in Eng-  
 land the supreme power of the kyng. O most senselesse So-  
 phister. Perceauye ye not how your comparison is wrested to  
 thynges that are more contrary eche to other? Can you not see  
 that the one part of your comparison, concerneth the particulae  
 Church of England, the other part indirectly altogether, all  
 the whole Churches of Christendome? And yet sufficeth it not  
 that you play the foole most ruously your selfe, vnlesse with your  
 supposall ye make me partener also of your errors, which all  
 and euery of my senses doe vtterly abhorre and detest: nay ra-  
 ther your cōparison ought to haue bene framed contrarywise,  
 As bycause in all seuerall cōmon weales, seuerall kynges haue  
 the principall and chief preheminance, so in all seuerall Chur-  
 ches, seuerall Priestes should gouerne, who ought to haue sin-  
 gular authoritie in matters of Religion. After this maner  
 should your cōparison haue proceeded, if you had followed here-  
 in the aduise of Philosophie. But sithēce we argue now as De-  
 uines, setting Philosophie apart, we must enforce onely the  
 testimonies of holy Scriptures, wherein bycause we finde cō-  
 maunded by expresse wordes, & it is & will of God, *That we must  
 honour the king, that we must obey the king, that we must be sub-  
 iect to the king, that we must feare the kinges sword, that we must  
 pay Tribute to the king, that we must make our supplication and  
 prayers to God, first and chiefly for the king.* We can not choose  
 but acknowledge, & reuerēce this chief royall & kyngly autho-  
 ritie, so oftē & in so many sondry maners mētioned in & Scrip-  
 tures. As for your high & chief Byshop we will make no more  
 account of, then of a straunger vntill ye can iustifie his supre-  
 macie by the authoritie of the holy Scriptures. And yet in  
 the meane tyme shall you finde amongst vs, all degrees of Ju-  
 risdiction Ecclesiasticall: by the which all matter appertaining  
 to the Church is duely and orderly executed. Which albeit can  
 not cōtent our troublesome Prelate, yet we doubt not but will  
 thoroughly satisfie all vertuous, wise, & well disposed persons.

373 And write that the garment of Christ was not cut in peces



## The second Booke.

amongest our Deuines, as you seemed to consist of vs: but that the Byshop of Romes Pall peradventure was somewhat scratchte. What do you say to this? Do you make any demonstration by holy Scriptures that we haue deuided or rente asunder the vnitie of the Church? (I meane alwayes the Catholicke & Apostolicke church) do you alledge any argumētts hereunto: do you proue it with exāples: you do nothyng lesse. What do ye then: truly euē as you are wont, and as you haue accustomed to doe, & as ye haue learned of your father the deuill: that is to say, you doe continually throw out of that foule mouth, most noysome poyson of flaunderous lyeng: Wherein though ye be so wooleled þ̄ hee haue stuffed by the greater part of your Inuectiues with false & venemous accusations: Yet bycause this place doth bewray your most ruinous insolēcie by singular demonstration, I will set down here your own wordes, as you haue penned thē, that the Christiā Reader may by the same, discern the meekenes of a Byshop, the modestie of an auncient Deuine, and to what spirite also ye were inspired, when ye vomited out this foule filthy cholericke baggadge. And these are your wordes.

A shewe of  
Oforins  
flaunders  
speech.

When as ye do dayly behold swarmyng rounde about you, such pestiferous dissensions of sectes and so horrible diuisions, whereas you haue no sure fayth, no agreement in Religion, when as dayly almost you bryng in newe confessions, Articles of the Creede amended, old places blotted out, and new places propte vp in their places, when as many sundry sectes growe and encrease, and the auncient Church is rent and cut in so many gobbettes, dare ye yet say, that this falling awaye hath not cut the garment of Christ in peeces? When as also ye see with your eyes, insolencie, arrogancie, rebellion, lauishnes of tounge, flaunderous backbyting, lust, wickednesse, vncleanesse, tumultes and vprores to attempt all thynges in all places boldly, wheresoeuer your maisters take once footyng? with what face dare ye affirme, that your maners and conversatiō of lyfe hath bene well ordered amidde all this rebellion? The matter declareth it selfe euidently: dayly examples make good proofe therof, the places of publicke gouernemēt, yea the most secret closettes do bewray the same. Behold here

Aggroun

(good)

(Good Reader) the lively paterne of Osorius his eloquence. Behold a mighty & unconquerable champion of the Romish See, is not this fellow worthy to be made a Cardinall suppose you: that in so many cholericke, sharpe, venemous and Scorpion-like wordes hath vttered nothyng, but that the most Rogishe Rastall commyng out of some Brothellhouse would haue bene halfe ashamed of: hath hee not made a trimme speake agaynst vs, & proued thereby that we haue most hapnously scattered abroad, and torne in sunder the vnitie of Christes Church: in this that he doth nothyng els, but exclaime agaynst vs backbiters, insolent, slaunderous, lecherous, wicked, vncleane and rebelles: O franticke and mischieuous raylour: of whose cursed speech, bycause I haue deliuered this litle taff, I will from henceforth as much as I may in silence despise & passe ouer his infinite accusatiōs, & will deale with his pretty poppet Argumentes briesly. I byd cite out of Paule. *One God, one Fayth.* Now (sayth he) neither one God, nor one Fayth is receaued amongst the Ministers of your Gospell. First of all, I did not signifie of what opinion euery of vs were particularly, but I shewed what ought to be receiued of all Christians generally. Then where you affirme that we do not worshyp one God onely, nor professe one sayth onely, how can you perswade so incredible a matter: It is very manifest (you say) for one of you doth sacrifice to lust, another to frensie, another to the paunche, another to slauderyng. Cursed be thou, thou Chapplein of the deuill. Thy sect doth publickly worshyp a peece of bread, in steade of a golden Calfe, and lyeth grouelyng on the ground before a God made of bread: your solemnities be Ió Barchus, Ió Venus. You are defiled and contaminated with all kynde of wickednesse, you do most abhominably mainteine stewes, and Brothellhouses, and yet in the meane whiles will translate your Idols vnto vs. But ye cā not Osorius, Printe, and painte and do what ye list, ye cā not bring that to passe. All the world almost is so well acquainted with your horrible filthy lyfe, that a boye of seuen yeares of age, can point with his finger at the places, the persons, and the whole course of your abominations.

But where as you adde further, that there is one sayth of

## The second Booke.

The bookes  
of Olorius  
De Iustitia.

Cardinall  
Pooles iud-  
gement of  
Olorius  
bookes of  
Iustitia.

Luther, an other sayth of Bucer, an other of Zuinglius, and an other of Caluine. This is your old quarell, alwayes hacked vpon, but neuer proued. These worthy persons and graue fathers of the Church were alwayes of one sayth: and of most agreeable constancy, to the ouerthrow of your erroneous deuises. In some pointes they did varie, but in the substance of sayth they were of one mynde. The like blemish happened to Augustine, Ierome and Cyprian, men very famous for their learning & vertue: in Origine & Terrullia were somewhat greater blotches: whose sayth notwithstanding, as farre forth as is agreeable to the Scriptures, is not discredited by our Denines, ne yet by your owne Maisterthyp (if a mā may be so bold to tell you, as also what I thinke you shall perhaps know hereafter) in those your huge Volumes entituled *De Iustitia*, wherein you are of a cleane contrary opiniō to that learned man August. in þ chiefest part of all, not in any small matter, but in þ Treatise of righteousness it selfe, wherein is contained the foundation of our sayth: and herein ye wrangle so bitterly, so obstinately, and so ouerthwartly that Cardinall Poole did wonderfully reprehend your arrogancy herein, and therunto replied with most godly wordes. That the abilitie of man could not bee so much embated, and the power of God could not be so much aduanced. But such you can presume so much vpon your selfe, as with such proude boldnesse to attempt the ouerthrow of so notable a father, in the principall point of our Religion: We neede not marueille, that ye can not forbear vs, if we varie in small matters of no value: for amongst them truely was no litle controuerisie in matters of great importance, if they might haue had byright iudges and learned, unlike to this our Olorius. The function of the Apostles was equall, their Iurisdiction in all respect one, whereby it cometh to passe, that amongst them no one may be in hygher authoritie, and this haue we partly approued before by the examples of Paul, Peter and James, and the same also haue I made so manifest in this Booke, where I treated of þ Monarchie of the Romish Prelate: That you haue now no running hole to hye your head in.

You say that it is euident in the writynges of Clement, of Euaristus, Lucius, Marcellus and Pius, that they were of  
opi-



opinion alwayes that the supremacie of the vniuersall Church of Christendome was attributed to the Romishe See. You rehearse vnto them Irenæus, Augustine and other holy auncient Fathers. Afterwardes you vouch the whole Register of Antiquitie. What impudencie is this: what intolerable arrogancie, nay rather what retchlesse negligence and singular foolishnesse is this: you doe reckon vp many Bishops of Rome by name, and yet alledge no one sillable so much out of their writings, to establishe this prerogative of this Romish See: no more do you cite out of Augustine and Irenæus, any one title for the maintenaunce of this your Hierarchie. Lastly you make mention of all the auncient antiquitie, & yet vouch no one worde out of all that great number of yeares: whereby that may appeare to bee true, whereof you make so stout a warraunt by your bare affirmatiue. Is this to be accounted a Deuine: Do ye defende the Romishe See, no better: Haue you no better a Target to couer this your holy and Emperour-like power: Belike ye come vnto vs a new Pithagoras, & would haue the old Poesie in vye agayne *αυτος ιπα.* But we yeld not so much Oforius, we receaue not your affirmatiue: neither can you wyng any thyng out of our hands, in the cōference of matters apperteinyng to fayth, more then that you shalbe able to Iustifie by good and sounde Argumentes. We follow not your fayth, as the which we haue tasted to bee almost in all thynges most detestable. Wherefore if you meane to wyne any credite herein: Let this be a watchword for you, that ye must vnfold agayne, all that lumpe of confused disputation, and abandone those vnn measurable raylinges, forsake those clamorous exclamations, & renounce that vnadvised rashnesse of bare affirmatiues: and argue with probable reasons, iustifie with approued Argumentes, and make good prooue by expresse sentences of holy Scriptures & auncient Fathers. But you are well furnished with Fathers forsooth, for in your Bedroll, ye haue layped together not onely the old fathers, but vnfold also vnto vs a certeine new Schoole of Fathers. That is to say Eeckius, Coclaus, Rossensis & Pighius. Auaunte with all these sworne bondslaves of your Monarchie: whereof part were common donkardes, some lechers, & some traytours, the remembrance

*αυτος ιπα.*  
Hee hath  
layd.

## The second Booke.

of whom is odious as yet, and notoriously infamous for sundry their notable crimes. Or if ye will needs allowe of these dregges of the Church, beyng in dede the sworne humble vassals of the Romish See. Yeld me this much agayne at my request, to peruse the wrytynges of Bucer, Melancthon, Zuingleius, Oecolampadius, Peter Martyr, Calvin and Beza, men most excellent in conuersation of life, and of singular learning. And ye shall see the contagious botches of your Papacie, so raked abroad and ransackt by them, that ye will neuer hereafter take any regard to any such scabbed Iades, if you be wise.

You seeme to marueile much that I beyng a Ciuiliā, and exercized in pleadyng temporall causes would spend my tyme to knowe your mysteries. Truly you are herein somewhat to inquisitiue Osorius. For albeit I do professe the Ciuill Law, yet am I a Christian and desire to be edified in the law of the Lord: And if you will haue this much graunted vnto you, to apply your selfe to the knowledge of the tounges, to be addict wholly to the study of eloquence, to raunge in the bookes of Philosophers, and will notwithstanding be accompted a ruler of the Roast in Diuinitie, as in the speciall peculiar of your own profession: looke not so coye vpon vs poore Ciuilians I pray you, bycause we geue our endeuour to learne y<sup>e</sup> Statutes of Christian Religion, and are desirous to bathe our selues somewhat in the liuely wellspyrnges of holy Scriptures, wherewith we acknowledge our soules to bee thoroughly watered to eternall lyfe. You are very much offended with me, bycause I did write That Gregory would not acknowledge this extraordinary Papane preheminence: and ye do belcue, that I can not iustifie this to be true. If therfore I do cite the place, if I do direct your finger to Gregories own speeches, wherein he doth mislike the name of vniuersall Byschop once, twise, thrise, and moze, yea and as much as in him lyeth, vtterly detect and reiect the same from him selfe, what shall men deme of you reuerend Prelate: which either of a singular ignorance know not, or of an horrible impietie of gaynsaying, will dissemble so manifest a matter: so confessed & so often rehearsed: and how dare you desire to bee credited in all the rest of your Protestations, when as your selfe haue wiped away your whole estimation by  
facyng

fayng out so false a proposition : Look upon Gregory who  
 that list, turne to the places that I haue noted in the Margent,  
 and iudge the honestie of this man. May rather haue recourse  
 therunto your selfe, & learne at the least to shake of this shame-  
 lesse custome of cauillyng. I proued by the examples of the A-  
 postles, that the pure, & primitive Church did neuer acknow-  
 ledge this Papall Monarchie. I cited to the same effect, their  
 successours Bishops of Rome, some that were godly men, and  
 Martyrs, which did neuer aspire to that superiortie, and here-  
 upon I argued, that the same principallitie beyng altogether  
 vnknown to those best, & purest ages of the Church, might al-  
 so haue bene let slip ouer of vs. What say you vnmeasurable  
 bzabler : why do you quarell so bitterly : why do ye so contume-  
 liously stomache agaynst me : why report you that I proue no-  
 thyng, when as I do make all thyngs euident with examples :  
 why do ye finde fault with the sequele of thyngs then the which  
 there can be none greater or more assured : Finally why do ye  
 reiect those saynges as were false, the falseshoode wherof, ye  
 endeuour not in one sillable so much as to discover : vnlesse par-  
 aduenture you be of opinion that your bare bzales, shalbe re-  
 ceaued as infallible truthes : whiche I will neuer yeld vnto, as  
 I haue sayd before. I added also a litle after that we might  
 lacke this Papane Monarchie well enough, yea that we ought  
 to be without it, aswell bycause the Gospell interdicteth it, as  
 also bycause reason reclaimeth agaynst it (At which wordes,  
 the Gospell enterdityng) Our Syr Ierome sets vp his bristles  
 & although he know my meaning, yet mouleth at the wordes,  
 & accuseth me that I can not expresse myne own meanyng sen-  
 sibly, what say you Oforius. Are ye so sodenly fallen an old Do-  
 ctour of Diuinitie to a punie Scholer and carper of wordes,  
 are ye so sodenly disgraced from a Reuerend Prelate and be-  
 come a malicious and hungry fawconer of titles & sillables : O  
 grauitie besleeming a Bishop, O fuctio most agreeable for those  
 gray heares. But let vs view the matter it selfe. We ought to  
 lacke this Papane Monarchie (the Gospell interdictyng it) y  
 is to say bycause the Gospell noth enterdite it, forbid it, comma-  
 ndeth y contrary, letteeth it, hindereth it, withstandeth it, resisteth  
 it, openly exclaimeth y no such Monarchie be admitted. Do I

Gregor. lib.  
 6. Epist. 30.  
 24. lib. 7. E-  
 pist. 30. lib.  
 4. Epist. 34.  
 38. 36. Sc.



## The second Booke.

not speake after þ Latin phrase: doth not euery of these wordes properly and playnly expresse the thynges that I meane: Enquire amongst all your Passemongers and of that beetlehead Dalmada your familiar and companion. They will all condemne you for tomme trisler. And your sweet piggesnye Emanuel will smyle close in his sleaue, that somewhat is founde out in the world at the last, that exceeds his filthy Commentaries, and blockishnesse.

But our Aristarchus proceedeth notwithstanding Peacock-like, and requireth prooffe, whereby the countermaunde may be manifest, that we should now be subiect to this onely great Vicare of Christ? first of all, this do I aunswere, that it is sufficient for me to deny all things with a bare nay, to him that affirmeth all things by a bare yea: for there is no difference of authoritie betwixt our estates, but þ Jurisdiction of a Bishop, whiche may hold your charge of Siluain to consent, but toucheth not me. And therefore after that you had packt together a tedious Epistle to the Quenes Maiestie full of reproches & slaunders, and had in the same vttered all your cankered malice, agaynst the professors of true Religion, yet all the whiles had vsed thereunto neither prooffe nor probabilitie, it sufficed for me to haue confuted that pestilent inuectiue, fortified with bare affirmatiues onely, euen by the contrary therof, to witte bare negatiues. But now for asmuch as you haue stopt by a fewe shardes in these your last tedious Commentaries, though very hardly and quyte from the purpose, yet as well as you could: I thought good to reply likewise with some Argumentes, thereby to ouertake you at euery loupe hoale. So that I haue now so entangled and snarled fast in coupe your Lordly Ierarchy, by force of holy scriptures, eue with þ same tooles, that you beleued to haue erected & established it, that I neede nothing doubt, of þ consent of all þ godly, but þ they are fully satisfied herein. As for you nothyng can content you, þ are so captious in titles of wordes, as to slippe from Diuinitie to extreme Sophistrie.

I affirmed that an Italian Monarche could not aptly be a ruler ouer vs, and I alledged the cause in these wordes: For the head can not Conueniently be distant from the members so farre asunder. Here Olorius playeth the man, and vttereth

all

all his skill at a hunt. And beleueth that some monster I cā not tell what, lurketh in those wordes, and therfoze rusheth vpon me, with pretie young questions. Must ye be taught to speake Latine (sayth hee) for what meaneth this? What is this, cōueniētly to be distaunt? For that which agreeth with it selfe, doth not dissent, wherfore when you say that some one thing is conueniently distaunt, ye doe not speake true Latine but vse a monstrous kynde of Latine phrase. Listen hereunto agayne prattlyng Sophister. I doe not affirme, that any thyng doth conueniently disagree, as you doe maliciously imagine: but I do playnly deny, that the head cā conueniently be distaunt frō the members. But you beyng ignoraunt what difference is betwixt an affirmatiue, & a negatiue proposition, must be turned downe agayne behinde the Schoolehouse doore, amongst the aplice boyes, to learne this lesson agayne. And bycause you are so grosse of cōceayng, that ye cā not perceaue a thyng spoken briesfly, and aptly, I will rehearse my wordes agayne, and will apply hereunto other phrases of the lyke effect. That all men may know, what a childishe and blockeheaded aduersary I haue. This is it therefore. For the head can not conueniently bee distaunt from the members so farre of. That is to say, it is not conuenient that the head should bee so farre asunder from the members, A frend doth not conueniently disagree from his frend: nor the Scholer from his Maister, nor the Seruaunt from his Lord, ne yet the wife from the husband: That is to say it is not conueniēt that the frend from his frend, the Scholer from his Maister, the Seruaunt from his Lord, or the wife should disagree from her husband. What say you Olorius, is any of these not spoken after the Latine phrase: are they not vttered playnly: and properly: doe ye not in all these conceaue the negatiue and not the affirmatiue: Are you not ashamed: doe ye blush nothyng at all at this manifest fault and marke of your follie: I haue a boye of sixteen peares age, whom I keepe to Grammar Schoole, who shoulde haue felt the smarte hereof, if hee had made so foule an escape in these Grammer principles. Cruelly I am wery long sithence (gentle Reader) to bee so childishly occupied in listyng out the titles and sillables of wordes after this maner, but you may

To be con-  
ueniently  
distaunt.

## The second Booke.

note the amazednesse and ouerthwartenes of myne aduersary, to whom the fault must be imputed accordyng to reason, which beyng both busardly blynd in ponderyng bare wordes, and also fondly franticke, and senselesse in the substaunce of thynges, doth altogether deny any difference to be in this: how farre so euer a sunder the head bee separated from the members so that they be vnited in one sayth. Surely experience hath not onely taught vs here in England, but the practize of all other natiōs also doth playnly bewray his singular ignoraunce and blockishnesse, what it is to be seuered from Italy, by farre distaunce of regions when as in matters of Religion iustice & equitie could not bee ministred, but it must bee procured with immesurable charges, and tedious pursuite of many yeares. From whiche inconueniēces we haue good remedy prouided through the speciall goodnesse of God. For we haue in our owne Realme both Iudges and Consistories.

Dominari.

But our reuerend Father cā not disgest this by any meanes, that the Queenes Maiestie should entermidle with þe Churche, and after a long friuolous preamble after his accustomed manner at the length choppeth downe to a sentence of myne, videl. The Queenes Maiestie is Lord ouer all maner of persons in England. And these wordes he supposeth to be spoken barbarously: bycause the gouernement of a kyng is not with force & Tyranny, nor tendeth to keepe his Countrey people, (whom he hath vndertake to defende of a fatherly loue) in seruile subiection nor is referred to the consideration of his owne profite, but to the publicke sauetie of his subiectes: And therfore, sayth he, it is false that a kyng doth rule as a Lord vnlesse we should take him for a Tyrant rather then a kyng. Harken I pray you, harken vnto this Aldermā hyable, harken vnto this most subtyll corrector of the Latine toung. There was neuer such an other Valla, or Varro in our tyme: for this our notorious Prelate doth farre surmount all Vallaes and Varroes who by his fine pythe and polished Iudgement hath fished a Schole and caught a fowle: and with his new sharpenesse of witte, hath espied that, wherof no man could euer conceaue so much as a shadow in his dreame, what say you, my Lord Byshop, doth no mā rule as a Lord, except he be a Tyrant: Ergo, no man is a Lord vnlesse



vnlesse he be a tyrant, if at least he bare any rule. Truly you had  
 neede of Hellesbours to purge that Calues braynes. *Our Lord* Rom. 14.

*Iesus Christ is sayd sometyms to bee a Lord of the quicke and the  
 dead, sometyms to be a Lord in heauen, and in earth, and in all  
 the holy Scriptures throughout is called by this name Lord.*  
 Therefore this your blasphemous and horrible Grammar di-  
 stinction ought be accompted a Tyrant, this can not be denied.  
 Becommeth you an old Byshop to vetter such mockeries: can  
 you beyng a Prelate either through fury or maddenesse to be so  
 frame shapenly translated to bee openly franticke and make  
 your selfe a laughyng stocke to litle boyes: Cruely I am asha-  
 med in your behalfe, for I did neuer see so great, so foule, & so  
 monstrous absurdities in a man of such yeares, that hath bene  
 all his life long conuersant in learnyng. Afterwardes you do  
 make a very subtil distinction I promise you of the authoritie  
 of kynges: þis is to say, though they gouerne all their subiectes,  
 yet are they not Lordes ouer all causes. Yes in dede (good sir)  
 they are Lordes ouer all causes, aswel Ecclesiasticall as Tem-  
 porall, which may seeme to apperteine to the good gouernemēt  
 of the cōmon wealch. And yet they do not minister in their own  
 persons in matters Ecclesiasticall, as I wrote before: for how  
 can they so do: but they doe assigne and authorize other Magi-  
 strates vnder them, who may execute euery thyng in due or-  
 der. In like maner albeit Emperours be onely chief of their  
 Armyes, yet haue they vnder them Centurians, Lieutenants,  
 Serieauntes, Corporals, and other meaner officers, which do  
 trayne in due order and exercize the whole affaires, the rest of  
 the Souldiours. So doe Maisters of Nauies and Shippes,  
 appointe vnder them their Mates, and Boateswaynes, and o-  
 ther meaner degrees to their seuerall offices, by this meanes to  
 preserue their course the better at Seaborde: whereby appea-  
 reth that the chief authoritie is resiaunt alwayes in the chief  
 and knownen estates, but the trauaile, toyle, and execution of or-  
 ders, is ministred by inferiour Magistrates.

A miserable  
 distinction  
 of Olorius.

How far &  
 in what cau-  
 ses kynges  
 doe beare  
 rule.

But ye require to make demonstration how these things  
 can be so? First of all, your question is worthy to bee scorned,  
 beyng so boyde of reason: to haue euident demonstration to be  
 made of those thynges which common course of mans lyfe, and  
 dayly

## The second Booke.

dayly prattize of all common weales, may assure you, were you  
 neuer so voide of sense. But I will satisfie that captious grosse-  
 head of yours in this matter, w<sup>th</sup> thre wordes. I do affirme that  
 the authoritie of kynges is aboue all other, and yet that kynges  
 them selues do not minister in Ecclesiasticall matters. Which  
 two are most manifestly proued aswell by the gouernement of  
 kyngs in the old Testament, as also in the later age, in the tyme  
 of the new Testament. For Dauid, Salomon, Iosias, Ezechi-  
 as, and other godly kynges amongst the people of Israell, did  
 commaunde the Priestes in matters of Religion: yet did not  
 they entermedle with execution of any thyng. In the tyme of  
 the Gospell, Paule that great teacher of the Gentiles comaun-  
 deth *That intercessions and publicke prayers bee made with fayth  
 and truth, first of all for kinges, then for all others that are set in  
 authoritie.* Peter also that excellent Elder, (For other name  
 then Apostle or Elder did hee neuer acknowledge, howsoeuer  
 you do couey your false Papisticall See frō him) Peter (I say)  
 in open and expresse wordes doth verifie my saying, when as  
 he geueth commaundement in this wise. *Submit your selues to  
 euery humane creature for the Lordes sake, whether it bee to the  
 king as most excellent, or to the Magistrates as to them that are  
 sent by him, assigning the punishment of the wicked doers and  
 the laude and prayse of them that doe well, for so is the will of God.*  
 Beholde you haue both my propositions out of Peter. First  
 the chief and most excellent authoritie of kinges, then rulers and  
 Magistrates sent and assigned by kinges, for the punishment of the  
 vngodly, and the cōfort of the godly. Lastly you heare also, that it  
 is the will of God, that by this meanes executiō of Justice may  
 duly procede. Wherefoe cast away all your cauillations, and  
 becyng an Elder your selfe (if you bee wise) geue attentiuē and  
 speedy care to Peter the Elder. You thunder out your malici-  
 ous slaunders agaynst the demeanour and ignoraunce of our  
 Bishops, & discharge your venemous stomacke agaynst them.  
 And here unhappely as it chaunced, ye begyn your talke w<sup>th</sup> ex-  
 treme incongruitie, yea redoubling y<sup>e</sup> same for your moze skill.  
 For thus ye write. What Bishops name you (*Illine*) whe-  
 ther they whom you haue disgraded from their Sees, and  
 deteine them in chaines? or (*Ill*) they rather whō you haue  
 taken

1. Timo. 2.

Peter. 1.2.

Illine.

Ill.

take out of Brothelhouses and Tauernes and haue enstalled in the degree of holy Byshops? Is it euē so proude controller? Can you make so euident a fault contrary the principles of Gramar and write *illi* they, in steede of *illos* them? Enquire of your wor meeate companion Dalmada, he will amend your escape, and will be sozry that you haue slypped your penne so childishly, I doe medle with these trifles much agaynst my will, neither would I haue done it at all but to treade downe your hautynesse a litle, which can continually quarell with me for ricles, and sillables, yea & without cause. I know that such escapes chaunced many tymes to Tully him selfe: but I ought not for geue you any fault at all, considering you do so w cruell wordes sounge my poore speech, though otherwise both cleane and pure Latin. And now this I do aūswere to that your filthy accusatiō agaynst our Byshops: that they are replenished with moze ornamentes of true Byshops (wherof Paule made mention to Timothe) then Olorius hath, or euer will haue except he shape him selfe to a new mā betymes. And how much y moze their vertue & godlynes, beautified with singular learning, is manifestly approued & extollt to all our eares & eyes: so much moze detestable & hatefull is your quarell agaynst those ancient fathers, especially for that you do rage so heauiely agaynst your brethren, whō ye neuer haue seene, nor do know. Paule chimaundeth that a Byshop bee vnrreprochable, but you do not onely reprove, but maliciously deface the estimatiō of Byshops, who haue neuer offended you in word or dede, I pray you good sir, how can you cleare of reprehension and fault, that your carked choler so lauishly vomited agaynst those graue fathers whom you know not? You demaunde also why those same Byshops, did not vndertake the defence of Religion agaynst you? and by what meanes I crept thereunto beyng a Civilian? Truly I do frankly acknowledge my selfe to be a Civilian (Olorius) and not a Deuine. As for you, you are neither Civilian nor Deuine, and therefore I might be the more bold to try Paustie with you. Let any man that will peruse that your tedious Epistle to her Paustie, and he shall finde nothing therein, but huge heapes of idle wordes, madde mazes of long sentences, full of y besonnetts, vnmeasurable and haynous lyes and flanders

False Latin in Olorius, puttyng *illi* for *illos*.

Olori. rayling agaynst our Bishops of England. 1. Timo. 3.



## The second Booke.

vers agaynst true godlynesse . Agayne let your second great Volume bee layde abroad , what is in it els but a dounghill of tauntes and reproches agaynst me? No sparcke of Diuinitie except those pestilent deuises forged out of Scholemen , of pardons, of couled Vipers, Confessions, flames of Purgatory, and other patcheries of these late vpstartes . Wherefore if ye will prouoke our Byshops to disputation, you must open your Budget, and make a shewe of better ware, of purer, or at least somewhat more learned Diuinitie: then you shall finde what spirite and courage they be of, in the meane tyme, whiles they are occupped in matters of more importaunce, you may content you with Haddon, beyng but a meane aduersarie, whiche hath and will alwayes haue skill enough to suppressle your insolencie, and confute your trifles.

You demaunde an other question touchyng our Byshops. By what Religion, by what Ceremonie, by what authoritie they were instituted? who layd handes vpon them? who consecrated them? how holyly? how sincerely this matter was executed? I aunswere you at a word. Handes were layd vpon them lawfully, and prayers likewise poured out for them, accordyng to the prescript ordinaunce of the Gospell, we doe vse our owne ceremonies, like as you doe yours, and as other Nations doe minister their owne. At the last you Enquire of their holynesse, foolishly forsooth, considering it is an inward action of the mynde, and wherof no man liuyng can pronounce any certaintie: We murmur I can not tell what Of a confused fundiō of Byshops and Deuines, bycause I ascribed the office of administration of the Sacramentes to Byshops, but of determining causes to Deuines. As though Byshops are not Deuines, and Deuines Byshops: or as though senerall functions may not be vndertaken many tymes in þ Church: or as though Byshops beyng the chiefest of þ Clergy, haue not a charge to execute matters apperceinyng to the Church in their own right: or as though this question seemeth not to haue proceeded from a captious Sophister, rather the from a gray headed Byshop. You say That the rumour goeth abroad how that our Byshops are chosen to this end especially, that beyng contented with some portion of Reuenues of their

Byshop-

Byshoprickes, the reit should be confiscate vnto our possession as a cleare gayne. If this bee a rumour, this rumour is wicked and slaundersous, and such a one, as the grauitie of your person should stoppe your eares from, and detest in hart. But if this lye be deuised by you, and your fraternitie, into how horrible a sinne doe ye wilfully drowne your selues, that will scatter such wicked slaunders agaynst your brethren whō ye know not? But you say that I & such as I am, are charged with the greater part of this infamie, for when we choose such Byshops, we geue iust cause to men to conceaue some suspicion of our avarice and couetousnesse: *De write monstruoussly Olorius: Do we choose Byshops: or do I choose Byshops: how long and in what places hath this custome preuayled, that euery particular subiect or the vulgare mulcitude should choose Byshops: your frāticke communication denounceth you a mā moze worchy to be whipped in Bedlem, thē to be disputed with all in Schooles. For ye sēme to be altogether voyde of common sense. The election of our Byshops* *Scyl* *Ierome*, is ordered accordyng to the auncient, and best receaued Canons: & choysle is made by the Deane and Chapter of the most excellēt in vertue, and learnyng: The Prince doth confirme the election. The Archbyshops do consecrate them that are chosen: Of whō some are nothyng inferiour to your Maisterthyppe in auncientie of race, wherein you vaunt your selfe so much, yet this discent in gētry, was not valued of Paule amongst the vertues, & qualities, which he assigned to a Christian Byshop: But other ornamentes, wherew I wishe you were better acquainted: perhaps ye would then sēme somewhat a worse Rhetorician, but sure I am you would bee farre better Byshop. But now you haue enured your selfe so much to vnnearurable raylyng, that ye sēme rather a cōmon brawling Ther sites, thē a meke Prelate.

You thinke that I yelde to much to the authoritie of kynges, because I affirmed that the kynges of Israell dyd rule the Priestes in matters of Religion. And this you say is not true. Why so, I pray you: is it false because you say that it is false: A notable Pichagoras, the credite of your naked affirmatiues beyng bolstered by wick no reason nor witnesse bee not crept so farre on high benche as yet, to be takē for Judges,

Ther sites a  
notable  
brauler Ho-  
mer in I-  
liad.

Out of the  
bookes of  
the Kynger  
and Paral-  
pom.

## The second Booke.

I did alledge a litle before Dauid, Salomon, Iosias, Ezechias, Peruse who so list, the Chronicles of them, and the let him decide this controuersie betwixt vs. The sentences of Paule and Peter in the new Testament are very manifest, as I haue sayd before. For Paule Commandeth prayers to be made for kinges, and for all other set in authoritie. In which sentence you may discern a distinct degree of Power, and Nobilitie, & vnlesse you will bee blinded with malice conceaued agaynst the truth, you may also see the kyng to be placed first and highest. In the same wise Peter Submit your selues to euery humane creature for the Lord, whether to the king, as most excellent, or to the Magistrates, as being appointed by him. Loe here the lyke degrees, loe here also the kyng placed chief, and most excellent. Here you cry out & exclaime Comically, or rather tragically. O heauē, O earth, O the Seas of Neptune. When as it had bene better for you to stoppe that lauish foule mouth, with the euident testimonies of the Apostles. But you procede on rather Saying, if kynges obtaine the highest authoritie, the whole world would be turned vpsidowne as ye thinke: for that kynges would bee subiect to flatterers, and so nothyng could bee executed in due order and truth, but all thyngs would be gouerned after the lust of flatterers. First of all, kings of this our age are much beholding vnto you surely, and amongst the rest your owne kyng especially. For if it bee true that you stampe out so boldely, that all Counsels of kyngs are corrupted by flatterers, what one thyng do ye leaue vpright in their gouernement: Beholde (my good Lord) and behold earnestly, how trecherously and perillously you beguile your selfe with rashnesse and ignorance, that blemish all regiment of kynges with so comon an infamie. But admit vnto you for this time, that your saying is true in this respect that to to great stoze of flatterers swarme in Princes Courtes. What then doth this let, that in the Palaces of your holy Monarchies, this kynde of vermine (that we call a flatterer) is not fostered: is not dallied with all: yea nourished, & had in high price: I will passe ouer myne owne neyghbours and will referre you to all that new pubble of Schoolemen, amongst whom you shall not finde any one sounde Exposition of Diuinitie, but whole Commentaries of flatteries and

The courtes  
of Princes  
subiect to  
flatterers.



and Parasiticall poyson.

For they beautifie the Pope with these Titles videl. They call him the Sunne of the worlde, they ascribe vnto him both swordes Tempozall & Spirituall. They create him the Lord of Purgatory. They aduance him aboue the authoritie of the Canon Lawes. They deny that hee is to be directed by any other person. They affirme in their wrytynges that the Pope hath all lawes engrauen, or rather lockt fast in the closet of his hart. They say that the Pope can be guilty of no fault, though hee throw many thousandes Soules into hell, they make the Pope high Steward of Pardōs, as though they were the tresasurie of the Churche, so that hee may forgeue infinite sinnes both past already, and sinnes not yet committed. Furthermore they haue enthronized him chief Vicare of Christ vpon earth, who can neither erre him selfe, nor byng others into errours: vnto whom onely all generall Councils must be in subiection, at whose fecte Emperours and Kyngs ought to prostrate them selues: last of all whom all Christendome must honoz, and worship as an earthly God. These blasphemous flatteries, detestable and horrible blaunchyngs, are not vttered onely by mouth, at all aduenture, but are extant in the monuments and booke of the Romish patrones, wrytten by them aduisedly and in earnest. Can you charge any kynges Courtes with the lyke? Ye name Henry the eight a most excellent kyng endued with all kyngly ornaments, who ye say tooke vnto him absolute authoritie ouer his subiectes, through the enticemēts of flatterers & loue that he bare vnto thē, boylyng also with malice agaynst the Byshop of Rome, frō out whiche fountaine forsooth, I know not how many floudes of wickednes and mischief did issue. These be no proofes of a sober Byshop (my good Lord) but dyke dreames of a droulie Sophister. For the noble kyng of most famous memory attempted nothyng, either of loue, or of hatred, or by procurement of flatterours. But whē he perceaued that it was most euident by the Gospell that generally all England was committed vnto him, as his proper peculiar charge aswell by the authoritie of Gods law, as mans law, he banished out of his Realme that foreine authoritie, and resumed his owne lawfull gouernement wholy into his owne

The Popes  
Parasites.

Kyng Hen-  
ry the viij.

## The second Booke.

handes, studying to reserue the same inuiolable to him selfe, as mæte was: wherein he performed the duetie of a wise, and perfect kyng, and easing so his subiectes of great, and importable trauailes, and charges, he left vnto his successours a very riche and flourishing kyngdome. But touchyng the Justice executed vpon More and Rossensis, was not without much sorow of his Royall hart, in respect of their witte, and learnyng: But after that they were publickly attainted of high treason, and would by no perswasion be reclaymed from their wilfull errors, hee must needs suffer the law to procéde agaynst them, lest wyngking at their treachery, he might haue opened a greater gappe of obstinacie and rebellion to others.

At þ length you are come to Peters wordes, but by þ way spurnyng at me, and calling me a most filthy person. Wherein you do me no small iniurie like a wicked Sophister. You demaunde of me out of what wordes of Peter, I framed my sentence, which I vouched before, touchyng the superioritie of kynges? whether that enduced me, bycause Peter doth name the kyng to be most excellent? Not that onely (graue Gentleman) but the whole processe of Peters communication. You doe argue in this wise: That men are many tymes called excellent either in nobilitie or learnyng, bycause they be very notable therein, not bycause they are set in authoritie aboue all men: and here a Gods name it pleaseth you to produce me for example: whom though some may bee of opiniõ to excell in the knowledge of the Ciuill Law, yet will not forthwith vnder that title, yeld vnto me the lyke commendation in the interpreting of holy Scriptures. All this matter is resoluẽd at a word (O counterfeit Grammatician) For if accordyng to the doctrine of Peter, and Paule, certaine degrees bee limited in eche dignitie, and by the same doctrine likewise determined, that þ royall dignitie of a Kyng doth excell aboue all other power: Then is it manifest by the same degree, that the authoritie of the kyng must be honozed without all cõparison as chiefest: But after your wonted guise ye runne at raundon with many wordes, concernyng the meanyng of Paule, and of a distinction to bee made betwixt the ciuill and Ecclesiasticall authoritie. First of all no mā can so snaffle that

that vnbidled toſig, but that it will rouse and raunge triſlyngly whether it luſteth: And yet the meanyng of Paule and Peter can not bee vnknewen to any men, that will haue but a will to vnderſtand it: for they doe make a diuiſion, or ſpeciall diſtinction of Magiſtrates by certayne degrees, and in the ſame doe pꝛeciſely, and manifeſtly aſcribe chief rule, and higheſt authoritie to kyngs: And albeit ye triumphe iolylye in your diſſerēce of tymes, yet this will nothyng pꝛeuayle you.

For ye beleue that this ſpeache of the Apoſtles, ought not to be applyed to Chriſtiā kynges, bycauſe it was written in the tyme of wicked Emperours, which were enemies to Chriſtian Religion. Conſider the ſayings of the Apoſtles more aduiſedly pꝛouiſh Prelate, and acknowledge once at laſt your owne vniſkilfulneſſe. Peter writeth in this maner. *Submit your ſelues to euery humane creature for the Lord, whether it be to the king as to the moſt excellēt, or to the Rulers as vnto them who are ſent by him to puniſhe the wicked doers, and to aduance the well doers.* Now therfore I demaunde this queſtion of you (Oſorius) whether God did ſend Nero that ſauadge and beaſtly cruell Tyaunt, & (as you know) an horrible bloudſucker of Chriſtian profeſſiō, to puniſh the wicked & aduance ſ well doers: if ye affirme that he dyd, you are madde: if ye deny it, then all your former Aſſertiō, lyeth in the durte. Let vs ſee likewise what Paule ſayth. *Whoe ſentence herein is much more plentyfull: Princes (ſayth he) are not fearefull to well doers, but to the wicked: wilt thou not feare the power? doe well then, and thou ſhalt haue prayſe of the ſame, for they be the miniſters of God appointed for thy wealth. But if thou doe euill, then feare thou, for they beare not the ſworde in vayne. For they bee the miniſters of God to take vengeance on them that do euill.* What ſay you now? could this ſpeech of Paule touch Nero in any reſpect, whiche embued his ſword in ſ bloud of innumerable Chriſtiāns: who alwayes oppreſſed the innocentes: who wallowed all his lyfe long in all maner of outrage and crueltye: No diſcrēt or ſober peſſon, will thinke ſo. But albeit the Apoſtles beyng enſpired with the holy Ghoſt, gaue theſe pꝛeceptes in the time of tyrannous Emperours, yet they had relation thereby to Chriſtian and godly kynges: becauſe they ſhould vndertake the defence

Sueto. in  
the lyfe of  
Nero.

Rom. 13.



## The second Booke.

of their subiectes, and should be nurses of the congregation of Christ, accordyng to the Prophecie of Esay. And yet due obedience is not thereby forbidden to be geuen vnto kynges in Ciuill causes, though they bee infidels: as appeareth manifestly both by the example and doctrine of our Sauour Christ. You are contented that kinges should be placed aboue the Nobilitie, Ciuill Magistrates and other officers in temporall causes, accordyng to the saying of Peter, but not to be aboue the holynesse of Churches, nor the profession of Religious persons, ne yet to reconcile the fauour of God. Paule commaundeth euery soule to be in subiection to the hygher power, amongst whom the kyng is chiefest: And therfore all ye Bishops, together with all other what soeuer Ecclesiasticall orders, are holden subiect vnder the authoritie of the kyng, vnlesse ye bee without soules, as perhappes your maistershipp is: if then ye be subiect to kynges, ye ought to obey their commaundementes, vnlesse they prescribe agaynst God. And yet they beare no function in your Churches, nor sit in your Churches as rulers of them, nor administer the Sacramentes: but they may and ought to chastize you, & reduce you into good order, if happely ye neglect your dueties, or behaue your selfe vnseemly in your function, which is to be approued by the authoritie of both the old and new Testament, as it is oftentimes repeated before.

Rom. 13.  
Math. 17.  
Lucc. 20.

Wherein  
the office  
of a kyng  
consisteth.

Numb. 16.

To cōfirme your Assertiō you bryng for example Core, Dathan, and Abyron, of a singular blockishnesse and ignorance. For they made Rebellion agaynst Moses, and to vse the very wordes of the holy Scriptures. They were gathered together agaynst Moses and Aaron, and sayd vnto them. *We take enough and to much vppon you, seying all the multitude are holy euery one of them and the Lorde is amongst them. Why listeth you your selues vppon aboue the Congregation of the Lord? Behold here in this their execrable speech, ouer and besides a most pernicious rebellion, we heare also in the same one onely equabilitie in all degrees. For asmuch therefore as they did abrogate all maner of authoritie from Magistrates, beyng appointed by God, as the Anabaptistes of our age do practize, they were accordyng to their desert swallowed vp of y<sup>e</sup> gapping gulfe,*

gulse, provided by God for that purpose: But why do ye thrust these persons into the stage, who can occupy no part of the play: For we doe neither increase of any Rebellion, nor of any traitorous suppression of Magistrates, but our communication tendeth to this ende, whether kynges haue any lawfull gouernement ouer Ecclesiasticall persons: No lesse foolishly haue ye patcht to your purpose, Oza, Ozias and Balthesar, whom ye do affirme to haue bene greuously plagued of the Lord, because they did rashly handle holy thynges: and thus ye say was done accordyng to their deserte. Likewise should our kynges be worthely punished of the Lord, if they would undertake to minister Baptisme to infantes, or would in their owne persons distribute the Lordes Supper, or clymbe vp into pulpittes, and vsually preache. For they should entrude into other mens functions, namely Ministers, and Elders, whom God hath peculiarly chosen to execute those orders in Ministerie. Euen so the Lord hath aduanced kynges in hyghest superioritie, because they should commaunde, and provide that all matters should be executed, by others & their subiectes in due & convenient order. This doctrine beyng both sounde and profitable, approued by the testimonies and examples of the purest ages, and most applyable to the ordinance of holy Scriptures, yet this our pelting Prelate seemeth so squeymishe at it, that he spareth not to curse vs to the pitte of hell, because we will not agree with him in his most friuolous Assertions.

Ye maruell much, why I am so hatefully bent agaynst the Byshop of Rome & why I doe alwayes inueighe at him. Truly I doe not hate the Byshop of Rome, for hee neuer did me any iniurie personally: it is his extraordinarie superioritie, that I write agaynst. Bycause in my opinion it is a manifest rebell agaynst the holy Scriptures, agaynst saluation and the whole state of Christianitie: Neither doe I reprove their Canons, especially those, whiche were established in that first and purer age of the Church: ne yet those later Canons such I meane, as doe concerne Iudiciall Courtes. Which teach good and commendable preceptes and rules for the administration of Justice, But I do utterly detest and as much as in me lyeth abhorre those ambitious, and flatteryng constitutions, and pe-

## The second Booke.

Distinct. 22.  
Cap. Om-  
nes.

Decrees ful  
of blasphemie.

The Popes  
power.

silent dispensations, and such like infinite filthy absurdities, erected for the procurement of dignities, or for pillaging and polling of coyn. I will allenge two holy constitutions for example sake. Wherof the one is described in these wordes: The Lord hath committed the charge of all earthly & heauenly Empire, vnto Peter being appointed porter of eternall life. What Christian hart can willingly suffer such Sathanicall arrogancie to be yelded vnto a mortall creature: And yet I will shewe one other of the same stampe farre more horrible. The Pope hath an heauenly will, and in those thinges that his will is bent vnto, his will must bee taken for law, neither can any man say the contrary why he should not doe so: For he may dispence beyond all law, and make that to bee right, that is quyte contrary, in amending and altering of lawes: bycause the fulnesse of all power resteth in him. These be those golden Decrees forsooth, wherewith our Syr Ierome would haue vs yoked. This is that notable Iurisdiction of that Papanie See, for the whiche our Osorius waxeth so whorke: That (though I burst in sonder) yet sought all Christian Nations be subiect vnto it (as he affirmeth.) But I on the contrary part do iustifie, that this Papanie supremacie is no more mentioned in the Scriptures then a meare stranger, & so altogether vnknown vnto Peter, vnto Paule, and the rest of the Apostles, and to the succeeding course of the primitive and purer Churches, that there was neuer one worde spoken of it, vntill the reigne of the Tyrant Phocas, at what tyme was the very first hatchyng of it. Afterwards in dede by litle and litle through pride, pillage, & pelting flatteryng, it enhaunced it selfe so farre aboue measure, that it claymeth now Iurisdiction ouer Heauen, Earth, and Seas, as I haue declared somewhat before, & doth more plently appear by other blasphemous Decretalles, published by the very mouthes of these holy Popes them selues. Wherefore this extraordinarie Iurisdiction of the Pope, is a most scurrilous, paynted, disguised, and deformed frameshapen chaunge-lyng, though Osorius would hange him selfe therfore. And kingly authoritie shall beare chief preheminence vpon the earth, accordyng to the sundry and euerlastyng testimonies both of the old and new Testament, vnto the whiche Peter and Paule

doe



do in expresse wordes subscribe, & whereunto all cōmēdable antiquity, & most approued aūcientie, haue willingly yeldded their agreeable cōsent, which hath alwayes exercized their gouernement in so well disposed moderation, as beyng contented with her owne limites & territories, hath not licentiously presumed vnlawfull clayme ouer all the worlde, as your most arrogant chaire of pestilēce doth challenge: whose vnsatiable greedy gappng for filthie lucre the heauens, the earth, nor hell it selfe is able to satisfie. You affirmed in your Epistle: that through the abolishing of your Canons, all feare, and care was vtterly rooted out of our hartes. I made aunswere, that many men were wonderfully enriched by your Canons: but very fewe enduced to haue any especiall regarde to feare God by þ knowledge of them. But you trustyng to discredite myne aunswere, demaunde a question of me, Whether the Ciuill Law doe instruct men in the feare of God? whiche albeit they doe not (say you) yet the monumentes therof ought not be consumed with fire. What is the matter Olorius? How hanges this together? The question was moued of Canon Lawes, and you on eche parte. vbrayde agaynst vs the Ciuill Law. Our communication was concernyng the feare of God, You deny that the Ciuill Lawes ought to be burnt. Are ye starcke dronke: or doe ye bable this out in a dreame? Are ye not ashamed of this monstrous talke: truely it is very irkesome to me, and I am througely tyred out with so blockish an aduersary.

I affirmed that the authoritie of the Canon Lawes dyd so farre forth preuaile with vs, as they were founde agreeable to godlynes: and that Justice was ministred by the Decrees thereof in our Ecclesiasticall Courtes. You maruaile how this cā be true for so much as Luther had already burnt them all. First of all I demaunde this question of you. Why do ye maruaile at that thyng now, which earlie ye did so constauntly deny: why did you so thout all shame dissemble in matters so euident: Wherewithall neither all Boytingall nor your Maister-shyp could, but bee acquainted, consideryng the dayly entercourse and continuall traffique betwixt vs. Agayne what moueth you to name Luther herein: Clerely we for our partes haue the name of Luther in such great admiration, that we do firme-

## The second Booke.

ly beleue that you might likewise haue easely bene his Scho-  
ler in Diuinitie. All which notwithstanding, we name not our  
selues Lutheranes, but Christians: neither doe we iudge any  
man so absolutely perfect amongst the whole offsprynge of A-  
dam: whose wordes and deedes we may accompt without ex-  
ception vnreproueable. Furthermore I founde fault with you,  
because you accused our Preachers, as though they taught in  
their publicke Sermons, unpunishable libertie in sinning: and  
herein I likened your faucie malapertenes, to litle better then  
to blasphemie, because with so horrible reproche you did infamously  
slaunder y<sup>e</sup> doctrine of the Gospell, preached by our De-  
uines: whiche sentence after your wonted guise you turne in  
and out, and peruert the same from thyngs to persons: and say  
that I doe ascribe Deuine Godhead to Luther, Bucer, and  
Martyr. O monstrous vermine: did I euer speake or thinke  
any such matter: I did esteeme them in deede, when they lyued  
as famous & worthy personages, in respect of their learnyng  
and godlynesse, in like maner now they are dead, I will defend  
the remembraunce of their names as much as I may, namely  
Bucer, and Martyr, with whom I was familiarly acquainted:  
and did know them, to be auncient goodly Fathers exquisite in  
all vertue & leatnyng, and so much more surmountyng you in  
Diuinitie, as you do extell that your bratwlatthe derlyng Dal-  
mada in your deintie delicacie of y<sup>e</sup> Latin tofig. But sicence  
it hath pleased you with so grosse and foolish a lye, to forge new  
gods for me, whō I should worshyp: I will be bold by our leaue  
to disclose your Idoll, whom maugre your cātch ye shall not de-  
ny, but your selfe doe worshyp with Deuine honour, I meane  
that Romishe Prelate of the Papall Se: The whiche for as-  
much as (accorpyng to your owne saying) hath authoritie to  
dispence with sinnes, by vertue of his Bullies, not for a day, a  
moneth, or for a yere onely but for euer & euer, which also ke-  
peth the keyes of heauen at his pleasure, wherewith he geueth  
the kyngdome of heauen vnto some persons, and from others  
locketh it fast, which is inuested in the fulnesse of all power: & is  
y<sup>e</sup> vndoubted Vicare of God: to whose most royall maiestie: all  
and euery ocher powers and Magistrates must humble, yeld &  
submit them selues: Whereas (I say) you allowe of all those  
titles

Martin Bu-  
cer.  
Peter Mar-  
tyr.

The Idoll  
of Rome.

titles of dignitie, and not onely teache and defend them in this your vnbridled insolēcy, but also so lustely & couragiously vaūte and rayse by your crest: What doe you els in that blaznyng brauerie of speach, but coyne to your selfe & others, a most manifest Idoll which you may worshyp, before whom you may prostrate your selfe, & most lowly & humbly make intercessiō vnto.

And therfore dissemble Ierome as ye liste, yet that is your Romish Idoll. Your selfe also a manifest Idolatour. You must wiche all willyngly endure all trauaile be it neuer so hard, to attaine the fauour and blessing of that your God: perhappes you may picke by some crommes thereby, and through him be promoted so highe, that ye may moze nearely behold & your earthly God, and be entailed vnder his elbow in his palace, wherein you may do sacrifice vnto his Hateſtie. You say that I do prouoke you to disputation. This is vnttrue. I do not prouoke you, but confute your false accusations, wherewith you charge vs as mainteinours of a fayth voyde of all vertue and Religion, And euer amōg you thrust in the name of Luther. What pertaineth that to vs: Cast out your challenge to some one Deuine in England by name, you shall see how quickly he will take by your gloue, & with no labour crush your Sophisticall canes in peeces, You do wish me to peruse those your bookes entitled *De Iustitia*, and in the you say that I may thoroughly satisfie my selfe touchyng the iustifyeng of fayth. Truly I haue perused your Volumes deuided into thre bookes entitled *De Iustitia*, in the first wherof ye speake much in the commendation of fayth, and therein vse testimonies and Argumentes, who doth reprehend you herein, I pray you: And yet all that your endeour hath obtained no moze, but to shewe your selfe an vnnecessary arguer in an vndoubted controuerſie. Of the same ſtampe also is your second booke, wherein you commend much the worthynes of good workes: and herein we do nothing dissent from you, but will aduance the same as much as you will wish vs. But your thyrde booke, is almost altogether a Pelagian, and being thoroughly poysoned with the heresies of the Greke Church, doth blasphemously inueighe agaynst the free mercy of God the father in Christ Iesu: and namely agaynst S. Augustine, an vnpanquishable patrone of the heavenly grace.

The bookes  
of Oſorius  
de Iustitia,  
Tenae.



## The second Booke.

And therfore this your gaye poppet, so gorgeously paynted, whiche liketh your selfe so well, is partly frivolous, overwhelmed with to much tattlyng, and partly wicked and execrable, whiles it practizeth to trāsforme vs from naturall men almost to be Gods. Neither am I alone of that opinion, for Cardinall Poole also was for the most part of the same Iudgement: whē although Rome had maruailously disguised, yet all men knew to be farre better man in liuyng, and much more expert in Diuinitie then you are: he did alwayes withstand your attempt of publishyng in printe, that your delicate impe, which you as the did so louyngly embrace, and had in so great estimatiō, as your owne derlyng. And accomptyng the same to be most perillous and pestiferous, gaue this famous verdit thereof worthy to be deeply engrauen in the very entrailes of all Christian hartes. It is not possible (sayth Cardinall Poole) it is not possible to pelde to much to the mercy of God, nor to abase the strength of man to much. If you had had so much grace, as to haue concealed and empynted in your haynes this doctrine of humilitie & abacement, you would neuer haue so nakedly stripped Christ of his grace, nor so hautely and arrogantly enhaunced the power of mans will: ne yet so pꝛoudely and boldly reproued and despised S. Augustine.

Cardinall  
Poole his  
iudgement  
of Olorius  
his bookes.

This worde  
Olor. signi-  
fieth bolde  
in the Por-  
tingall  
tounge.  
Ascham,

But what dare not Olorius doe, who accordyng to the nature of his name dare boldly presume byō all thyngs: per aduerture you will demaunde, how I knew Pooles mynde herein. I will tell you, Our familiar & very frēd not vnknown vnto you M. Ascham, did sondry tymes aduertize me therof, affirmyng he did heare he same vttered by the mouth of the Cardinall himselfe. This also doth trouble you very much, bycause I affirmed it to be your owne errour, as which being imagined in your own haynfull mazer, you would falsely lay to others charge. What then: did I not say the very truth herein: is it not your owne lye, your owne haynous acte: your owne slander: yea your owne errour: sayned, copied, and imagined by your selfe, though afterwarde you would poast it over to others without cause: And yet you spare not to pinche me cruelly for so saying. And amongst other, scornes reproche me of my stammering speech as though I can not speake playnly? But in the  
meane

meane whiles you wyng your selfe by the nose, and geue your selfe two foule blowes. First of all in the matter it selfe, as euen now, and els where I haue declared sufficiently. Then in the maner of speache: where in steade of barbarous endyting, ye reprehende me for my stammering tounge. Which neuer any person would doe, that hath bene enured to write pure and cleane Latine. Surely Syr I do speake very playnly and distinctly through the inestimable benefite of God, but your tounge doth both stammer and stutte, if the report of them be true, who haue had conference with you, which blemish, bycause it proceedeth of nature, I would neuer haue objected against you, if you had not first of all byprayed me with þe same fault, wherewith your selfe are naturally encombyed.

Stammering  
of the tounge  
turned vpō  
Olorius  
necke.

At the length you are entred into the treaty of Iustification but first ye snatche at a few sentences of Scriptures, which I haue set downe. And the same without all reason after a certaine continuall crooked vsage of cauillyng, ye writhe and wrest ouerthwartely. And therfore I will bid adewe to that your vnmeasurable captious Sophistry: and will sift your Diuinitie a whiles, which wil appeare to be your own, that is to say most foolish & detestably corrupt. You rehearse out of my writing, euen as it is, that these workes are vnprofitable to Iustification, & yet that they ought not be despised: bycause Paule doth seme to verifie both positions. Let vs see what our Doctour Ierome sayth to this: forsooth he raungeth abroad to originall sinne altogether besides the cushian. He doth cruelly accuse Luther, Caluine and Melancthon, bycause they do cōdemne all the workes of the most holy men, being cōpared with the glory of God. And that the same could not be forgiven, but through the merites of Iesu Christ. What then? doth not Paul affirme truly that *Jewes and Gētiles are all cōcluded vnder sinne*? Doth not þe Propheticall kyng Dauid likewise lōg before him pronounce truly: *There is not one righteous person, no not one, there is not one, that will vnderstand, nor one that will seeke after god. All are gone out of the way they are all together become vnprofitable, there is not one that doth good, no not one.* If there be not one righteous mā, no not so much as one, what shalbe come of the worthynes of your workes then, yea euen amongest the most  
per.

Of the  
cause of Iu-  
stification.

Psal. 13.

## The second Booke.

perfect and godly: If there bee no man that will vnderstand, then also the best workes of the godly are of no value. If no mā seeke after God, what can be duly performed of any person? If all haue declined out of the way, where be they that haue walked perfectly in the right way? Lastly if there be no person that doth good, whether then are all your excellent workemaisters vanished a Gods name: if all, I say all, as well Jewes, as Gentiles, that is to say, if all generally are concluded vnder sinne, where can those pretie holy men bee founde, of whom ye will needes haue some, but Paule utterly none at all? *Through the sinne of one man, sinne is poured vpon all fleshe to condemnation.* These be the expresse wordes of Paule, which will not admitte any startyng hole, yet your Pastershyp notwithstanding will vyege a certeine perfection of our workes, contrary to the manifest authoritie of sacred Scriptures.

But this Prelate doth make more accompt of the wordes of Christ our Sauour, saying. *Not he that sayth Lord, Lord: but he that doth the will of my Father shal enter into the kingdom of heauen.* And then hee demaundeth. If the yoke of sinne bee so alwayes fastened vnto our shoulders, that it can by no meanes be remoued, how we may then obtaine the state of righteousness through the grace and goodnesse of Christ? Your selfe haue told it wise man, truely euen through the very same grace and goodnes of Christ, which you haue named. And therfore David being full of holy Ghost, lifting his handes vnto God, cryeth out in this maner. *Wash me thoroughly from my wickednes, and cleanse me fro my sinne, for I knowlege my faultes, and my sinne is euer before me: Why should we desire to bee washed, if we did not welter in the filchy puddle of sinnes? and why should we require to bee cleansed, and thoroughly purified: if we were not corrupted, & wholly defiled with stinckynge dregges of sinne? As by the fall of one mā (sayth Paule) sinne is deriued by way of propagaciō vpon all men vnto condemnation, euen so by the righteousness of one, good is extended vnto all men to iustification of life.* Agayne. The same Paule: *God hath shut vp all men vnder vnbelief, that he might haue mercy vpon all.* Fro our selues therfore proceedeth euill vnto damnatio. And from God cometh Iustification vnto lyfe. Of our selues riseth vnbelief: but mercy

Psal. 50.

Rom. 13.

Rom. 11.



mercy issueth from God. But let vs heare our Lord and Sa-  
 uiour Iesus Christ him selfe most sweetely cōfortyng vs with  
 these wordes. *Come vnto me all ye that doe trauaile and be heauy* Math. 11.  
*laden, and I will refresh you.* And therfore all anguish and grief  
 of sinne, all burden of trespases, wherewith we are overladen  
 and haled down not onely to the grounde, but euen to hell gates,  
 spyng out from our owne selues: euen so the asswagynge of all  
 sorowes, and ease of all our importable burdens come from  
 Iesu Christ onely. If you bee ignorant of these sentences good  
 Syr, wherewith the holy scriptures doe euery where swarme  
 so plentyfully, what is it I pray you that you vnderstand in the  
 Gospell: if you doe know them, why doe ye so maliciously in-  
 ueighe agaynst those learned men and singular seruauntes of  
 God without cause, especially being as now departed this life:  
 agaynst whom if they could speake for them selues, ye durst not  
 mutter one worde. For what are you beyng compared with  
 them? But to let them passe, whom I did not vnderstand to de-  
 fend: what extreme amazednesse is this in you, to rehearse my  
 wordes, and cull them out of purpose, to carpe at them, and  
 from them to glaunce away to Luther and Calvin? if your qua-  
 rell be to me, why do you not let them alone: if ye liste to strue  
 with them, then also caull not with me. Doth not reason re-  
 quire this: and is not my request allowable: Surely it is ex-  
 treme maddenesse, to challenge me vnto the Barriers, and  
 then to schyppe ouer away to others, and to pursue them with  
 your venymous tounge.

You say further that it seemeth by my maisters doctrine  
 (for so it pleasech you to tearme the) that the force of sinne is  
 not as yet extinguished in vs through the bloud of Christ.  
 Truly you and I both may acknowledge those men whose  
 names you did recite before, to be our maisters, not in Diuini-  
 tie onely but in practize of pietie also. But whereas ye would  
 haue them to teache that the force of sinne is not as yet extin-  
 guished through the bloud of Christ (I doe expresse here your  
 owne wordes) This is onely your horrible and most shamelesse  
 flaunder agaynst them. For vnto this marke alwayes they bent  
 their whole endeouour to expresse vnto you Iesu Christ liuely,  
 before your eyes, & the same also crucified, to empynt through-  
 ly

## The second Booke.

Gallat. 3.

1. Iohn. 1.

1. Peter. 1.

Apoc. 1.

1. Cor. 1.

Rom. 7.

ly, in the very bowels of your soules the most precious bloud of Iesu Christ shed for vs vpon þe Crosse: to preach vnto vs remission of sinnes through his bitter death and passion, to beate into the blind and deafe eares of the world this glad tydyngs of the Gospell, beyng ouerwhelmed & oppressed by your couled generatio, massemongers, confessours and mens traditions, & altogether choaked & buried vnder grounde, through the silence of holy Scriptures, and to disclose agayne abroad into the open light, and put miserable captiues in remembraunce of the sayd doctrine, beyng vtterly subuerted by the tyrannous trechery of your gallauntes. And therfore in all their sermons, lessons, and wrytynges, they vsed these and such like speeches. *The bloud of Iesu Christ doth clense vs fro all sinne. You do know that you were redemed from your vayne conuersation which you receaued by the traditiō of your forefathers not with transitorie thyngs as gold and siluer, but with most precious bloud as of an vndefiled lambe. &c. neither whoremōgers, nor worshippers of images, nor adulterers. &c. shall inherite the kingdome of God. And such ye were, but you are clensed, but you are sanctified, but you are iustified through the name of Iesu Christ, and through the spirite of our God. You heare, men clensed from all sinne, redēmed from their vayne conuersation, washed, sanctified, and iustified through the bloud of Iesu Christ: Ye know likewise that these men did take vpon them alwayes infinite labours and trauaile about the establisshyng and enlargyng of the Gospell of Christ: and are you not ashamed to obtrude vnto them this grosse errour whiche is ech where most euidently conuincd in the whole discourse of the Gospell, & treatise of holy Scriptures: Cakred malice hath not onely blinded you (Osorius) but so bewitched your senses that as ye can not see the truth your selfe, so yet of a most arrogant waywardnesse, you will frowardly kicke agaynst the Preachers of the truth.*

*And yet this notwithstanding is most true, That sinne doth alwayes dwell within vs, and that there is alwayes a law lurking in our mēbers rebellyng agaynst the law of the mynde, which draweth vs as bondslauens to synnyng. But the Lord doth deliuer vs from this body of death through the bloud of Iesu Christ, not by rootyng out sinne from vs altogether, but for Christes sake pardonyng the sinnes*

*sinnes of them that repent. And hereof arise those comfortable reioynges of the faythfull. He that spared not his onely begotten Sonne but deliuered him to be slayne for vs all, how can it bee possible, but that he should geue vs all thynges together with him? Agayne, who shall accuse the elect of God? Thirdly, it is the Lord that doth Iustifie, who shall condemne vs? These are not spoken to the end to set out our innocencie & perfection, whereunto we can not aspire whiles we are pilgrimes in this miserable flesh: but doe expresse vnto vs that God doth geue vs free remission through Iesu Christ: so that we will set our whole affiaunce and hope vpon him, which pronounceth of him selfe that hee was sent not to the righteous but to the Sinners, because they should repent and amende their lyues. But you can not well digest these sayinges, my Lord, for what can you be-  
 ying an old Bpshopp, allow in the Scriptures, that haue bounde your selfe apprentice to such buslardy Schooledregges: And yet this confidence in the death and bloud of Christ, will rayse vs vp into heauen at that dreadfull day, when you and your couled generation, with all your peltynge trinkettes of superstitious woakes shalbe throwen headlong into hell, vnlesse ye repent in tyme. For we doe assuredly knowe, that if we confesse with our mouthes our Lord Iesus, and beleue stedfastly in our hart that God hath raysed him from death to lyfe, we shalbe saued. For with the hart we beleue vnto righteousnesse, and with the mouth we confesse to Salvation. And yet this confession of fayth, doth neuerthelesse want no testimonie of good woakes, as where withall he is alwayes accompanied, for we are not so indebted to the fleshe, that we should walke accordyng to the flesh, for if we liue accordyng to the fleshe, we shall dye. But if in the spirite we mortifie the sinnes of our bodies we shall liue. For all those that are guided by the spirite of God, the same are the sonnes of God. Therfore renoyce once at the length such lothsome communicatio: where withall, lyke a most filchy hogge moolelyng in the dur-  
 tie swynesty of Epicure, you vse most wickedly to scozne and deride the faythfull seruantes of Christ. For ye write that it is the maner of their thought: We are in good case enough, for we are most acceptable vnto GOD through fayth. Wherefore we are as righteous as Peter and as Paule, yea as  
 the*

Rom. 8.

Luk. 5.

Rom. 10.

Rom. 8.



## The second Booke.

Rom. 13.

the most holy mother of God . We goe amasked altogether  
(Olorius) the faythfull Ministers of Christ doe not acquainte  
them selues with this vnfauor and haucie spirite of pride : but  
rather doe earnestly call to their remembraunce the sayinges  
of Paule . *The night is passed , the day is come nye , let vs there-  
fore cast away the workes of darkenesse , and let vs put on the ar-  
mour of light . Let vs walke honestly as it were in the day light ,  
not in eating and drinking nother in chambring and wan-  
tonnesse . &c . But let vs put on Iesu Christ , and  
not make prouision for the fleshe to fulfill  
the lustes thereof . &c .*

*Hitherto Walter Haddon.*



# The residue aunswered by I. F.

begynnyng where *Maister Haddon*  
left agaynst *Oforius*.

81



Pelles the most famous Painter of the  
worlde, endeouyrng in most curious  
& exquisite maner, to expresse the fea-  
ture of Venus, at Coe, in Græce, cal-  
led in Græke ἀνδρὸς μὲν was preuen-  
ted by death (as Plinie reporteth) whē  
as yet he had drawen but the halfe of þ  
portraict, and thereby cōpelled to re-  
linquish the residue so vnperformed,

Plinius lib.  
35. cap. 10.

That is to  
say comyng  
out of the  
Sea.

that no man of the Arte, were he neuer so expert, durst at any  
tyme after presume with pencill to pursue the President. The  
like lot albeit in vnlike endeouour, that ouertooke Apelles amid-  
des his blazing the beautie of Venus, sōmeth to haue encoun-  
tered our noble Gentleman, Walter Haddon, in displaying the  
veritie of the Gospell. For after hee had vnderaken the com-  
mendable, and prayse worthy defence of the truth, agaynst Je-  
rome Oforius: albeit he neither obtained to beautifie the part,  
which he had begon, nor to accomplish his purpose in the rest,  
and yeldyng ouer to nature, was amydde his race, constrain-  
ned to surcease his exploite, yet hath hee so polished that part,  
whiche hee left vnfinished, with Apelles Pencill, that is to say,  
hath framed so singular a Paterne in excellencie of Arte, that  
with the sight therof the whole posteritie, may be afrayde to set  
hand to the attempt. For determinyng with him selfe to aun-  
swere the slanderous Inuectiues of Ierome Oforius, compil-  
led into thre booke, although it was not graunted him to per-  
forme the whole, yet hath he so singularly endited one booke,  
and the halfe of an other agaynst the same, & confuted the rea-  
sons, which were none at all: discovered his lyes, whiche were  
most shamelesse: daunted his haury pride, and vterly discomfi-  
ted his paine glorious Peacocklike Rhetoricke, with such gra-  
uitie, wisepome, and so well disposed stile, that if there were  
no supply made by any other, the truth of the Gospell beyng  
of it selfe othertwise vnuanquishable, might sōme to haue no

## The second Booke.

neede of any other patronage.

The decease  
of M. Haddon.

Wherefore so long as we enioyed the lyfe of this excellent learned man, and him selfe also endured amongst vs, as the Church of Christ had a very worthy and valiaunt Captaine: So had Osorius also a couragious and puissaunt an encounter, and meete conquerour for such a monster. But now sithence he is taken from vs, albeit the veritie it selfe haue no iust cause to dispayre, yet can not we chole but be vnderfully dismayed, if not for M. Haddons sake, yet for our losse chiefly. For as concerning M. Haddon, hee can not but be in most happy estate, whom Gods good prouidence hath mercifully translated out of this furious wretched world into more blessed, & quyet calmer: euen then especially, when as beyng conuersant in the race of perfect godlynes, he employed his vertuous endeouour in so sacred a cause, where now neither Ierome Osorius, nor any other haultyng barker can from henceforth disquiet or molest him. There is greater cause rather to moue vs, & all the learned to much sorrow and grief of mynde, who haue lost so great and learned a ryngleader of learning, the losse of whom doth by so much more encrease our heauynesse, in respect of this present entrepryse vndertaken agaynst Osorius, chiefly, by how much we fele our selues bereft of so singular a Patrone, and so altogether dispoyled herein, that without wonderfull difficultie, scarce any person of knowledge wilbe founde able to supply the rest of the aunswere, with like successe, and commendation: Not for that the matter is of so great importaunce, (for what can be more easie then to refell the reasons of Osorius, wherein is no substance at all: and his tridyng copes, which are manifold, as also to despise his slaunders, wherewith he is ouerlauiſhe?) but bycause the person will not easily bee founde (I suppose) which after learned M. Haddon dare presume to entermedle in the cause, and to ioyne his owne deuises with M. Haddons wrytynges. So that I feare me, now M. Haddon is dead, the same wil come to passe in this discourse, that Plutarch maketh Relation of, of a certeine mā that was not well thought of: who rashly and youtchfully ſæmeth to cōiuteruaile with the politicke promewle of Themystocles.

What then: bycause we can not attayne to M. Haddons actiuitie,



chute, shall we therfore like bastardes flie the field, and leaue the truth of the Gospell succourles in the campe of her enemy: (the quarell not so much apperteignyng to M. Haddon, as to almightie God him selfe) and suffer shame to preuaile moze with vs, then pietie and godlynesse: or bycause one champion is takē from the Barriers, which was approued at all assayes, shall we therfore yeld ouer the conquest of the whole challenge to Oforius? And permit this glorious Thraso to triumph and treade downe our cowardize: or bycause we preferre our M. Haddon to the first onset in armes, shall we therfore beare no brynte of the battell: or shall not his valiaunt attempt rather teaze, and prouoke vs to picke on with courage: And yet I neither speake, nor thinke in this wise, as though I did either mistrust the tyme, or the wittes of our age, so plentyfully flourishyng at this season especially, wherein I doe know very many that are skilfull enough to mainteyne the quarell, if they would either vouchsafe to yeld their endeuour thereto, or could be perswaded to thinke, that their trauaile would counteruaile their studies. And yet albeit happely may be founde some one, so nymble of mynde, and endued with learning, that can Iudge him selfe able enough to performe, yet scarce shall ye finde that mā, who beyng not otherwise exercized in weighty affaires, will so litle esteeme the losse of his tyme, as in such vnprofitable contention, snarlyng, and snatchyng, to spend one houre vpon Oforius, that is to say vpon so wayward, and melancholike an aduersary, beyng nothyng els but a raplyng brabler. Whereby neither profite may redounde to the Reader, nor prayse to the victor.

Ofor. a melancholycke  
brabler.

There is no cause therfore (gētle reader) why thou shouldst require at our handes, that exact and absolute furniture in the supply that is commyng forth, & should haue bene persited by M. Haddon, either bycause it is not so easie a matter to reach vnto that exquisite plot of his singular President, (as to the table of Apelles) or els bycause the chiefest of our aduersaries arguments haue bene by sondry persons long sithence crused in pēces already, and are such in effect, as deserue rather with discretion to be scozned, then with reason to be scanned. I will touch onely certeine chief places of the controuersie scattered

The summe  
of all Oso-  
rius worke,  
briefly co-  
prehended  
in three  
wordes.

here, and there, as they come in y<sup>e</sup> chafe, and s<sup>e</sup>me to anayle  
most for his challenge, reteinyng my selfe within the lystes  
of Neoptolemus law, that is to say b<sup>r</sup>iefly, and in summary  
pointes to touch, and away. Neither doe I thinke it n<sup>e</sup>edefull  
to stay long vpon the thorough debatynge of euery particula<sup>r</sup>  
point, especially, bycause th<sup>at</sup> wordes onely may suffice to o-  
uerthrow the whole Battre of these th<sup>at</sup> Inuectiues, be they  
neuer so tedious. Forasmuch as the Authour hath vttered no-  
thyng in all his confused worke els, but that which sauoreth of  
lyes, slaunders, and errours, what other reasonable aunswere  
may any discreet person require, then th<sup>at</sup> wordes onely, which  
when I haue spoken, I shalbe thought to haue expresse in few  
wordes, all what soeuer that huge rable of that scoldyng, and  
crisyng Sophister doth containe.

- |   |   |   |
|---|---|---|
| <p>{ 1. <i>Mentiris.</i><br/>2. <i>Maledicis.</i><br/>3. <i>Falleris.</i></p> | } | <p>{ 1. You doe lye.<br/>2. You do slaunder.<br/>3. You doe erre.</p> |
|---|---|---|

And to the end it shall not bee sayd, that I charge him with  
a lewde deuise of myne owne imagination, contrary to the truth  
of the matter, I will alledge certeine euident proofes, although  
not all, (for it were an infinite labour to number the Sandes  
of the Sea) whereby the diligent Reader may easily descrie his  
wonderfull vanitie in lyeng, his execrable wickednes in slaun-  
dering, and his monstrous blindnes in Diuinitie.

And first of all this one place offereth it selfe to the viewe:  
wherein two especiall pointes full of haynous accusation are  
contained. That is to say, two detestable lyes whelped at one  
lytter (so pregnant is this worme) in the one wherof hee doth  
accuse Martin Luther, as though hee did wickedly teache ex-  
treme Desperation, in the other, a bold & presumptuous Con-  
fidence of Saluation. Truly this is a greuous and perillous  
accusation if it be true. Afterwardes out of these two monst<sup>r</sup>-  
ous falsely forged propositions, he stampech a conclusion forth  
with no lesse false & malicious: wherein he exclaimeth against  
Luther, as the onely subuertour of all vertue, studious In-  
dustrie, and carefull endeuour. Now is this to be wondered,  
that Olorius doth argue in this wise. For wherreas euen from  
the

Exclamatio  
of Olorius  
agaynst Lu-  
ther.

the very begynnyng of his booke, he hath accustomed him selfe to nothyng els but to a cōtinuall course of lyeng, I should maruell moze a great deale, if hee would now altogether chaunge his Tyyper vnyke him selfe, and begyn to speake any thyng truely. But the matter goeth well with Luther, that his woꝝkes are extaunt as yet, and are vsually frequented, whiche as are true witnessers of his doctrine, so cā testifie truely of their masters innocencie herein. Whereupon two thyngs may be easily coniectured, whereof the one of great likelyhode is to be suspected either that Ofor. hath neuer read those thynges, whereat hee cauilleth: or that of very nature hee is a notably shaped Sicophaunt. Martin Luther (sayth he) doth teach extreme Desperation. I would fayne know where, or from whence you haue pyked out this: Luther preached many Sermons: Cōpiled many bookes: some published in his owne cōūtre language: Many also turned into the Latine tounge: The readdyng & perusing of the which hath recouered many persons (I doubt not) standyng vpon the very brincke of Desperation, & in grauous anguish of mynde: amongest whom I do with an vnfained, simple, and humble conscience thankefully acknowledge before God, my selfe to bee one. But I did neuer heare of one person so much, that hath perished through Desperation, by readdyng Luthers bookes, or hearing his doctrine: On the contrary part, diuers monumentes and histories are replenished with examples of such as haue runne headlong into vtter dispayre, which haue gaynesayd, or withdrawen them selues from the doctrine of Luther. As touchyng Frauncisce Spira, who reuolted from the participation of the doctrine, whiche he had once receaued by Luthers preachyng, bycause the Recorde thereof is somewhat old, I will for this present omit, what remaineth in history of him. I will moze willyngly vse fresher examples of our later age, and yet not all ingenerall, for it needeth not, neither is any one man able so to doe. But I will rehearse some of the most notable. And first of all a certeine mā called Iacobus Latomus, a man sometymes wellbe sene amongest the Deuines of Louayne. I can not tell whether you your selfe knew him (Oforius) when he liued. This mā mainteinyng the same quality, wherein you do now turmoyle your selfe agaynst Luther,

Oforius  
pag. 141.

The doctrine of desperation, whether is it more proper to the Papistes, or to the Lutherans.



## The second Booke.

is reported to departe this life in the selfe same Desperatiō, whereof you make mention: who at his very last gaspes bray-  
eng out most horrible and feareful roaring noyse, vttered none  
other sounde in the eares of all men that heard him, but that he  
was vtterly damned, and forsaken of God, and had no hope of  
Saluation layd by in store for him, bycause hee did wilfully  
resiste the manifest truth, which he knew before to be most true.  
I will couple two others with hym of the same fraternitie,  
Guarlacke Reader of Diuinitie Lecture amongst the Gertru-  
dianes, and Arnolde Bomelye Scholer to Tilmā: of the first  
of whō it is sayd, that euen in the last panges before his death,  
he spake in this maner, that he had liued desperately, & could  
not endure the Iudgemēt of God, bycause he did acknowledge  
his sinnes to be greater, then that they could obteyne forgeue-  
nesse. The other (hauyng fully gorged him selfe with the doc-  
trine of Desperatiō, wherein he was instructed by his Scho-  
lemaister of distrust) surprisid at lēgth wich intollerable gnaw-  
yng of conscience, practised first to kill him selfe with his owne  
Dagger, at the last beyng wholly swallowed by of Despera-  
tion, dyd cut his owne bowelles out of his body with an other  
mans knife.

It shall not be amisse to ioyne vnto those Sadolet Cardinall  
of Rome, who after sondry disputations mainteined agaynst  
Luther, gaue by the ghost, not without horrible trembling and  
torment of conscience. I suppose also that you are not igno-  
raunt of the like that happened to Cardinall Crescentius Le-  
gate of the Apostolique See, and President of the Tridentine  
Councell, beyng assayed with sodeine horrour, and trouble-  
some abashement of mynde in the same Citie. 1552. of whom  
Iohn Sledan hath made relation in his Commentaries. What  
shall I speake of Castellane Archbysshop of Aurelia? & of Pon-  
chere Archbysshop of Turone? who procured to them selues  
Gods indignation and vengeaunce, as appeared by the won-  
derfull fearefull passiōs wherewith they were oppressed at the  
tyme of their death: not bicause they did heare Luther and read  
his bookes, but bycause they did cruelly persecute his doctrine.  
In y same Beadroll may be reckoned the remēbrance of Iohn  
Eckius, whose whole course of lyfe as was nothynge els but a

Iohn Ecki-  
us with o-  
thers.

con-

continuall mortall combate agaynst Luther, so his pelyng to nature was so altogether boyde of spirituall consolation, that euen in the last gaspes hee vttered no other wordes, but of money, and certeine thousand of crownes. And what neede I here rehearse out of the Records of auncient Chronicles Minerius, Cassianus, Renestenses, Martinus, that miserable Pöcke called Romanus, Praetes, Lysettes, Rufus, Morines, who beyng horribly plagued by the seuerer Justice of God, may be sufficient Presidents to teach you, what it is insolently to kicke agaynst the pycke of Gods vnsearcheable prouidence.

The History of the French kyng Henry the second, is yet but freshe in memory, and deeply emprinted, not in the myndes onely, but in the eyes also of all men: who extremely boylyng with inward hatred agaynst the same doctrine, receaued his deathes wounde in the selfe same eyes, wherewith he was determined to view the execution of others: and was forced himselfe to become a manifest spectacle of Gods Justice to all the world, before he could bathe his eyes in the bloud of þe innocent. And not long after the sayd Henry, followed also the kyng of Nauarre, who procured vnto him selfe most iust cause not onely of Desperation, but of death also, through none other occasion, but by persecutynge this doctrine, which you doe flaundersously reppoeche to be the doctrine of Desperation. I could here make a Register of an infinite nōber, not in Englad onely, but of other Regions also, which after they had receaued wonderfull cōfort out of þe sweete iuyce of this doctrine, which you call Lutherane, fell headlong into miserable anguyshe and gnawynge of conscience, by reuoltyng from this doctrine: who could neuer attayne one sparckle of quyet mynde, before they had reclaymed them selues from their first Apostasie. Last of all, how many thousandes of men, women, and chyldren yong and old, can this our age truly recoorde, who haue shewed them selues moze willynge to yeld their carcasses to fier, sagottes, sword, rackynge, and all maner of horrible Torture, rather then they would recante, and renounce that comfortable doctrine, wherewith they were instructed: whiche I suppose they would neuer haue done, if they had suspected neuer so small embres of Desperation to haue lurked therein. But I perceaue what Oso-

Henry second French kyng his death.

## The second Booke.

rius doth meane by this word Desperation. If he could either expresse his mynde aply, and distinctly, or were willing to deale simply and playnly. To the ende therefore I may frame myne answer, hauing regarde to the meanyng of the man, rather then to his speech, I will examine the maner of his disputyng somewhat more aduisedly.

The affi-  
aunce and  
assuraunce of  
saluation,  
wherein is  
it to be pla-  
ced.

Luther doth teach (sayth he) that no mā ought to place affiaunce of his righteousness in merites and good workes. Goe to and what is concluded hereof? Therefore Luther doth teach the doctrine of Desperation. A very new founde and straunge maner of Argument, framed perhappes after the rule which concludeth from the staffe to the corner. I suppose men of Syluane vse this kynde of arguyng in their woody forrests. But I make this aunswere to the Argument. If God had determined, that our Saluation should haue bene purchased through godly actions, and vertuous endeuour of mans life: it were not altogether without reason that Osorius doth speake. But for as much as our hope and confidence is limited within the boundes of the fayth of Christ, and the foundation thereof builded vpon this Rocke onely, I suppose surely, that the person which doth allure vs home vnto Christ, from confidence of workes, and teacheth vs to repose our whole trust in him, as in the onely Sanctuary, and shoteanker of our Saluation, doth declare rather the true way to assured hope, then abolishe the same: Neither doth he by and by, rende in sunder the sinewes of mans endeuour, who doth but embrace and disable that part from mā's power, which doth properly apperteyne to the sonne of God: I thinke that he discouereth rather the wellspringes of the comfortable glad tydynges of the Gospell. But lysten I pray you to Osorius disputation, and wonder a while at his deepe insight in Logicke. For in matters past recovery (sayth he) and in most assured confidēce, there is no man that will be enduced to rayse vp his mynde earnestly to any vertuous endeuour. You haue here geuen vs a right Rhetoricall position: now marke a concluding determination more then Catholicke. *Ergo* (saith he) Whereas Luther doth partly dispoile vs of the hope of righteousness, and partly doth place the the same wholly in the righteousness of Christ, which hope ought



ought to be proper and peculiar to ech person, what doth he herein els then vtterly subuerte and extinguishe all duties and endeouours of godlynesse in vs? Cruelly I do not deny, but that in all maner of enterprises, which happen in vsuall and dayly practize, well conceauyng hope both minister wonderfull courage to the mynde of man: the whole force, and lyuelynes wherof, through Desperatio<sup>n</sup> or distrust, is many tymes vtterly daunted. But to what purpose is this alledged agaynst Luther? Whose teachyng & Lessons tende to this onely marke, not so much to instruct vs in the rules of good lyfe (which is the onely peculiar office of the law) as to lead vs to know, whether we ought in these good woꝝkes of ours to repose our affiaunce, or elles to ascribe the same wholly to the free mercy of G O D, through Iesu Christ: not bycause godly endeouours and vertuous woꝝkes are not praysewoꝝthy, but whether our woꝝkes be of so great estimation, as may satisfie Gods iudgement, and deserue eternall lyfe, and so establishe our consciences in sauetic. This is the grounde, and principall point of the controuersie, which ought in this place to be decided.

For as much therfore, as there be two kyndes of Desperatio<sup>n</sup> (as we haue sayd) it behoued you (Oforius) to haue distinguished the same, befoze you had rayled your Battre agaynst Luther. There be some persons, which doe vtterly dispayre of forgeuenes of their sinnes, and of the mercy of God towards them. As for example: the Desperation of Cain, Saul, Esau, Antiochus, Iudas, Minerius, Latomus, Sadolete, and such others. And this kynde of Desperatio<sup>n</sup> belongeth properly to the vngodly and wicked, whiche are altogether estraunged from God, and nothyng agreeable with Luthers doctrine. There is besides this an other kynde of Desperation: as in the attempt of any enterpryse, if a man be wholly discomfited to attaine the Hailtrie, and can not be the foremost, will not yet bee discouraged, but wil employ his abilitie as much as in him lieth, that he may be the second at the lest:

Two kynds  
of despera-  
tion.

For the Archer that shooteth somewhat neare the sicke,  
Deserneth his prayse though he hitte not the picke.

In lyke manner we all, euery one of vs, doe marche on-  
warde paynefully, in this warrefarre of Gods law, as it were

## The second Booke.

The ende  
and office  
of the law.

in a runnyng game, to trye Maistrie, wherein albeit was neuer founde man, whiche could in this lyfe assure him selfe to attayne the appointed goale: yet are we not therewith so thowen downe in conceite, as to bee in dispayre of our Salvation. Neither ought we so to interprete the law, as though through the practyse and guidyng thereof onely, and by no meanes elles, we could obtayne euerlastyng lyfe. The law hath other purposes, and endes to direct vs vnto, whiche Olorius might haue learned out of Paule and Augustine, and diuers others, if he would not wittyngly, and wilfully haue bene blynd. The first Rule and vse of the Law is, to represent vnto vs the inestimable righteousnesse of our creatour, after whose Image we are created. The next, to condemne our vnrightheousnesse, and abate our pryde. The other, to bee for a tyme in steede of a Scholemaister to lead vs to Christ: whiche albeit could not of her selfe geue full righteousnes to that people vnto whom it was deliuered first, might neuertheles in the meane space, through wholesome seueritie, hold them backe and keepe them in feare, and restrayne the vnbideled licentiousnesse of their fleshe, in some orderly comlynnesse, lest they should runne headlong into all execrable, and wicked impietie. Truly these same to me to bee the principall vses of the law, the absolute and exact perfection wherof, as neuer any man of that race hitherto was able to satisfie, though vpholde altogether with the gracious ayde of God: So if you (Olorius) can remember any one man, sithe that tyme (the sonne of God onely except) that hath thoroughly performed all, and euery part, and duetie required by the law, I beseech you name him, or if you can name no one of all the offsprynge of Ada, which hath perfectly accomplished the whole law, what moueth you so furiously to rage agaynst Luther, who teacheth that all our righteousnes is vnperfect: But be it, that he hath likewise affirmed (as the truth is) that our righteousnesse is not onely vnperfect, but had condemned all our righteousnesse to be more lothsome, then the deflynges of a foule menstruous clothe: euen as Clay the Prophet did: or what if accordyng to the saying of our Lord Iesus Christ, hee had adiudged not onely all our dedes, and wordes what soeuer, though neuer so precisely handled, not in the tyme

tyme of the old law onely, but after the commynge of Christ also, neither of vs alone, or the rude vnlettered multitude, but euen of the Apostles them selues performed, to bee altogether vnauaylable to the purchasing of eternall lyfe: yea and that the selues also were in no better plighte, and condition: then seruauntes, and vnprofitable bondeslaues: what a sturte would this Danus haue kept: But now, sithence no man can be ignorant of the most manifest sayings of Christ and the Apostles, either must Osorius cite these felowes vnto the Chapter house together with the Lutherans, or if he do acquyte them, he must not from henceforth quarell with Luther in the cause.

Agayne where the same Lord in the Gospell doth promise a teacher, the holy Ghost, *Which should conuince the world of sinne and of righteousness*, what shall we thinke that he mente by sending this teacher other, then that hee purposed to establishe those two thynges, especially, which Osorius doth seake chiefly to discredit: That is to say, that godly hartes beynge enlightened by the inspiration of the holy Ghost, may bee instructed to feele their owne weakenesse, that from them selues as fro their owne power, they haue no hope of Saluation, and that for the attaynement thereof nothyng wanteth in Christ Iesu: and how that without Christ, all that euer we haue, is but in dyspayred case: but in him all thynges rest most safe, and assured. Out of the one wherof ariseth vnto vs a very comfortable Desperation, out of the other floweth a most holy Assaunce. A Desperation (I say) not such a one as doth exclude true trust in Iesu Christ, but which doth abrogate vayne confidence of our workes onely. Neither doe I here meane the confidence, whiche doth let loose the reynes to licentious boldnes, and unpunishable libertie, but the same confidence which doth minister necessary and comfortable gladsonnes, to the godly & afflicted consciences.

But our Portingall can in no wise allow of this confidence, fearyng this thyng forsooth, Lest this way be to swift, and too easie to the attaynement of saluation, as that whiche will drawe awaye the variable mynde of man from labour to slothfulnesse, and therefore it were much better, that euery man beynge vncertaine of his owne sauetie, should be holden still in feare rather. And this perhappes he might seme

The lawe vnprofitable to saluation.

A whole some kynde of trust and mistrust.

Osori. pag. 141.



The trust of  
saluatiō de-  
pēdeth vpon  
promise &  
not vpon the  
Law. Ergo,  
the more  
assured,

Promise  
made be-  
fore the  
Law and  
without  
the Law.

Galat. 3.

The pro-  
mise of sal-  
uation free  
and simple  
without  
condition.

to haue spoken not without some reason, if eternall lyfe were such a thyng, as did depend vpon any couenaunt or condition of workes. But whereas now it consisteth wholly, in the free mercy of God, whiche neither can deceaue, nor hath respect to the worthynesse of him that receaueth this grace, but resteth vpon the onely credite of hym, that promiseth: is not appoynted to our good workes, but freely geuen, not to them whiche deserue, but vnto them which doe beleue in him that doth Iustifie the vngodly: what remaineth, but that Osorius must either strippe the Scriptures naked of Gods promise towarde vs, or of necessitie, conclude our trust, and assured affiaunce vnder that promise: or that him selfe is vtterly ignorant, what that promise of the Gospell purporteth: and so betraye his singular blockishnesse herein: whiche is rather likely to bee true. Now I would haue him first make me an answer vnto this. Whether God haue made vs any promise at all: Then, whether that promise be the law it selfe, or some other thyng ordeined besides, and befoze the law. And hereof Paule saimeth to bee a very fitte interpretour: who reporteth that the promise was first of all geuen to Abraham: Then, that after iij. C. and xxx. yeares, the lawe was published, and therefore, that it could by no meanes make frustrate the Testament, which was geuen first: For if inheritance came of the law, then is it not now of promise: If we thinke good to beleue Paule rather then Osorius.

These thinges being now graunted, I demaunde further, (if this Gentleman will vouchsafe to teach vs) What kynde of couenaunt that was of the promised inheritance vnto vs: whether he will confesse the same to be free, or not free: If he deny it to be free, then will I. Paule forthwith cry out agaynst him, who doth ascribe all that promise made vnto Abraham of the blessing, of the salue, of the inheritance, of the kyngdome, of eternall lyfe vnto grace, and not vnto the law yea: and so also not onely befoze the law, but even when hee was not as yet in Circumcision. But if he will confesse (as he needes must) that the bare promise proceeded not of any couenaunt made in respect of our workes, but was freely offered by the free goodnesse of the geuer onely, what reason will Osorius vnder vnto vs, why we should not receaue the same with all assurednesse, and most

cer-

certeine assuraunce called in Greeke *πληροποσία*. For if sayth, as Osorius hath described it in his booke entituled *De Iustitia*, bee deriued of haupng assiaunce: vpon whom may a man settle his assiaunce moze safely, then vpon God: or when, moze assuredly, then when he promisseth simply without condition: or what can be of moze certeinie, then that which is promised by God the Father almightie, to all men, without exception, freely, and of his owne accorde, yea and that through sayth onely: Freely (I say) whereby the bountifull mercy of God poured vpon all fleshe, may shyne moze liuely to the comfortable chearefulness of afflicted consciences. Through sayth I say, bycause all thynges depende vpon this one condition. That is to say, That we all should beleue in the sonne of God, in whom all the promises of God, are yea and Amen. I adde also, sayth onely, not bycause I will exclude good workes from her company, simply, as though they should not be put in vze, but in such sort, as that they shall not be esteemed to bee of such valewe, as to be able to Iustifie: not that beyng Iustified, we should not exercise our selues in them: But that we geue not vnto them, the chief preeminence in Iustification: not bycause we should let loose the reynes to voluptuousnesse, and treade the tract of vnbrideled lust, or dissolue the seueritie of auncient godly discipline: nor that we should vtterly extingwish all vertuous endeouours, blot out the glory of honest actiōs, or choke vp the light of true Religion and vndefiled sinceritie: finally not to the end we should defile the commendable prayles of worthy renowne, vnder colour of vnpunishable libertie of sinnyng: in deed these are the paynted flourishings of Osori. forge, & glorious glyetteryngs of his Sophisticall talke. Wherin this our Sinne subtle, doth nothyng at all degender from the slye craftinesse of his predecessor. Neither is this any new deuise, or practize of those, whiche, when they are ouercharged with argumentes, whiche they can not resolue, cast vp presently, such smocky, and confused mistes of wordes and slanderous reproches, of purpose to dazell the eyes of the Readers, that they may not see the open light. After the very same fashion Tertullus the Advocate of the Iewes did behaue him selfe agaynst Paule. Whose doctrine when hee could by no meanes empyoue, he rusheth vpon him

Fayth onely  
howe it  
doth ex-  
clude and  
not exclude  
good wor-  
kes.

Tertull.  
Acte. 24.

him like a Iolye Syrophauite, with slaunders and reproches, vttered in smoothe and delicate order of speache with lyes, vnttrue reportes, forged accusations and outcryes, exclaimyng agaynst him that he was a troublesome man, seditious, a raiser of new sectes, & a defiler of the Temple. For euen with all the selfe same cōtumelies Tertullus did then reproch S. Paul before Fœlix then Presidēt, like as now this our Tullian Tertullus with like vanitie, and no lesse impudencie doth accuse Martin Luther : of all whiche generally hee is as innocent and cleare now, as Paule was at that tyme of his araignement. Surely good consciences wayeng the matter indifferently, cā not be ignoraunt, nor Olorius him selfe (I suppose) will deny, if he bee willing to yelde to the truth, but that neuer any such braynesicke thought dyd enter into Luthers head, as to geue any scoape to the vngodly to pursue wickednesse : but rather that hee was alwayes of this mynde, to comfort afflicted consciences, and to discouer the most sure founteines of consolation in Christ Iesu Crucified for vs.

Whereby you may perceauē most bayne glorious Tertully, what maner of Desperation, and what kynde of Affiaunce Luther doth teach, not that Affiaunce which is enemy to Salvation, but that necessary and vndoubted Confidence, which is able to approue it selfe allowable by the infallible promises of God, and most assured testimonies of holy Scriptures. For otherwise if Christian sayth had no other fortresse whereunto it might safely trust, I would then fayne know of you, where that peace, where that reioysing in Christ Iesu is, whereof Paule doth certifie them, *Whiche beyng Iustified by sayth, haue peace with God through our Lord Iesus Christ? wherein we stand assured, and reioyce in the hope of the glory of God.* Rom. 5. *Where is that acceſſe with confidence and boldenesse, through sayth in him?* Ephe. 3. *Where is that acceſſe to the throne of grace with assured Affiaunce?* Heb. 4. *To what ende doth our Lord so oft in the Gospell encourage vs to conceaue couragious boldnesse: vſing this reason, That he alone had ouercome the world for the behofe of all people?* Iohn. 16. *If as yet every one of vs must be enforced to purchase to him selfe, the victorie by his owne endeuour, Where is that fulnesse of ioye in the holy Ghost? If employeng our*

Christian  
peace and  
affiaunce.

Rom. 5.

Ephes. 3.

Hebr. 4.

Iohn. 16.



seruice after the maner of bondeseruauntes, not as children,  
 we must lyue vnder the law, and hope to attayne the possession  
 of our inheritaunce, as a rewarde of our workes, and not thro-  
 rough free adoption rather: *Where is then that Spirite of Adop-* Galat. 4.  
*tion, cryeng in our hartes, Abba Father? Wherof S. Paule doth*  
*so oftentimes make mention: or if you be not yet satisfied with*  
*these sentences, what answer shall we make to Esay the Pro-* Esay. 35.  
*phet, Where he foresheweth euerlasting ioye vnto them, which be-*  
*ing redeemed by Christ are conuerted in Syon? Where is that chere-* Esay. 61.  
*fulnesse of hart? Comfort in steede of mournyng? glory in steede of*  
*Ashes? the oyle of gladnesse in steede of the spirite of sadnesse? Who-* Esay. 52.  
*mised in y<sup>e</sup> behalfe of the Messias, that was yet to come? Hoze*  
*ouer where the same Prophet doth wonderfully commende the*  
*faete of those, which should preach peace to the people: what o-*  
*ther thyng els doth he note in these wordes, then that most ex-*  
*cellent glory of the Church, which should aboundantly flow*  
*through affiaunce of the Mediatour, vpon all that should be-*  
*leue on him: what meaneth that chearefull Prophecie of Iere-*  
*mie concernyng the commyng of the Messias, and the comfort-*  
*able consolation of the Gospell to come? In those dayes (sayth* Jerem. 23.  
*hee) Iuda shall be saued and Israell shall dwell with confidence. A-* 32.  
*gayne the same Prophet. And I will make them to dwell in Sa-*  
*netie. Whereunto accordeth likewise the saying of the Pro-*  
*phet Ezechiel: who prophecying of the rayling vp of a She-*  
*pheard, and of the blessednesse of that age, euen in the same*  
*phrase of speache almost, doth promise, That it should come to* Ezech. 39.  
*passee, that men should dwell and rest in securitie, without all feare.*  
*&c. Now remayneth to learne of you (Osorius) what this say-*  
*eng, to dwell in securitie without all feare doth emporte: whiche*  
 for as much as your selfe will not confesse to haue relation to  
 the fleshe, then it must follow of necessitie, that we interprete  
 the same to bee spoken of the Spirite. But in what sorte shall  
 it appeare that this saying must bee applyed to the confidence  
 of the Spirite: whenas ye shall defraude the Christian fayth  
 of assurednesse of Affiaunce, as though ye would dispoyle the  
 world of the benefite of the Sunne? Finally what certeinetic  
 of confidence shall remayne, if the same doe depende (as you  
 say) wholly vpon workes, and not vpon fayth of the promise,  
 and

& frae mercy of him that doth make the promise: If you graunt thereunto, one of those two ye must needs confesse, either that you ought to obceyne so much by the vprightenes of your workes as shall answer and satisfie the Iudgement of God: which you can neuer doe: or els that the variablenesse of your mynde shall alwayes stagger hether, and thether, in perpetuall amazed uncerteinetie. Doe ye not perceave (Osorius) into what streightes this your Diuinitie forceth you: Goe ye to therfore Maister Tertullus, & thinke with your self whether of you two, either Luther, or Osorius with your Tullianisme doe more stiffely maintaine the doctrine of Desperation? Surely S. Paule will teach you a lesson farre unlike vnto this: who abrogatyng all confidence in workes, which is none at all, or at the least most vnassured, doth conclude all thynges vnder sayth only. *Therefore through sayth (sayth hee) that it may be knowne to proceede accordyng to grace. That thereby the promise may be assured, to the whole seede. And wherefore I pray you so through sayth: forsooth bycause if the propoztion of assiaunce must bee measured by the deseruynges of our workes: It is so farre of that any man may possibly conceaue neuer so litle hope of saluation, that he shalbe forced rather to procure vnto him selfe a headlong downfall into the bottomles gulfe of Desperation.*

Rom. 4.

The righte-  
ousnesse of  
the law and  
of sayth.

And therfore S. Paul discoursing vpo both sortes of righte-ousnesse aswell of that of the law, as that other of sayth: after that hee had very exquisitely distinguished the one from the other: bycause of the mutuall contrarietie or disagreement betwixt them wherewith they do varie eche from other, doth conclude at the length: That the Principall substance of the whole matter dependeth vpo sayth, wholly accoꝝdyng to grace. And wherfore accoꝝdyng to grace: verely bycause haupng abandoned all the righteousness that commeth by the law, which worketh indignation, and therfore engendyeth uncerteinetie, y<sup>e</sup> soule might be established in Grace, & takyng holdfast of the promise, through sayth, might attende for nothyng els, from whence she should conceaue any other assurednesse of hope, to attayne euerlastyng lyfe. For as it is an vsuall custome amongest men earnestly to awayte for due performance of these thynges that are promised, so contrariwise such thynges as are graun-

graunted conditionally, are then, & neuer till then assured, but when the conditions are obserued. Now if the conditions were such, as might bee thoroughly accomplished accordyng to that absolute perfection of fulnesse, wherewith they are limited: the no doubt, the law were of it selfe effectuell enough to Saluation. *For hee that doth keepe the Commandementes shall lyue by them.* But as the case standeth now, for as much as we are all (will we nill we) subiect to the breache of the law: and that no creature can bee founde whiche dare affirme him selfe able to perfoyme all the conditions annexed to the law of God (that I may be so bold to place your Paisterthyp one of the number) then must we all of necessitie, seeke the meanes of our Saluation not from the law, but from somewhere els: bycause this eternall lyfe must be ascribed to an other mans death, and not to our lyfe: neither after the opinion of our workes, but vnto the free mercy of God, *Whiche doth onely overcome when hee is Iudged.* Wherein for examples sake, let vs heare, how Dauid him selfe though neuer so well beloued of God, doth as it were tymorously humble him selfe in his prayers, beseechyng God that he will not enter into Iudgement with his seruants. And where with was hee dismayed I pray you: *Bycause (sayth he) no fleshe shall be Iustified in thy sight.*

Leuit. 18.

Psal. 143.

If so be then, this so noble a Kyng, and worthy a Prophet, standyng to be arrayned befoze almighty God, durst not commit the protectiō of his cause to the deseruyngs of his workes, shall then Olorius, or Hosius, dare bee so bold to doe it: We read what remayneth in Recorde of Barnarde, beyng otherwise a prayseworthy man, that when hee foresawe the ende of his lyfe to approche, and that he was then Summoned to appeare befoze the Iudgement seate of the eternall God, that he began to expresse a wonderfull fearefulnesse, and to bee very much dismayed in his mynde: whom as his frendes standyng about him would haue recomforted, and encouraged to cheare him selfe with confidence of the good lyfe that hee had lead: in dede (sayth he) I perceaue, I may seme to bee in such estimation amongst you: but I feare me, least the Iudgement of God is farre vnlke the Iudgement of men. Truly this was aptly remembered of Barnarde: Who albeit knew it well enough

The assistance of workes.

Barnard.



nough before peradventure, yet as then beyng at the poince of death, he perceaued much moze effectually: Euen as we see to haue chaunced to many others of this Popishe brood: Who though they delite, and flatter them selues neuer so much in the gloyp of their merites, and vprightnesse of their workes, yet when death knocketh at the doore of their consciences, and willeth them to bidde adiew to the worlde, then forthwith casting away all trust of merites, and as it were accorpyng a recantation of y<sup>e</sup> doctrine, they throwde them selues wholly in the death of Christ, and hereupon fasten the chiefest shooteanker of sauetie, as it were in the most assured hauen of perfect blessednesse. Whereby you may vnderstand (ye Portingall Prelate) how all that your frame of righteousness, which you builded vpon the deservynges of workes, is vnioynted, and shaken in peeces: the force wherof was neuer yet of such efficacie, and valew in any creature, as could not onely not abyde the incomprehensible vnmearasurablenesse of Gods Iudgement, but also bee so wholly appalled, at the encostryng of death, that it can not endure the sight thereof, but must nedes yelde as thoroughly banquished.

How farre the workes of the lawe come short to true righteousness.  
Augustine.

Moreover sithence this place offereth it selfe to debate of vertues, I would wish you to consider aduisedly with your selfe, what that wellknown saying of Augustine doth purporthe, and how farre it doth dissent from this your contentious quarell of righteousness: whereas treatyng of vertue, and charitie, he speaketh in this wise. Vertue, sayth he, is a kynde of charitie, wherewith we loue that thing, which ought to be beloued: This charitie appeareth moze in some, in others lesse, in some also nothyng at all. But the fulnes thereof whiche can not be increased, whiles man liueth in this worlde, was neuer seene in any: for as long as it may be encreased, truely all what soeuer is lesse then ought to be, & will admitte a supply, commeth of default: through which default, all flesh can not be Justified in his sight: wherein pause a whiles I pray you with me, & debate thoroughly with your selfe, whether if that charitie, whiche is in Christians, though it be neuer so apparauntly discernable, yea after their regeneration also, be lame, and defectiue, what may be thought of them, in whom scarce appeareth any meane resemblance

blaunce thereof: but what shalbe iudged of your selfe Olorius  
 chiefly, amongst all other, in whom not one sparcke so much of  
 true charitie, nor any iote so much of humanitie can be sene: in  
 so much, that who so shall read those Inuectiues of yours, may  
 easely coniecture, that he heareth not the modestie of Olorius a  
 Christian Bishop, but rather some Tragicall Orestes furiously  
 ragyng vpon some Stage. But to returne to Augustine,  
 of whose iudgement in Diuinitie I know not how well Olori-  
 us will allow: truely what small accoumpt he made of the wor-  
 thynesse of our righteousnesse, he could neuer haue moze behe-  
 metly vttered then in these wordes: woe be to the most vpright  
 life of mā (sayth he) if God examine the same setting mercy a-  
 side: In like maner Gregory doth very litle varie from Augu-  
 stine in wordes, though nothyng in sence. But altogether dis-  
 senteth from you (Olorius) where expounding the sayeng of  
 Iob in the ix. Chapter, videl. *Man can not bee iustified being*  
*compared to God.* The holy man (sayth hee) doth perceauie that  
 all the deseruynges of our best workes are faultie, if they be  
 wayed in the righteous ballaunce of the iust Iudge. And by and  
 by in the xi. Chapter, as it were redoublyng the selfe saying of  
 Augustine. Bycause (sayth he) if excludyng mercy, workes be  
 examined, the lyfe of the most righteous wilbe founde to solter  
 and faynte vnder the burthen of Sinne. Hereunto may be an-  
 nexed the consent of Barnarde (of whom we made mention be-  
 fore) worthy to be noted, touchyng the same matter. Who ma-  
 kyng a long discourse of the vnrightheousnesse of mans righte-  
 ousnesse, demaundeth a question at the last, of what valew all  
 our righteousnesse may be in the sight of God: Shall it not be  
 reputed filthy (sayth he) lyke vnto a foule menstruous clothe ac-  
 cording to the saying of the Prophet: and if stricke and narrow  
 examination be made therof, shall not all our righteousnesse be  
 foude vnrightheous & nothyng worthe: at the last, as though the  
 matter were confessed, and without all cōtrouersie, he cōcludeth  
 saying: And what shall become then of sinne whenas righteouf-  
 nesse it selfe hath nothyng to alledge for defence:  
 For as much therefore as it is so, and that this doctrine is  
 so manifold, so manifest, confirmed by so many, and so famous  
 Authours, emprinted in holy writte, allowed with so many in-

Aug. Con-  
 fess. Lib. 9.  
 Cap. 13.

Gregor. in  
 Iob. Cap. 9.

Gregor.  
 Com. Cap.  
 11.

Barnardus.

Oforius  
Pag. 142.

Phillipica.

August. E-  
pist. 105.

vincible testimonies of sacred Scripture, published by the ap-  
proved wrytynges of the best learned interpretour, established  
with the vniuersall authoritie of the holy Ghost, ratified  
with the common consent of the auncient primitive Church, fi-  
nally so manifestly knowen by experience of all ages: where is  
then that haynous crime, that cruell offence, that shameles  
trespasse, and that intellerable facte (as you say) not to bee  
suffered in Luther? May rather to speake as the truth is, from  
whence, or out of what puddle haue you sucked y<sup>e</sup> shameles impu-  
dencie (Oforius) singular foolishnes, vnmensurable Sycophā-  
ticall rage, frantique tragicall fure, and so cruell and vnrea-  
sonable a custome of raylyng agaynst your Christian brethren,  
without all cause, or reason, who haue rather deserued well, the  
euill at your handes: I know not whether this proceeded from  
any rankred malice lurking within you, or through corruption  
of your nature. Sure I am that you neuer learned that insolenc-  
ie out of holy Scriptures, or out of the rules of the Gospell,  
or by ensuyng the example of Christ and his Apostles, or their  
mylde and curteous conuersation. But perhaps Oforius hath  
determined with him selfe, to leaue to y<sup>e</sup> posteritie some especiall  
Jewell, as a monument of his eloquence: as Cicero did his In-  
uectiues called Phillipica. &c. Yea it had bene more couenient  
for him, to haue chosen some other Methode to treat vpon, and  
farre more seemely to haue bent the rage of his penne agaynst  
some others, rather then agaynst Luther, Bucer and others the  
lyke. For if he were willing to confesse the truth simply, what  
other doctrine doth Luther, Bucer, Haddon and all others,  
(who discourse vpon one selfe same Gospell) teache, then the ve-  
ry same matter that S. Paule in so many his Epistles, doth so  
earnestly enforce: That is to say. That we should ascribe all y<sup>e</sup>  
hope of our saluatiō in Iesu Christ onely, and in him alone re-  
pose all our whole ankerhold of righteousnesse, not in our sel-  
ues, but in y<sup>e</sup> sonne of God: not in the law of workes, but in the  
law of fayth: not in the preceptes of godly lyfe, as Augustine  
witnesseth, but in the fayth of Iesu Christ: not in the letter, but  
in the spirite: not in the merites of good deedes, but in the mer-  
cy of God: Finally after that sopte in his mercy, that we should  
not accoumpt this mercy, to be mercy at all, accordyng to the  
say-



saying of Augustine, vnlesse it bee altogether freely geuen. Now now: are Christians now a dayes straightened in such byambles, that it may not be lawfull to speake franckely in the congregatio the selfe same, which the Prophetes, Apostles, Christ him selfe, the holy Ghost and the purest Authours of auncient antiquitie haue set downe in writyng, but that the partie so doyng shalbe forthwith detected as though hee practized to subuert all honestie, and vertuous endeouour: and shalbe constrained to pleade for him selfe, as if he were arrayned a cōmō Barretour, and had committed some haynous horrible, and execrable fact moze detestable then high Treason:

Neither are these all the crimes yet wherewith this Terullian rayler doth rage in his raylyng: but crawleth foze ward by encreasing degrees of amplificatio. For beyng not satisfied to haue accused Luther, as an vndermyner of all honestye, and vertue: to haue cutte in peces the very sinewes of godly exercise, and vertuous endeouour: besides this horrible accusatio he chargeth him also, with a crime passing all measure intollerable. And what is that? Bycause (sayth he) hee doth wrest the mynde and wisdom of Paule to serue his owne lust. And redoublyng the same agayne in other wordes, bycause he will not seeme to be an vnskillfull Ciceronian, hee addeth further. And he doth abuse the testimonies of holy Scriptures to establish his owne vnshamefastnesse. &c. Where *Syr I pray you:* Forsooth in sundry places of the Apostle, and especially in the Epistle written to the Romanes. Wherein bycause it shall not onely bee conceaued in mynde, but also perceaued by the viewe, how disorderly Luther the Standard bearer of all heretiques, and his Cabbenmate Haddon, and all the counterfaites of this new Gospell haue alwayes hetherto in the interpretation of that Epistle, groppngly lyke nightowles lumpred in darkenesse: Let vs all and euery of vs open our eyes, & eares now, and listen to this new starte vp Prophet, whiles this our most elegant Tertullus sittynge at high deske, may instruct vs all blockyshe Assheades, and as it were an other Archymenides with lyne vpon the sande, chalke vs out a way, and set vp some speciall markes, whereby we may finde out the lyuely & naturall sence, mynde, and meanyng of that Epistle.

pag. 142.

R. iij.

And

Ofori. Ex-  
positio vp6  
the Epistle  
of S. Paule  
to the Ro-  
maines.

Pag. 142.

And first of all concerning the Gentiles (bycause he may begyn with them as Paule doth) he sayth, that it is euident enough, that they were enlightened with a singular gift of nature, endued with excellent vnderstādyng, adorned and beautified with wonderfull ornamentes of Nature. **Who hath euer denyed this: Goe to what followeth hereof:** Wherefore forasmuch as this so great force of nature, excellencie of vnderstandyng, knowledge in learnyng, yea so great worthynesse of reason and capacitie, could auayle nothing at all with the Gentiles to perfect and righteous liuyng: (for they did exceede in all iniquitie and outrageous lust) thereby appeareth playnely, that nature was voyde of all ayde and helpe to attayne the righteousness of eternall lyfe. And this much by the waye touchyng the Gentiles. From whom after the Apostle had remoued away all confidence, whiche was vsually ascribed to the law of nature, he turneth his speach forthwith to the Iewes. And bycause the Iewes them selues did in lyke maner place their whole affiaunce in those shadowes and outward ceremonies: The Apostle likewise, yea more sharpely also inueyeth agaynst them, declaryng that all those Ceremonies of the law, and Ordinaunces prescribed by Moyses did profite them nothyng at all, whereby they might bee any iote more restrained from running headlong into all kynde of wickednesse, nothyng lesse enclined to all filthynesse of conuersation, neither any myte lesse estraunged from vertuous endeuour then the prophane Gentiles: whereby appeareth that the effect of Paules Conclusion redeth to this end: To make this manifest, that neither nature, nor the Ceremonies of Moses law, that is to say, washyngs, Sacrifices, clensinges, Circumcision, and such like corporall ordinaunces, (with the cōfidence wherof that people did swell and were puffed vp in pride) did take away sinne, or did any thyng at all auayle to righteousness. By this discourse of Oforius, I doubt not (gentle Reader) but that thou dost sufficiently vnderstand, if thou bee of any capacitie, what the meanyng of Paule, and the whole sence and disposition of his doctrine in this Epistle to the Romanes doth purporthe, accordyng to O-  
forius

forius his Diuinitie. That is to say. That we may learne, how that we may not hope for any ayde towards our Saluatiō, frō nature, or any ordinaſices of the old law: which beyng graūted, it remaineth further to learne out of this Oracle of our great Paſter, from whence we ought at length to ſeek for the true way of Saluation, and in what poynt it chiefly conſiſteth: forſooth in righteouſnes (ſaith he) that is to ſay as Oſorius doth define it, In Eſchewing ſinne, and earneſtly embracyng all godlyneſſe, vertue, and pietie: vnto the which righteouſneſſe onely we ought to referre all ſurety, and ankerhold of our ſaluation. And hereupō is cōyned a new Oracle, not from Delphos in Bœotia, but forged by Oſorius in the wildernes of Syluain, worthy to be Reſiſtred to eternitie of all people and toungeſ. For righteouſneſſe onely (ſayth he) doth reconcile God to mankynde. The man hath ſpoken.

Wherin the ſaueitie of a Chriſtian conſiſteth accordyng to Oſorius.

Pag. 142.

This myſtery beyng exquisitely piked out of the hidde myſteries of Diuinitie, ſithence Oſorius requireth ſo earneſtly to be graūted him without contradiction, what ſhall become of that *Fayth onely*, wherewith thoſe Lutheranes and Bucerans do prattle ſo much, them ſelues to be iuſtified by: May rather what ſhall become of any *Fayth* at all (Oſorius) if the onely righteouſneſſe of workeſ, doe accompliſh the abſolute fulneſſe of our Juſtification: O ingenious head, and wonderfull deepe conſluſion, framed throught conference of reaſons, and apt application of the middle propoſition with the firſt, and Clarke-ly concludyng, and ſhuttyng vp the ſame into one knotte together. Unleſſe this our deepe Deuine had cunnynghly culled this Argument out of the cloſet of the Popes own breaſt, as out of ſome hoſepoole, within whoſe boſome all knowledge of God, and man is enclosed: or vnleſſe this Endymyon had ſoundly ſnopted in Ariſtotles Ethickes, as it were in the hill Parnaſſus: can any man doubt, whether hee could euer haue bene able ſo happely, to haue pearced into the inward, and hidden meaning of the Apoſtles doctrine, with ſo great ſharpeneſſe and force of witte, and vnderſtandyng: or haue euer beſcried the ſence therof ſo effectually: and diſcouered it ſo aboundantly: Why doe we not triumphantly reioyce in this happynesse of learnyng in this bleſſed eſtate of the Catholicke people, & this



our age : & be ioyfull for þ good successe of that notable Realme of Portugall especially : Which beyng otherwise renowned for the great treasure of their trade in Marchādizes, is yet become most fortunate in respect of this inestimable Jewell of þ world: which except in this great darkenesse of vnderstandyng had gratified vs w this wonderfull Deuine, who might restore vnto lyfe all pietie & Religiō suppressed by Luther, who could w such singularitie expresse the meanyng of Paule, beyng sinisterly corrupted after the sensualitie of naughtie packes : and could so exquisitely haue hitte þ nayle on the head: all men might iustly haue doubted, lest Diuinity should haue growē into great perill of vtter vndoing, & haue bene throwē into an vrecouerable downfall. For what mā in the world would haue interpreted Pauls Epistle in this wise, if he had not heard this mā before :

Truely I for my part and others like vnto me, beyng not inspired with so profoude & deepe capacity, did alwayes heretofore conceaue of the matter after this maner : That the Apostles whole endeouour and trauaile in that Epistle tēded to none other end, then by makyng men behold the greatnesse of Gods wraath first agaynst sinne, hee might the better enduce them to perceaue and feele how all nations and people, aswell Heathenish, as the Jewes also them selues chiefly, continuynge in the profession of Gods law, were yet concluded vnder sinne : and so might dispoyle them all of all matter to glorie vpon, and so haupng humbled, and brought them into subiection before God, might rayse agayne their comfort in Christ, by denouncynge vnto them firme assured hope, wherewith who soeuer did as then, or would beleue in him afterwarde, should obtaine euerlastyng lyfe : not through the merite of any worke, but by the especiall gift of the fre promise : not for our worthynesse, but for our saythes sake simply, without workes: that the promise might be infallible, not through any our merite, which is none at all, but by the mercy of God : not accorpyng to the proportion of that singular righteousnesse whiche is of our selues, and peculiar to euery of vs, but accorpyng to that righteousness, whiche is through the fayth of Christ Iesu, whiche is of God : euen that onely righteousness whiche is through fayth. I haue bene alwayes hetherto perswaded that this was the be-

ry naturall meanyng and sence of Paules doctrine: and this the right rule of Iustification: neither could I euer gesse, that when Paule pronounceth vs to bee Iustified by sayth without dedes of the law, that part of the law was excluded onely which did treate of Ceremonies, and had relation to the body, and apperteined not to the soule. But I accorpyng to my grosse dullnesse rather, did conceaue of his saying in this wise: and not I alone, but many other good men iarryng alwayes bypon the same stryng, mistooke the note as I did, and were of opinion, that Paule by that his exemption, did not exclude the Ceremoniall, and shadowishe law onely, which serued the letter onely, but that most absolute and perfect part of the law also indifferently, whercof he maketh his whole discourse in that Epistle: the whiche also he doth note by name, to be spirituall, and sayth that it procureth wrath: which was common to the Jewes and Gentiles all alyke. Euen the same part of the law whiche commaundeth that thou shalt not lust: by examination whereof Sinne is discerned: Finally the same handwriting conteyned in the tenne Tables written agaynst vs, which was fastened vpon the Crosse of Christ. Bycause all those sayinges could not bee referred to the Ceremoniall law, but to that part of the law whiche was conteyned in the preceptes of maners, we could neuer otherwise interprete the sence & meanyng of the Apostle then by such comparison of his owne wordes together, vntill this new Doctour had published to the world this new light of Exposition. Consideryng therfore the matter is in this plight: It remaineth now (gentle Reader) that I appeale to thy Iudgement, and abyde thy verdyte herein: whether it may seme to thee that Luther haue wrested the mynde and wordes of the Apostle after his lust, or Osorius rather haue peruerterd the same to his owne folly. But goe to: I thinke good now to note the Argumentes wherewith Osorius iudgeth him selfe to be strongly fenced.

The true vnderstanding of iustification according to S. Paule.

Rom. 7.

Rom. 4.

Rom. 3.

Ephes. 2.

Pag. 143.

If Paule (sayth he) had sayd, that the Iewes were commendable for their integritie and innocencie of lyfe, and yet that those dedes of godlynnes did nothyng auayle them to attayne righteousnesse, and so had concluded afterwards, that they were not iustified through the workes of the law, the matter would then haue opened it selfe,

N.b.

that

that by the name of workes, he did meane the best actions and dueties of vertue.

Here is a strong foundation enough (I suppose) of an infallible Sillogisme deliuered vnto you, attende now the other proposition of the same.

But this (sayth hee) is not founde in that whole discourse of Paule, nay rather hee doth condemne them as guiltie of all wickednesse and crueltie.

This groundworke beyng this layd, it remaineth that we rāme fast this buildyng vpon with some good morter, which in the manner of a conclusion, is applyed in this wise.

Therefore Paule doth rightly conclude, that where he affirmeth no man to be iustified through the deedes of the law, he meaneth, that the Ceremonies, shadowes, and Cleansinges of the law, which consisted in outward obseruation, dyd nothyng at all profite to the attaynement of Righteousnesse.

¶ Passing pearcyng witte of Chrysippus. O miserable Luther vtterly ouerthrowen with this Argument. But goe to, let vs ayde Luther somewhat, and helpe to vnloose this Gordian knotte if it bee possible. And although we may vtterly deny the forme of this Argument at the first choppe, because it containeth more in the cōclusion, then was spoken of in the premisses: yet either pardonyng, or wyking at this escape: Let vs examine the substance of the first proposition. If Paule (quoth he) had perceaued the life of the Iewes to haue bene vndefiled, and all the endeouours and workes of their lyfe sincere and perfect: and then had concluded that no man had bene Iustified by the workes of the law. &c. In dede (good Syr) I confesse the same to bee true. If the Apostle had perceaued this at the first, and then had added that also that you speake, it might happely then in some respect haue followed as you haue concluded. But it could not bee possible O sorius, that the Apostle would euer speake after that sorte. For it is euident by Gods Scripture, that it is impossible but that he which performeth the Commandementes shall liue by them. Wherefore if their conuersation had bene voyde of all blame, and with like integritie could haue answered and thoroughly satisfied the perfect law of God

unto



into the uttermost tittle thereof: it can not bee doubted but that Paule would neuer haue denyed that those should be iustified by the workes of the law, who do lead a perfect and vpright life. Yea rather he would haue affirmed this that he spake there, which is most true: *Glory, honour, and peace bee vnto euery one that worketh righteousnesse, to the Iewes as well as to the Gentiles. &c.* But now when as he foresaw, that the Iewes did swell with a certeine Pharisaicall opinion of their workes, and proudly vaunted them selues vpon them, disdainefully detestynge all other as Heathenish, vngodly, in respect of them selues, neither seemed to stand in any neede of the Mediatour: Therfore to the end he might shake away from them that pestilent perswasion of their owne righteousness, and force them to seeke succour at Christ: hereupon he did utterly dispoyle all workes of abilitie to Iustifie: that is to say, he so taketh away all Assiance of our workes beyng of all partes vnperfect, bycause hee may ascribe it wholly to fayth onely, and repose the same in Christ alone.

Therfore that I may orderly and distinctly make answer to that your Maior, beyng Hypotheticall, & Copulatiue which you doe so intricately entangle, and miserably choake vp with obscure speech. First of all we must remember that the obseruation of the law hath a double vnderstandyng: for after one sorte Christ dyd obserue the law of his Father: but mortall men obserue it after an other sort: Christ most perfectly and absolutely: but we weakly and rawly, yea I know not if we performe any portion thereof very meanely. Whereupon ariseth a double consideration of righteousness: the one perfect, and is peculiar to Christ, and is onely of valed with God: the other vnperfect, & lame which properly apperteineth to man, and perhappes carryeth some resemblance of holynesse in the opinion of men, but is of no estimation before God, nor sufficeth to Saluation. Moreover to the purchasing of that first and sincere righteousness, man must bee furnished with two principall Talentes: the one, that hee so accomplish the whole law, that no part thereof be defectiue: The other, that hee so thoroughly performe euery part thereof, that nothyng may be added to absolute perfection. Or els hee may heare what the Scripture threateneth. *Cursed be he that persisteth not in all the wordes of the law to doe them. &c.* Agayne, *He that breaketh*

Rom. 2.

A double  
observation  
of the law.A double  
considera-  
tio of right-  
eousnes.

Deut. 27.

Gallat. 3.

the

*Iames. 2.*

*the least of them, is guiltie of them all. Now for as much as ne-  
uer any man was able to byng that thyng to passe but Christ  
onely, it is out of all controuersie, that all other mortall men,  
as well Jewes, as Gentiles, are fast holden vnder the curse:  
Whereupon the Apostle, after long debatynge of the matter, con-  
cludeth: That no man can bee Iustified by the workes of the law.*

*Which sentence is not yet so to be taken, as though no deedes of  
the law beyng sincerely, and perfectly done, accordyng to the  
prescript rule of lawe, could profite any thyng at all towarde  
Saluation, for the very same was performed in the person of  
Christ, whose life being of all partes, free altogether, from all ble-  
mish of Sinne, could not be attaynted with that saying of Paule,*

*That no man could bee Iustified by the workes of the law, for that*

*he was iustified through his owne workes, especially. With as*

*good right also, might we mainteine our lyke challenge therein,  
if our infirmitie were able to rayse it selfe, to that perfection of*

*Christ. Whereupon we heare the Apostle very aptly arguynge  
in this wise. If that law (sayth he) had bene deliuered, that could*

*haue geuen life, then no doubt righteousnesse had come by the law.*

*Gallat. 3. But wherefore is it sayd that the law can not geue*

*lyfe: Not bycause the law wanted her efficacie to geue life, but by-  
cause we were destitute of sufficient power to accomplish the per-  
fection of the law. For otherwise what can bee of more force to*

*righteousnesse, then the law: or what more effectually to eternall  
life, then righteousness: if at the least the same were perfect, or*

*that our nature were capable of that righteousness absolutely.*

*But now beyng enuironed with so great weakenesse of the flesh,*

*and of all sides beset with Sinnes, yea and sold vnder Sinne,  
when all our endeavour is yet so vnperfect, that we neither per-  
forme the whole law, neither comprehend any small portion ther-  
of with duetyfull and exact righteousness. Therefore that saying  
of the Apostle may rightly be applied vnto vs, wherein hee affir-  
meth That no man is Iustified by the workes of the law.*

*For as to that, which Osorius with his crooked coniepaunce  
doth wrest these deedes of the law to the Ceremoniall law, is alto-  
gether fonde, friuolous and worthy to be scorned, as beyng over-  
throwen with many sounde reasons. First, besides that it doth  
manifestly appeare, by the whole discourse, and phrase of that E-  
pistle*

*Galat. 3.*

*Wherefore  
the law iu-  
sifieth not.*

*What wor-  
kes doe sig-  
nifie by  
Paule.*

pistle it selfe, that Paule treated there, of none other law, then the morall law, it is to be approued chiefly in these wordes, where the Apostle doth not onely testifie him selfe, of what law he made mention in that place, but also of what part of the law: he doth reason in this wise, of the selfe same law. For that whiche the law could not bryng to passe, enen in that part, wherein it was weake by reason of the infirmitie of the flesh. &c. But this part surely consisted not in the Ceremoniall law, but in the Morall law of the ten Tables: whereupon we doe argue agaynst Oforius in this wise:

No man is bereft of righteousnesse, but in that part onely, wherein offence is committed.

But the Iewes offended nothyng in the Ceremoniall law, onely they sinned in the Morall law.

It is manifest therfore, that Paule spake not there of the Ceremoniall law, but of the law of the tenne Tables.

Moreouer whereas Paule did discourse of that Law whiche *Rom. 4. 5. 2. procureth wrath. Rom. 4. Which was geuen that sinne might be 3. 7. 9. 13. more sinnefull. Rom. 5. Which is sayd to be written in the hartes of the Gentiles. Rom. 2. Whiche doth discover the knowledge of Sinne. Rom. 3. Which forbiddeth to lust, which is called holy, and is spirituall, by the whiche Sinne doth shewe it selfe more abundantly to purchase damnation. Rom. 7. From whiche law we be deliuered by the death of Christ. Rom. 7. Which is called the law of righteousnesse. Rom. 9. Finall the full accomplishing whereof is lone. Rom. 13. These and many other places if you haue not perused in Paules Epistles I desire you to vouchsafe to read them. If you haue read them, then I beseech you to aunswere me, whether to your Iudgement these sayinges seme to concerne the Ceremoniall law, or that part of the law especially, which consisteth in the actiōs and dueties of maners, and common conuersation of lyfe?*

But you say that the Iewes dyd put ouer much confidence in their Ceremonies: And therefore to driue away the confidence whiche they reposed in them, the Apostles meanyng was to aduertize them, that they should ascribe true righteousnes to those outward Ceremonies shadowes and cleaingses. What a iest is this: as though the Iewes did settle their confidence in the Ceremonies onely: and did not much

The righte-  
ousnesse of  
the Iewes,



Pag. 143.

much more rather glory in their Race: in their Parentage: in their worshipping and calling vpon God: in their Prophetes: in Gods promises: in the deedes and workes of holynes: Furthermore whereas this Epistle was not written to the Jewes, but to the Romaines, what aunswere will Osorius make here? Were the Romaines also instructed to the obseruation of those Ceremonies: or did they rest so much vpon them, that it behooved the Apostle of necessitie, to forewarne them in his letters written vnto them? But what better weapon shall I vse in this conflict agaynst Osorius then one taken out of his owne armour: for thus he speaketh. If the Apostle had first prayseed the Jewes for their vertues, and good deedes, and afterwardes had sayd that those vertues and good deedes were of no valew towards the purchasing of righteousness, and then at last had concluded, that they could not haue bene Iustified through the workes of the lawe, then the matter had bene cleare that Paule had not excluded the Ceremoniall law onely, but the Morall law also fro righteousness. Marke well gentle Reader, and note aduizedly what hee speaketh. If Paul had first prayseed the workes of the Jewes, & afterwardes had derogated Iustification from these workes. &c. Very well: and what if out of the same Nation I doe name some men, whose singular integritie of lyfe and study of righteousness Paule could by no meanes reprove, yea whose godly endeour & vpright dealing procured them no droppe of righteousness notwithstanding: what will this Sophister say then?

The fayth  
and righte-  
ousnesse of  
Abraham.

Rom. 4.

Gene. 15.

And first of all let vs behold the workes of that most holy Patriarche Abraham, who for his inestimable godlynesse, can neuer be condignely enough commended of any of vs. And yet will ye heare (Osorius) the testimonie of the Apostle touchyng the same Patriarche: *What shall we say (sayth hee) that our Father Abraham did finde accordyng to the flesh? For if Abraham were Iustified through workes, he hath wherein he may glory, but not in the sight of God. Rom. 4. What then? did he not obtaine of God to bee called righteous? Yes verily: but let vs see by what meanes, not through workes sayth the Apostle: but by the commendation of his fayth, which onely maketh vs appeare worthy in the sight of God. For Abraham belened God, and it was Imputed*

puted vnto him for righteousness. It is manifest therefore that he was accounted righteous, but by what meanes: forsooth not simply nor in respect of his workes, but by way of Imputation onely. Now what soeuer cometh of Imputation, proceedeth from mere mercy of him that Imputeth, and is not given in reward after the proportion of duetie, or of dette. For no man Imputeth that to an other, that is duely owyng vnto him. Now let vs here the testimonies of the Scriptures concerning that which was Imputed. Not bycause hee did the thynges which he was commaunded (albeit he did many thynges wonderfully well) but bycause he beleued God, this was sayd to be Imputed vnto him for righteousness. And why was not righteousness imputed vnto him aswell in those respectes, bycause he did sacrifice vnto God: Bycause he forsooke his native country: Bycause hee offered his onely sonne to be slayne: Neither doth the Apostle ouerskippe, or conceale those causes, especially bycause that he which was the Parente of the Posteritie, & same also should be the Authour of the doctrine. For why: this was written (sayth Paule) videl. That it was Imputed vnto him for righteousness, not for his sake onely, but for vs also to whom it shall likewise be Imputed, that beloue in him, which raysed our Lord Iesus from death to life. &c. Rom. 4.

Rom. 4.

And thus much concerning Abraham, who though alone may suffice in place of all others, so that we neede none other example, yet let vs ioyne to this holy Patriarche, as holy a Kyng: Dauid with Abraham both beyng deare vnto God, both equally endued with like excellent ornamētes of godlynesse and vertue. Whereof the one as he had nothyng whereupon to glory before God, so the other did so disclayme altogether from righteousness, that he besought nothyng more carefully of God in his prayers, Then that hee would not enter into Iudgement with his seruauit. And rendyeth a Reason of his most earnest prayer. Bycause all flesh shall not be Iustified in thy sight. And what other thyng is meant by this, then that which Paule affirmeth in the selfe same wordes almost, That no man is Iustified by the workes of the law? Goe to then: And where are now those wonderfull fruites of workes? Where is that glorious shewe of righteousness? Finally where shall Osorius him selfe appeare with all his

The sayth  
and righte-  
ousnesse of  
Dauid.

Psal. 142.

The righte-  
ousnesse of  
Iob.

his cleannes : good disposition : temperaunce of mynde : singular humanitie : lenitie : patience : chastitie : vnsayned charitie : and with that absolute huge Chaos of bountifull vertues so vnseparably vnited and linked together as it were chayned fast with yron ropes : When as Dauid so great a Kyng and Prophet, a most choise vessel, accordyng to Gods owne hart, dare not presume to offer him selfe to Iudgement : when as Iob a man commended of God for his singlenesse of hart, and approued holynesse, beyng asked a question of God, durst not answer one word.

The fayth  
and righte-  
ousnesse of  
Paule.

It will not be Impertinēt to the matter, if we speake somewhat here of Paule him selfe. Whose conuersation ( whiche he led vnb lameable, beyng as yet a Pharisee) Tertullus him selfe could not charge with any fault. The same beyng afterwarde engraffed into Christ, liued in that vprightnesse of conscience, that Olorius cā not iustly reprehende him, as worthy of crime. And yet all those so great and so many ornaments of holynesse, did so nothyng auayle him to righteousness, that hee him selfe accompted them for drosse. Wherefore consider here with me Christian Reader a good felowshyp, how much difference is betwixt Olorius and Paule : where as the same workes whiche Olorius doth with so glorious pompe of eloquēt wordes, garnishe so gorgeously, Paule in playne termes, doth compare the to durte drosse and filchy dounge, whereby he may be found in Christ not to haue any his owne righteousness by the operatiō of the law, but that onely righteousness grounded vpon fayth which is through the fayth of Christ. &c.

Phil. 3.

The fayth  
and righte-  
ousnesse of  
Cornelius  
before god.

Cornelius of whom mention is made in the Actes of the Apostles : was a holy man, and feared God, together with his whole household, dealing much almes to the poore, and making continuall intercessions to almighty God. This was a great, and glorious commendation truely, of excellent godlynesse, which no sensible mā would say, ought to be referred to the Ceremoniall law, but to the Morall law rather. And yet the selfe same Cornelius, beyng neuer so notable for his commendable vertues, vnlesse by þ aduertizement of þ Angell, had sent for Peter, which might haue endued him with the fayth of Christ, what profite had he gotten towards the attaynement of righteousness.



zealousnesse, by all those helpes, and aydes of pitie:

What shalbe sayd of the riche young man in the Gospell who beyng commaunded to keepe the commaundementes, made answer that hee had obserued the same all the dayes of his lyfe: What shall I recite the example of the Pharisee prayeng in the Temple, who hauncyng him selfe proudly vppon trust of his workes, gaue thanks to God, that he was not as others were, that he lyued not of the spoyle, did not fraudulently deceaue any man by contractes, nor prodigally consume his owne goodes, nor defile his neighbours wife, committed not adultery, was no murderer, or wrong doer to his neighbours, neither was of that sorte like vnto the Publicane, but fasted twise in the Sabbath, gaue the tenth of his goodes, to the poore: &c. What neede I to produce Nathanaell, whom Christ him selfe did both acknowledge to be a true Israelite, and praysed him for his vnfaigned simplicitie: Do ye not perceiue that these persons, besides their duetyfull obseruance of the Ceremoniall law, did in better shewe expresse a certeine resemblaunce of good workes, and studious endeouour in the Morall law: all which notwithstanding they were not so balewe of one myte more regarded in the sight of God. Albeit I do not alledge these things to the end I would extenuate the fault of the Jewes, whom S. Paule affirmeth to be inexcusable. But Osorius doth not see the grosse of Paules accusation agaynst them. First of all the Apostle did very well forsee, that the law of God is of all partes most perfect, and that it requireth an exquisite, full and absolute obedience to the same: which (as he conceaued) could not possibly be performed by any industry of man. Neither was he ignoraunt of the vnmearurable and arrogaunt pride of that Nation lynked with lyke vanitie: which beyng by a wonderfull farre way distant from the meane obseruation of the law, did yet swell, and were puffed vp with a most false glaueryng conceite of their owne excellency and perfection, as though they had left no part therof vndone, perswading vnto the selues saluation thereby, wherein they had much rather deserved better destruction. And so did incurre double offence. First, because they did sundry wayes horribly dishonour and defile Gods most sacred law: Then, as though it were not materiall that they had not persitely accomplished the whole

The riche young man in the Gospell.

The Pharisee praying in the temple.

Nathaniell the true Israelite.

The scope  
of Pauls  
disputation  
to the Ro-  
maines.

law: a man might iustly marueile, how wonderfully they flattered them selues, and as though they had trimmely behaued them selues at all assayes, seemed in their owne conceite to bee pꝛety holy men, despising with a certeine Pharisaicall hautines all other Nations besides them selues. Wherefoze the Apostle indifferently tendering the miserable errour of eche Nation as well Gentiles as Jewes, doth earnestly debate thre thynges chiefly in that place. First, that he might conuince the Jewes, as also the Gentiles indifferently, that they were sinners before God. Then, that he might remoue from them all false opinion of Affiance. Lastly, that hee might empreinte into them the true way of Confidence. And in this last purpose of the Apostle, Osorius doth openly bewray his blockishe ignorance, swaruyng and varpyng altogether from the entent of the Apostle. For although his Iudgement bee sounde, and agreeable with the Apostle in this, that the trust whiche the Jewes reposed in the law of Moyses was no lesse bayne, and voyde of reason, then the Confidence of the Gentiles, who framed their life after the law of nature: yet when question is moued touching the assignyng of true righteousnesse, Paule will teache one thyng, but Osorius another.

Workes of  
the Cere-  
moniall and  
Morall law  
both are ex-  
cluded fro  
Iustificatio.

For whereas Paule doth bende the whole force of his disputation to this onely marke, that excludyng all other daedes, workes, and endeouours, whether they apperteyne to the Ceremoniall or Morall law, or to the rule and doctrine of maners, hee might referre the summe of our Iustification, and hope of Saluation wholly, and onely, in the sayth of the sonne of God. What other thyng els doth this Ciceronian Tertullus discourse in those bookes entituled *De Iustitia*? Wherein he playeth so much the Philosopher, as though he were in y<sup>e</sup> Schoole of Morall Philosophie, what els doth he breath, practize, and and so grædely mainteine: then to persuaue vs, that wheresoeuer S. Paule doth exclude workes from Iustification, he doth exempt nothyng els but the Ceremoniall law: And so for conclusion, that true righteousnesse is not that righteousnesse in the sight of God, whiche Christ doth Impute to the beleuers through sayth, but that righteousnesse, which euery man doth properly procure, and make peculiar to him selfe, through his owne

Oso. doth  
take the  
workes ex-  
cluded fro  
Iustification  
for the Ce-  
remonies of  
the law.

owne vertue, sinceritie, innocencie and good conuersation: Of-  
 fering the combate pardy to Paule: whether in this quarell of  
 Iustification, S. Paule shall with more probable Arguments  
 exclude Confidence from workes, or Osorius diue fayth into  
 utter exile: vnto the which fayth in all his bookes he leaueth no  
 maner of place, truly yeldeth very litle credite thereunto. Nei-  
 ther is it any maruell: For if the matter be as Osorius doth re-  
 porte, That we ought to be iuste before God, and not iusti-  
 fied before God: And if righteousnesse onely doe procure  
 the fauour of God and Reconcile God to mākind, wherein  
 onely we ought to settle all our sauetie and worthines: And  
 if no man can be righteous but hee that keepeth the lawe.  
 That is to say: if the iuste mā shall now liue but by workes  
 and not by Fayth. Judge I beseeche thee (gentle Reader re-  
 deemed with the blood of Iesus Christ) of what efficacie either  
 Christes blood shed for thee may be, or of what estimation thy  
 fayth towardes Christ must be. Truly by this meanes Osorius  
 in his glorious eloquence, may aswell plucke downe Christ out  
 of heauen, banish Fayth out of the earth, snatche Paule out of  
 our handes, roote the Gospell out of our hartes, and all com-  
 fortable consolation from our consciences: Finally despoile  
 the world of the light of the Sunne, that we may all together  
 lumper and groape in darkenesse, after this blynde guide and  
 Capteine of darkenesse.

But here are one or two places of Paule objected agaynst  
 Paule him selfe, whereby Osorius may y better mainteine his  
 challenge agaynst Paule with Paules owne weapons. What? Pag. 143.  
 had not Paule (sayth he) a most sharpe cōflict with the Iewes  
 alwayes touchyng the Ceremonies? What hereof thee? Doth  
 he not in his Epistle to the Galathians, protest in this wise?  
 If ye be Circumcised, Christ doth nothyng profite you: I  
 confesse this to be true. In lyke maner writyng to the He-  
 brues, doth he not say that the lawe doth auayle nothyng  
 to perfection, meanyng the Ceremoniall law? Conclude at  
 the length therfore Osorius in despyght of Logicke though he  
 be neuer so angry. Ergo, wheresoeuer Paule doth make mē-  
 tion of abandonyng the law in the treatie of our Saluatiō,  
 there we must of necessitie interprete the same to be spokē



Ofori. obie-  
ction confu-  
ted.

Ofori. doth  
erre in the  
rules of Lo-  
gicke.

Ofori. Pa-  
ralogisme  
from the  
insufficient,  
enumera-  
tion of  
partes.

onely of the Ceremoniall law, and in no wise of the Morall law. Verily I would not much sticke with you herein good sir, if accorbyng to your Logicke it may be lawfull to deriue a conclusion from the part to the whole. But what kynde of Argument is this: or who instructed you to frame an Argument in this sorte: In some places Oforius sporteth bitterly enough, vsing his Rhetoricall digressiōs, and is sometymes very pleasureably disposed to play with Haddones Schoolemaister his nose, who soeuer hee were that enformed him in the principles of Rhetoricke, when hee was young: but how much moze iust cause might I take here, if a man would vse the offered occasiō, to geue the counter scoffe agaynst your own Paister quareller, whosoever he was whiche noosed your youth in Logicke, and taught you so foolishly and senselessly to make bald Argumētcs, and to fetch a Conclusion from an vninsufficient numbyng of partes to affirme y<sup>e</sup> whole: For this is your disordered order of arguyng in this place. Paule once or twise, or perhaps speaking ostentymes of the law, hath relation to the Ceremoniall law. Ergo, wheresoeuer hee maketh any discourse about the law of God, there his meanyng tendeth to the same construction, euē through his whole discourse, and in all his Epistles: Nay rather, if you did vnderstand Paule throughly, and would not crookedly wrest his meanyng after your owne grosse sensuality: We should easily perceauē, that by way of Negatiue, hee doth orderly procede, after the surest maner of arguyng, from the whole, to the partes, and from the vniuersall, to the particular: For if the vniuersall proposition may iustly be denyed, it followeth of necessitie, that the particular propositions may not be admitted. As where he doth say. No workes at all of the law do Iustifie, ye may duely conclude hereof. Ergo, neither the Ceremoniall, Morall, Naturall, Politicke, Ciuill, nor any other law doth worke Iustification.

And marke here Oforius how much I doe beare with you when as I doe cut of so much of myne owne right vnto you, whiche you could neuer bee able by Argument to wyne at my handes. For to admit the foundation of your Argument, which is otherwise altogether false, we will yet for this present tyme graunt it to saine true, as you would your selfe it should bee:  
that

that when Paule doth reason of the law, he doth chiefly meane thereby the Ceremoniall law. Yet what a monstrous Argument is this, whereby ye trauaile to confirm the affirmation of one part, by y negation of y other part, in this wise: Paule doth deny that y Ceremoniall law doth Iustifie y Jewes. Ergo, the Morall lawe doth Iustifie them. Nay rather how much more soundly should you haue reasoned turning your conclusion backward: If y Ceremoniall law which was y principall substance of Moysses law doe not Iustifie, Ergo, neither any other part of the law doth Iustifie. Albeit I will not deny, but that in the very swathinglyng cloutes of the primitive Church, many doubts arose amongst the Disciples them selues, touchyng the receiuyng of Moysses Ceremonies, in so much that Peter him selfe durst not be so bold as to receaue Cornelius the Captaine into the fellowship of the Gospell, before he was commaunded by the heauenly Oracle. Neither could the strife about the Ceremoniall law, be yet so appeased amongst the brethren: for the false Apostles, and such as were of the Circumcision, did stiffely, as it were, with tooth and nayle, defende the obseruaunces of the Ceremoniall law, neither would geue their consent, that the Gentiles should be receaued into the congregation, vlesse they would be Circumcized after Moysses law, and endeouored all that they could to charge the Christians with y yoke of the Ceremoniall law, Vntill in a Counsell holden at Iernsalem the holy Ghost did determine, that the Gentiles, should not be charged with any Iudaicall Traditions, except a very fewe onely. And it is not to be doubted, as Osorius doth say, that Paule had much adoe in euery place, about this Ceremoniall law, yea and dealt oft tymes therein, not without manifest perill of lyfe. Yet all this whiles, appeared not so much as one sparkle of dissention, or doubtfulnesse, nor any one question was raysed amongst the brethren, agaynst the Morall law, the keepyng whereof was yet adiudged most necessary. The controuersie remayned as yet about the Ceremonies & customes of Moysses law. At the last, when this question was decided, further enquirie began to be made afterwarde of that part of the law, which seemed to challenge chief authoritie and especiall gouernement over the consciences of men.

The Ceremonies of the law very hardly abrogated in the primitive church. Actes. 15.

The morall  
law abro-  
gated, not  
in respect of  
the vlc, but  
in respect of  
Iustificatiō.

Psal. 142.

Galat. 3.

Rom. 4.

And euen here through the inestimable benefite of GOD sprang vp vnto vs S. Paule. Who first of all did call backe the controuerſie of this question, from the ſpeciall, or particular, to the generall or vniuerſall: diſputing not onely of the outward Ceremonies, but of the whole doctrine of the Morall law alſo. Whereunto I ſuppoſe hee was moued not without great cauſe. For he had an iudgement ſurely, that the very ſame thing would enſue thereof, which afterwardeſ came to paſſe. That the Ceremoniall law beyng once made altogether vneffectuall, many perſons would wrongfully aſcribe their free Iuſtification purchaſed with the blood of Ieſus Chriſt, to the workes of the Morall law: which thing as Paule did foreſee in the falſe Apoſtles, the ſelfe ſame wee may eaſily perceauie now to happen in our Phariſaical Rabbynes in theſe our dayes: and amongeſt all other in this our Oſorius chiefly, at this preſent: wherefore it is not to be doubted, but that S. Paule was rayſed vp by the ſpeciall prouidence of God, euen for this purpoſe: who diſcourſing thoroughly vpon the whole law, and vpon the effect, uſe, office and end of the law, doth fully deſcribe vnto vs, how much we ought to attribute to our workes, and how much we ought to yelde to the grace of God: & herein diſcouereth the very wellſpringes of ſounde doctrine: finally declareth vnto vs, which is the falſe, and which is the true righteouſneſſe in the ſight of God: and wherein the ſame doth conſiſt. Likewiſe whereunto it ought not be referred: *Not to workes* (ſayth he) *for no man liuyng ſhalbe Iuſtified by workes.* Well then: if not by workes, how then? *Through Fayth* (ſayth he) *in Ieſu Chriſt.* Yet is not this all that he ſpeaketh: But adding thereunto a prooſe, he yeldeth this reaſon. *By cauſe if through workes* (ſayth he) *then is it not now of promiſe.* After this maner teacheth Paule both learnedly, and playnly. But our Oſorius practizeth to wype away this negative propoſition of Paule with a trimme ſhift, as though Paule in all thoſe places, where he diſchargeth workes from Iuſtification, did meane nothynge els, but that no man ſhould reſpoſe truſt of aſſured ſauetie in the Ceremoniall law onely. Very well: then is it reaſon that he teach vs whereupon we ſhould grounde our Affiance. *Veryly in Fayth*, ſayth the Apoſtle Paule, *and ſo in Fayth, that if in workes, then not in Fayth at all.* This is truly ſpo-



spoken by the Apostle. But what sayth Osorius? in the Ceremonies of y<sup>e</sup> old law: no, not so: for that were altogether Jewish: in sayth therfore: neither yet so in any wise, for this is the very doctrine of Luther. Vouchsafe therfore a good felowshyp (Osorius) to escry out one safe Hauen for vs, wherein we poore forlorne abiectes may cast Anker, & saue our selues frō shipwracke.

Forsooth in workes (sayth Osorius) and in keepng the prescribed rules of vertuous lyfe. That is to say, in Innocencie, in chastitie, in modestie, in abstinence, in bypightnesse of mynde, in holynesse of Religion, in feruentnesse of the spirite, in abstinence of the loue of God, in earnest endeuour of godlynesse, in dedes of righteousnesse, dueties of pietie, in geuyng much almonesse, in obedience, in keepng peaceable vnitie, and such like ornaments & treasures wherof Osorius in many wordes maketh a long rehearsall. Of all whiche vertues, there is not so much as one croome, or sparckle in these Lutherans, and Buceranes, and these new Gospellers: the which kynde of people nothpyng can bee named more wicked, nothpyng thought vpon more pestiferous, nothpyng more troublesome in the common wealthe, nothpyng more readly armed to rapse maliciousnesse, to sow contentious quarelles, strife, & enemie, nothpyng more pernicious to procure the destruction of Princes, none more geue to bloudsuckng and Treason, who beyng embzued with all wickednesse, licentiousnesse, libertie, lust, with all manner shamelesnesse, crueltie and madnesse, outragiously rushe into all places, whereby they may thrust their Gospell in place, and defile all thynges with filthy stench: wheresoeuer they make neuer so litle abode, they corrupt the land with trecherous villanies: finally they doe poyson the ayre, they doe abandone chastitie, geue full scope to voluptuousnesse, roote out all feare of Gods law, and mans law: and in all this outrage they promise unpunishable libertie. On the contrary parte, I meane in the Court of Rome, and in all that most sacred Citie flourisheth a farre other maner of countenance and Maiestie of seuer discipline, and vertuous lyfe. And first of all in that most royall hygh and chief Prelate, and most renowned Monarche of all Prelates, sittynge in Peters owne chayre. In those Reuerend estates of the Tridentine Councell, in the worshypfull Passe-

Osori. Iudgement of Iustificatio.

The fruite of good workes betwixt the Papistes & Protestantes to be wayed indifferently.

mongers of the Romish Church, in the great Doctors of that  
old Gospel, in Monasteries, and Doxers, the very forgethops  
of most pure doctrine, in y most chaste Selles of holy Munnies,  
finally in all that sacred Senate, and Catholicke people, no  
such Presidents of wickednesse, and abomination may bee  
sene: no spotte so much of corrupt infection raigneth: no am-  
bition, no lust, no insolencie, neither any kynde of malice, no  
quarrelling, no crueltie, no foule or vnseemely thyng sauoyng  
of any earthly contagion can be discernable amongst this ge-  
neration: But whole heapes yea huge mountaines of godly  
and heavenly store doth florish and abounde: no vnquietnesse or  
molestation of Empires, and Princely gouernement, no fæde  
plottes of mortall warres, no shew so much of bloudy battell,  
no Treason, no ouerthrowe of Kynges, and publicke authori-  
tie, nor any seditious plâtes of cõtentionous discorde: finally no  
earthly thyng in the secret closettes of the Romishe Court, in  
so much that if Diogenes would in midday, with torch in hãd,  
pye neuer so narrowly, he should not be able to finde in all the  
Citie of Rome, one Harlot, or strumpet so much: To conclude;  
it is not possible to heare amõgest that most sacred Catholicke  
conuenticle, any sounde of cauillation at all, no muttering of  
outrageous slaunders, no blasfe of cunnyngly forged lyes,  
wherof as all others of that sect are cleare, so are these bookes  
of Osorius chiefly most purely purged: wherein appeareth no  
smatche of babbling dissempered affections, no lyeng slaunder,  
nor iarre of erronious doctrine, no significatiõ of a mynde trou-  
bled and seuered from the Castle of Reason. But all thynges  
are debated and expounded with peaceable gentlenesse, quyet  
tranquillitie of mynde, wonderfull lenitie and mildenesse, not  
with rigorous and malicious wordes, not with slaunderous &  
carterlike reproches, but with inuincible Argumẽtes, as forti-  
ble as the dartes of Achilles, or Hector, discharged. (I thinke)  
out of the very guttes of y Troian hoise, nothyng vttered to y  
bayne ostentatiõ of witte, or reuengemẽt of spighfull hatred,  
as it were in Triumphe of victoꝝ (fie beware of that gentle  
Reader) but of a very simple & earnest desire to aduance ver-  
tue & pietie, for this especiall cause forsooth, that those sparkes  
and Embres of honesty and godlynesse, which Luther hath ra-  
ked

ked by, buried and utterly quenched out, might once agayne be quickened and flourish in that most sacred See of Rome.

These, euen these same, bee the workes (if ye will needs know them Catholicke Reader) and good deedes of those men, wherewith they doe prepare an entree to true righteousness, and furnish their iourney to heauen, and wherewith, as it were with ladders, they climbe by steppes to the purchase of eternall inheritance. And how els: this euen this must bee the right way to heauen. But in the meane space with how many foggy, and thicke cloudes; hath S. Paule the seruant of God, & Apostle of Iesus Christ, ouerwhelmed the Christian people: And into how deepe, and darkened dungeons hath he drowned our senses: Who albeit was rapt into the third heauen, had not as yet conceaued this incomprehensible wisdom out of the very forgeships of mysticall Philosophy: Belike he could not espy throughout all the heauens, this hidden secret, that men are not Iustified by workes, but are made righteous by the fayth of the sonne of God, & so by fayth, that in no respect by workes: Finally that the respectall meanes and singular substance of our Iustification, is in this sort to bee wayed, as that it may not be attayned els where then in Christ onely, nor by any other meanes, then through fayth onely in Christ. But if S. Paule had not receaued this doctrine from heauen, or had not taught vs the doctrine which he receaued from thence, or if you for your part (Osorius) had disputed after this sort as ye teach now, in any Paynime common wealth, or before any Ethnick Philosophers, or amongst the Iewes or Turkes, it might happely haue come to passe (I suppose) that this your Aristotellike Iustice might haue obtained at the least some resemblance of truth, or perhappes crept into some credite: nay rather it is not to bee doubted, but if the Iewes them selues, or Turkes, were now confederate with you in Dortingall, in the same Argument, they could not scarcely alledge any other proofes then you hyng forth vnto vs at this present, neither would, I thinke, expose the same in any other phrase of words, then your selfe do vnto. But now, for as much as we contend not together in Tullies Tusculane questions, nor in his Academy-call probabilities, nor in Platons common wealth, nor in the

The markes of true righteousness among the Papistes.



Jewishe Thalmude; ne yet in the Turkes Alcoron, but in the Church of Iesu Christ: surely ye ought to haue regarded the place chiefly, where you were when ye wrote this: and to know how you ought to haue behaued your selfe, whē you were there: what doctrine you ought haue published in so great an Auditorie, what personage ye doe represent in your countrey, not the person of a common Ruffian (I suppose) but of a Bpshope: marry now you haue played so the part of a very rascall vnder the visor of a Bpshope (pardon me I pray you speaking the truth) that no common barrettor, nor Rogish Ruffian could vomitte out more shamelesse scurrilitie. *S.* Paule doth so little esteeme the credite of any other Gospell, *That hee holdeth him no better then accursed, yea though an Angell from heauen doe bryng a contrary one to this same.* And shall we beare with this collourthwarte Osorius like a vice in a play, with a new founde chaungelyng, to make myngle mangle with the sacred worde of the Lord: and with such vsauorie subteltyes, to peruert the pure, and undefiled sinceritie of the Gospell of grace: and like a wild Boare, to moyle by by the rootes, the flourishing and most plentyfull Vineyard of our blessed felicitie planted by the Lord him selfe: If that blynd bussardly Owle eyes of your mynde (Osorius) be as yet wrapped in so darkened a cloude, that this cleare light of the gracious mercy of God, shynnyng from aboue, can not pearce into those dull dazeled senses, to see the manifest light of the truth: it should yet haue bene much more sēmely for you to haue comforted them, whom the holy Ghost had enabled with better grace to teache the truth, & so simply to haue yelded to the same: Cruelly it behoued you to haue quallified your rage, and bled more modesty at the least, towards them that did dissentie from you. And if your selfe were not willing to pursue the true pathe to heauen, ye should not yet haue foreclosed the entyre to others, that were willing to enter in: And knowyng your owne disability in teachyng, ye should yet more shamefully haue bewrapped your unskilfulness, and made some end once at the length, or at the least receyved some reasonable order, from that rascallyke raylyng, and immeasurable insolencie: and not so wilfully haue rushed into such Tragicall exclamations, before you had bene better acquainted with the cause. But as now you coste and

tur.

turmoyle your selfe in these questions as though ye were of some other profession, and a more straunger to the matter: wherein you scarcely sauour any thyng at all, surely vnderstand so little, so cololy and senselesly, as no man more brutishly, and with all ble your selfe therein so disorderly and outragiously, as the very furies of Hell could not more horribly.

You must pardon me (Osorius) if I spake playnly, & frankly as I thinke, wherein I will not speake as moued of malice, or of any melancholicke affectiō, agaynst your person whom I wish well vnto truly, and beseeke God hartely, to graunt a more sound Iudgemēt. But I feare me (Osorius) least within this Osorius dwelleth some other guest besides Osorius, & hee not all the best perhappes, whatsoeuer he be, that doth continually teaze, and picke foreward those busie braynes of yours, to popsoned and pestiferous deuises: of whom I wish you to be well assured (Osorius) if you loue your soules sauetic. But if wholesome Counsell of a wellwiller shall litle preuaile with you, I would aduertize the tender vnkilfull youth of the posterite in the bowels of Iesus Christ, that they take diligent heedfulnesse to the readdyng of Osorius his booke, lest being allured with swete popsoned bayte, as with Permaydes melody (to vse the wordes of S. Ierome) they bee hooked vnwares, and carryed away into delusions and errours. I know how plausible, and easie a matter it is to the Iudgement of the flesh, learnedly and plentifully to preach of the prayse, and commendation of vertue, of righteousnesse, of the rules and preceptes of mans lyfe, of Ciuill gouernement, of pollicitique Statutes and ordinaunces, and of the excellencie of lawes. And there happeneth not for the more part in any other Cheame, a more swifter readynesse of speech, a more sensible sharpenesse of deuise, or more vsuall admiration of wooldynges: Wherein many notable Rhetoricians, & most subtile Philosophers heretofore haue thought best to employ their endeouours, and whole force of their eloquence, not without great commendation of witte, and singular prayse of ingenious inuention: whose laudable trauaile therein, I ought and can not chuse but accompt prayseworthy, as men that were desirous to impart to the posteritie most worthy monuments atchieued through excellencie of learning, and nymble.

An exhortatio to the Readers.

The prayse of Cicero and other auncient Philosophers discoursing vpo vertue.

blennesse of capacitie, and severe pursuyng of vertue and vertuous discipline, wherewith they were wonderfull beautified. But I returne to Asorina, whose diligence also in Imitation I doe commend, for that he hath made his choyle of such especially, after whom he may direct his Imitation. But whereas he doth nothyng els but affect their heathenishnesse, I doe not onely not prayse him, but utterly disallow and refuse his order of study herein. These men haupng none other so commendable an exercise, wherein they might bestow their tyme, as by all meanes possible to beautifie the giftes and ornaments of nature, and to allure men thereby to honest and seemely Ciuitie, did worthely deserue the prayse of that, whiche they so earnestly pursued. And therfore M. Tullius Cicero hath of right obteyned the garland of an honest Citizen, and learned Philosopher: who bendyng all the powers of his excellent vnderstandyng, in blazpng the dueties and offices of mens lyfe, and defence of vertue agaynst the beastly and swynish pleasures of Epicure, esteemed that matter worthyp his study and trauaile. Wherein he bestowed such diligence and acquittie of witte, as that him selfe did neuer better in any other Cheame, nor any man els could haue handled the same more aboundauncly. And euen the same dyd he as then, accordyng to the necessitie of the present tyme, with singular learnyng: for as yet, besides the orderly course of naturall doctrine, were not any other preceptes of puter discipline, extant amongst those Nations, wherein the fine and vnyble wittes might exercise them selues. And therefore it was no maruell if hee beyng a man endued with wonderfull instinct of nature, did embrace that thyng, as the chiefe felicitie, worthyp whereupon he might discourse, and whiche he sawe to be most notable, and had in greatest pryce amongst all the workes of Nature: neither could rayse his mynde beyonde the limites of Nature, nor stretch out the force of his capacitie, further then to that outward righteousnesse, obteyned by speciall puruite of vertue.

But now as the state of the tyme is altered from that which was then, so haue we now receaued an other Scholemaster fro heauen, whose Maiestie, as surmounteth in glory all worldly state & condition, so his doctrine being not straitened within the boundes



boundes of Nature, doth disclose vnto vs thynges farre passing the reach of all Nature, whose Scholer you ought to haue bene (Osorius) especially sithence ye be aduaüced to so high dignitie in the Church: for we haue receaued now not a M. Cicero playeng the Rhetoriciā in his Tusculane walkes, but the very sonne of God him selfe from out the bosome of the Father, who beyng sent downe into the earth may teach vs, not the hidde & secretes of mans Philosophye, but make discernable the will of his Father vnto vs: not define by reason, distinguish by Arte, and propose in order the Morall principles of prophane Philosophye, (albeit he doth describe the same many tymes as occasion is offered) but commeth forth with farre higher mysteries, instructing vs of the kyngdome of God, of eternall life, and of true and euerlastyng felicitie, neither instructyng vs onely, but by his doctrine powryng also the same blessednesse into vs: obteyned it by his death, confirmed it with his rising agayne, doth dispose it by his dayly raignyng ouer vs, doth enseale it vnto vs by his Sacraments, and promyse it in his word. To conclude doth geue the same felicitie of his owne liberatie without all respect of reward freely, to all that beleue vpon his name. Now therfore, since the tyme is altered, & the Scholemaister chaunged, the order of doctrine must likewise needes be chaunged: not bycause we reiect those things in meane whiles as vtterly false, which the auncient Philosophers did in tymes past deliuer vnto vs, teachyng the preceptes of orderly liuyng, wherof you debated earst concerning good maners and godly actions: But bycause the Euangelicall Philosophye doth call vs higher to farre deeper mysteries, the doctrine whereof consisteth in greater and better rudimentes: Our study therfore must haue regarde to another marke: That is to say. We must not onely learne seriously to know, how to direct the course of this transitory lyfe, but also, by what meanes we may attayne euerlastyng lyfe: not how much our righteousnesse auayleth in the sight of men, but what thyng doth Iustifie vs in the sight of God. You beyng addicted altogether to the rules of your old Maister of Ethnicke Philosophy, heape together many good and commendable preceptes of perfect righteousnesse, wherein you are not so much to be misliked: But in that ye doe nothyng els but the selfe same thyng,

The difference betwene Morall and Christian Philosophy.

The end of Christian Philosophy.

wher-

Whom O-  
sorius doth  
chiefly imi-  
tate.

Virtue to  
be embrac-  
ed of all  
men.

True inno-  
cencie in  
mankynde  
losse long  
sithence.

whereof they haue treated much moze cunnyngly and plentyful-  
ly befoze your tyme, as Cicero in his bookes of Offices, Aristot-  
le in his Ethickes, Plato in his bookes *De Legibus*, and many  
other learned men in their bookes likewise: herein surely you cā  
not be excusable nor voyde of blame: not bycause you agré with  
them in those good pceptes, whereof they dispute well, but by-  
cause you are so fast tyed to their opinions, that ye skippe away  
from Christ, and obstinately resist his Gospell: not bycause you  
Imitate them whom we accompt to be learned, the ensuyng of  
whose studious industry we do not neglect, but for that you do so  
much Imitate the prophane writers, as that ye sēme to doe no-  
thyng els then Imitate thē, as though with Paganes you would  
become a professed Pagane: & for that disputyng so carefully of  
righteousnesse and good woorkes, ye make stay, and rest your selfe  
wholy there, from whence you ought haue stept a degre further,  
and pursued the better way to higher mysteries, and matters of  
greater importaunce. And as though there were no difference  
betwixt *Por*all Philosophy and Christian Diuinitie, ye so racke  
all thynges to the practize of vertue, and pursuyng the perfect  
plotte of righteousness: and (with I know not how huge a heape  
of woordes) blaze out vnto vs a certeine absolute portraite of in-  
nocencie (whereof happely ye can painte some shewe or shadowe  
in your bookes, better then expresse in your conuersation.) And yet  
are we not so much displeased with that imaginatiue deuise how-  
soeuer deuised and engrauen by you. For we know, and doe con-  
fesse together with you (Osorius) & all the whole secte of auncient  
Philosophers, that there is nothyng moze beautifull amongst  
all the actions of mans lyfe, then vertue: and nothyng of moze e-  
stimation then righteousness: and do withall as hartely, and ear-  
nestly, as you wishe and desire, that this integritie of life might  
be througely emprinted in all mens maners, and conuersation,  
whereof you finde so great a mayme, and want in these new Gos-  
pellers. But will you heare agayne Osorius: This integritie of  
innocent and vndefiled lyfe, whiche you require so earnestly, yet  
performe nothyng lesse, will we, will we, is lost long agoe, not in  
you or in me onely, but in the whole nature of mankynd general-  
ly also, and so altogether lost that it can neuer by any meanes be  
restored with good life, but by belapung onely.

But

But you will say. That this righteousness though altogether lost in vs, may bee restored through the grace and boutie of Christ, and so many times is restored in the faithful. **A**ns. I would graunt vnto you as much as ye speake (Osorius) if you would either aptly define that Grace, whereof ye make mention, or rightly distinguish that righteousness. For it is not to be doubted, but that the comfortable Grace of Christ doth purchase vnto vs perfect Righteousnesse. But this Righteousnesse (if ye will know it good **Sy**) consisteth not in that which we doe procure by well doyng, but in that which by onely forgoing is not Imputed. Wherefore all that Righteousnesse and blessednesse whatsoever is in vs, is grounded rather vpon the remission of sinnes, then vpon any vertuous workes. Will you heare the summe of all your felicity described vnto vs, and knit by in few wordes, in the mysticall Psalmie, and mentioned by the recitall of the Apostle: *Blessed are they (sayth he) whose sinnes are forgiven, and whose Iniquities are couered, blessed is the man to whom the Lord hath not Imputed his offences.* Psalm. 31. Further more who that Mysticall melodious Psalmist doth call blessed, the same man onely Bernarde doth denounce to be blessed, meaning thereby the same thyng in dede, which is most true, that there is no meane nor ayde from whence mā may hope for eternall felicity, besides this onely and alone. Why so? **A**ns. I by cause the whole Nature of mankynde is so ouerwhelmed with sinne, that vnlesse the continuall mercy of God byd preuent vs, winkyng at our wickednesse, who (I praye you) could stand in Iudgement: not I. No, nor yet your selfe Osorius. For we haue all sinned, and we all haue neede of the glory of God. And yet notwithstanding through his onely mercy pardoning vs, our offences are in the case as though they neuer had bene committed, wherein if you, being an old raynebeaten souldiour, dare not geue credite to our new Gospel: Let it not loathe you yet at the least to heare Bernarde him selfe, a witnesse both of our Gospel, and of our Iudgement herein: who albeit is reported not to haue sene all things, yet did discern this perfectly enough. For thus he speaketh. Whatsoever he hath decreed not to Impute, is as though it neuer were: & hereunto addeth an other saying which I would wish you to note aduisedly. Not to sinne is the Righteous-

Osor. obiection consu-  
ted.

By what  
meanes we  
doe recouer  
true inno-  
cencie.

Psalm. 31.  
How the  
grace of  
God doth  
geue right-  
eousnes to  
men.

Bernard.

Bern. in  
Sermo. 23.  
super Cant.



ousnesse of God, but the righteousness of man is the mercifull  
indulgence of God. And the same sentence hee doth reiterate a-  
gayne in an other place in the selfe same wordes, or at least doth  
confirm it with wordes not very much differēt from þ same. For  
the sinne (sayth he) that is committed can not be vndone, and yet  
if God doe not Impute the same, it shalbe as though it neuer  
were done. &c. Surely if the sinne shall not be accounted sinne  
that hath bene committed, no more shall the Sinner bee taken  
for a Sinner that hath committed the sinne. And so it follow-  
eth necessarily hereupon, that he must nedes be righteous and  
blessed. Whereby you do perceave (I suppose) from whence all  
this lappe or iuyce of our Righteousnesse and Saluation sprin-  
geth, not out of the workes of our righteousness, which is none  
at all, but from the onely more mercy of Gods free pardon, as  
hath bene declared by the testimony of Bernarde.

Or if the authoritie of Bernarde cā not obtaine so much cre-  
dite with you, yet let the fayth of Basile, Augustine, Origene  
and Ierome persuade you, or their auncientie moue you, for I  
perceave that you are much delighted with antiquitie. And first  
what cā be more notable then the wordes of Basile? For he that  
trusteth not to his owne good wordes, neither looketh to be iusti-  
fied by the deseruyng of good deedes, all his hope of saluation he  
reposeth onely in the more mercy of almightie God.

Basil. in  
Psal. 32.

Orig. ad  
Rom. Lib. 9.  
Cap. 12.

I will adioyne vnto him a companion of the same iudgemēt  
and auncientie, that notable Clarke Origene. Bycause all  
thynges (sayth he) are concluded vnder sinne, therfore mans sal-  
uation consisteth not in merites of workes but in the free mercy  
of God. Neither doth S. Augustine differre from them, who  
treatyng of þ ende of the last Iudgement seemeth to haue settled  
all the hope of our sauetie in the onely mercy of God: God will  
crown vs (sayth he) in the end of the world with mercy and com-  
passions: Veldyng the same in the Latine tounge almost, which  
Basile befoze him dyd expresse most manifestly in the Greeke  
tounge in this wise. There is Iudgemēt not without mercy by-  
cause here is no such man to bee founde pure and immaculate  
without some spotte of sinne, yea though hee be an Infante dy-  
eng the same day that he is borne. And agayne the same Augu-  
stine in his booke *De Cinitate Dei*. 19. booke and 27. Chapter,

Aug. Epi.  
105. Ad Six-  
tum.

Basil. in  
Psal. 32.

Aug. de Ci-  
uit. Lib. 19.  
Cap. 27.

pur-

purposing to declare, what accompt may be made of our righteousnes in this transitory life, affirmeth it to be such, as ought rather to be valued by the forgeuenesse of sinnes, then by perfection of vertues. And agayne the same Augustine in his first booke of Retractions. 19. Chap. All the Commaundementes (sayth hee) are then reputed to be performed, when that whiche is left vndone is pardoned. And I know not whether Ierome haue declared y<sup>e</sup> same more evidently, who referrynge all thyngs to the free mercifulnesse of God forgeuynge vs, speaketh in this wise. In Christ Iesu our Lord in whom we haue our hope, atcesse, and assaunce by the faith of him, not by our righteousnes, but by him, throught whose faith our sinnes are forgeuen vs.

Aug. Retra.  
Lib. 1. Cap.  
19.  
Ierome.  
Our salua-  
tion confi-  
steth not in  
our owne  
righteous-  
nesse but in  
the free  
mercy of  
God.

But why doe I stand so long vpon a matter that ought to be without all cotrouersie: whenas the generall consent and agreement of all learned Authours and antiquitie, can not be founde more constaunt, nor for the more part more consonaunt, in any one thyng so much, as in this. The matter therefore beyng so playne, it remayneth that of two more contraries, we allow the one, and utterly forsake y<sup>e</sup> other: that is to say: either that, which you doe cauilt, touchyng righteousnesse or els that, which they doe teache vs touchyng Gods gracious forbearynge. For these two are farre different eche from other, and can not be admitted both: for if righteousnesse be obteyned by integritie of workes, then what neede haue we of any further forgeuenesse: But if this come vnto vs by the onely free benignitie of the forger. I beseech you then for the loue ye beare to your Myter, where is now that integritie of workes: that vprightenesse that may make our righteousnesse perfect: For as farre as I can gesse, pardon is not geuen to well deservynge, but reward rather offered as of duety: Neither can it be truly sayd: That pardon must be craued where no offence is committed. But ye will say peradventure, that some imperfections doth lurcke secretly in our dedes, though they be wrought by the grace of God, which yet wanteth the mercifulnesse of God. It is well sayd truly. And why then doth your barkyng penne so cruelly rage agaynst Luther? Who frankly & of his own accorde doth professe the selfe same thing, though in other wordes, which you are driue by force to yeld vnto, whether ye will or no. That is to say: That our dedes are

vnperfect, lame, blynd, naked and so altogether barren and hungry, that vnlesse they bee clothed and vpholden by the mercy of free pardon, no defence wilbe pleadeable before the Iudgement seate of God: and shalbe accompted rather in place of sinnes, then seeme to deserue any reward of vertue. If ye be not satisfied with these testimonies, but will obstinately persiste in this your opinion still: that our workes may be so absolutely perfect as to deserue: I beseech you make pꝛoofe therof by some reasonable authoritie, either vouched out of holy Scriptures, or out of some approued auncient Authours: And if ye can make no solid pꝛoofe in that behalfe, deale yet somewhat moꝛe soberly with vs. For these your reproches, rebukes, lyes, scoldynges, outcries, spyttynges, curlesinges, glorioꝛs & haũty speeches, and trispyng wordes make nothyng to the purpose. On the other part, if ye can neither make pꝛoofe vnto vs of this perfect Righteousnesse of workes by any demonstration of your owne workes: nor any mā els besides you dare pꝛesume to offer him selfe in iudgement to tryed by his workes, what els doe ye, in chargyng Luther so sharply, when ye so condemne him for a franticke, and Braynesicke mā: Then Tertullus did sometyme, accusing Paule to bee a seditious person: sayyng that he accused Paule but at one tyme, once: and your penne vomityng out nothyng els besides furies, frensies, and madnes of Luther, doth so continually cawle in ragyng by degrées, as will seeme neuer to make any ende at all thereof, vntill ye byyng your selfe amongst the Iewes at the last, and crye out as they did, *Crucifige vpon him, Crucifige vpon him.*

Iob.  
Euen the  
most perfect  
workes of  
men of no  
valeur with  
God.  
Paule.

Dauid.  
August. in  
Psal. 94.

*Iob a most vpright yuear did stand in doubtfull feare of all the workes of his life. Esay the Prophet doth cōpare all our righteousnessse to a foule menstruow cloth. Christ him selfe doth pronounce that all our endenours and workes are vnprofitable. Paule as it were loathyng the remembraunce of his owne righteousness, how glorioꝛs so euer his workes appeared, yet did adiudge them so farre distaunt from true righteousnessse, that hee esteemed them no better then dung. Dauid durst not pꝛesume to enter into Iudgement with God. Augustine feareth that if God behold his workes he shall finde moꝛe offences then merites: and if he shall deale with vs accordyng to our desertes, he shall finde nothyng*



nothyng in vs but damnable. Ierome doth so call vs backe fro  
 all confidence in our dedes, that he boldly pronounceth that, if  
 we cōsider them in their own nature we should vterly dispayre.  
 What: and may it not be lawfull for Luther to vter his mynde  
 with Christ: with the godly Prophetes: with the holy Apostles,  
 with the learned auncient fathers: Are they commēded in the  
 old Gospell for that they spake well, and shall Luther, Melan-  
 cthon, Bucer, and Caluine be reproched in scoffyng wise, with  
 a newfōnde name of new Gospellers, bycause they thinke, and  
 speake the selfe same thyng that they did: If Luther were such  
 a kynde of felow as would take part with Epicure, and would  
 practize to let louse the reynes to voluptuousnes, turning mens  
 myndes vsidowne, and carry them away quyte from vertuous  
 endeouour, from loue of godlynesse, from their duetie, and honest  
 trade of godly lyfe, to lust and licentiousnesse, and would place  
 all mans felicitie in this corruptible body, and the vayne tick-  
 lyng delightes therof: it were not altogether from the purpose  
 that ye speake (Osorius) nor you should be much blamed for ma-  
 kyng him companion with Epicure: neither would I refrayne  
 my penne (so Christ helpe me) but would inueigh agaynst him  
 with all my power as sharply as your selfe. But peruse now all  
 Luthers bookes, searche, sift, consider and ponder all Luthers  
 wrytynge, all his exhortations, his doctrine, his Lessons, his  
 Sermons, and all his imaginations: yea pype narrowly into  
 his lyfe and conuersation: if you can shewe out of all these, I  
 will not say one place, or example, but one worde or sillable so  
 much, which doth sounde agaynst the loue, and practize of ver-  
 tue, which may seme to rendre the sinowes of righteousnesse and  
 holynesse, or breake dislikyng to the embracyng therof: or which  
 doe hyrse the frutes of good workes, weaken serious trauaile,  
 breake of honest industry, or hinder godly enterprises from do-  
 yng well, or by any maner of meanes doe extenuate the feare due  
 to the lawes of God and man. Finally where he may seme to  
 thinke lesse then may bee seene a perfect Deuine: or behaue him  
 selfe more dissolutely in his maners, thē he resembleth in honest  
 iudgement: Nay rather if he do not employ all the care possible  
 to rayse by all men in euery place, to the dewe feare of Gods  
 law, to true obedience, and to all honest conuersation, and ear-  
 nestly

Ier. in Esay  
Cap. 64.

Luther de-  
fended a-  
gaynst O-  
sorius.

nessly empreinte into the sight and myndes of all men; the renowned, dignitie and worthynesse of vertue, pietie and godlynes, you shall haue the Conquest.

Ofori. pag.  
141.

Cicer. Tusc.  
cul. Lib. 3.

Ofori. accu-  
seth Luther  
to be an E-  
picurean.

But euen the same thyng (say you) Epicurus did. I confesse that to be true Oforius, which ye reporte of Epicurus, and which you haue very finely pyked out of your M. Cicero. Who doth deny in his thyrde booke of Tusculane questions. That Epicurus was Authour of any voluptuous sentences, and with all sayth, that he vttered many and sondry notable sayinges seemely enough for a true Philosopher: But what doe ye conclude hereof? Epicurus doth commend vertue in some place. Luther doth also the lyke. Ergo, Luther is an Epicurean. Why doe ye not also conclude agaynst S. Paule that hee is an Epicurean, because he doth also the selfe same thyng. O rare and singular sharpe witted Chrisippus: whiche if had not altogether bene noised in his old Gospell, could neuer haue knitte such knots together of more particular propositions: neither would this wonderful Logician haue euer coupled Luther with Epicurus. But because Oforius hath borrowed this Argument out of Cicero, we will open his iugglyng boxe in fewe wordes: and first of all shew what Cicero speaketh, next how well this Ciceronia doth agree with Cicero. And first as concerning Cicero. Whenas he maketh mention of Epicurus sentences, he doth not reprehend the quicknesse and nymblenes of his witte: but rather prayseth him therfore: onely he noteth the scope and end of his doctrine. Neither doth he condemne those sentences which Epicurus spake well, but because he did so define chief Felicitie, as though it consisted onely in voluptuousnes, herein he founde fault with him, and not without cause. For Epicurus amongest ocher his sayinges wrote in this maner. That mans lyfe could not be pleasant if it were not ioyned with vertue: he denyed that fortune was of any such force, as to apall the courage of a wise man: That the meane lyfe of the poore, was better then the riche. He denyed also that there was any wise man, but the same was also happy. Truly all those sayings are worthely spoken by him as Tully him selfe reporteth. Now let vs see what Argument our Ciceroes Ape will shape out of all this.

Pag. 141.

And Luther (sayth hee) doth offer the same order perhappes

happes exhorte his Auditory in his writyngs and Sermons to the same dueties of lyfe, &c. If Luther doe so (Oforius) he doth very well. What then? will you finde fault with this? No, but as Epicurus disputyng sometymes gloriously of vertue, did notwithstanding with his preceptes vtterly wipe away vertue, euen with lyke craftie conueyaunce Luther doth subuerter and ouerthrowe all dueties of vertue and godlynesse. Speake out Parrotte, in what place doth Luther subuerter the dueties of vertue? Where doth hee blotte out honesty and godly carefulnesse of good men? May this be tollerable in you, with slaunders, and lyes, to deface the good name of a man, that neuer deserued it, who is also dead: to condemne his writynges: & after you haue geuen him a most cruell wounde, to be so voyde of all reason, as to be vnable to alledge one Title, one place, one sillable so much of iust accusation wherfore ye should so do: No? make your slaunderous reproches to carry any shew of truth: let vs thoroughly peruse the begynnynge of Luthers doctrine, the procedyng and dayly increasinges therof, let vs sift out the ende, and the whole course and purporte of his procedyng, what? doth he forthwith plucke by the rootes of vertue, which abateth the Assaunce of mans workes: and ascribeth all our saluation to the onely bountie and mercy of God: Which doth likewise affirme that the workes of the Saintes in this world, if they be examined to the vttermost pricke, are not able to counteruaile Gods wrath, nor satisfie his iudgement: but preacheth that of all partes they neede mercy, directyng vs in the meane whiles to the true marke of assured Confidence: is this man to be coupled with Epicurus, as though hee should be Authour of the ouerthrow of all honesty: or rather shal he be adiudged a good Philition of the Soule: as one that doth minister wholesome medicine agaynst poysoned errors?

How absurdely Oforius doth compare Luther with Epicurus.

But you will inueigh to the contrary. That if that maner of doctrine be admitted wherof Luther is Authour, then will all studious care of pietie decay, and hauocke will bee made of all godly endeouour, and licentious liberty will be made free for all estates. In dede this may happely chaunce amogest some persons: for what can be so well spoken at any tyme, or so circumspectly handled, but that the malice of the wicked will

Oforius.



wellly empreinte into the sight and myndes of all men, the renowne, dignitie and worthynesse of vertue, pietie and godlines, you shall haue the Conquest.

Ofori. pag.  
141.

Cicer. Tus-  
cul. Lib. 3.

Ofori. accu-  
seth Luther  
to be an E-  
picurean.

But even the same thyng (say you) Epicurus did. I confesse that to be true Oforius, which ye report of Epicurus, and which you haue very finely pyked out of your M. Cicero. Whoso doth deny in his thyngs booke of Tusculane questions. That Epicurus was Authour of any voluptuous sentences, and with all sayth, that he uttered many and sonny notable sayinges somely enough for a true Philosopher: But what doe ye conclude hereof? Epicurus doth commend vertue in some place. Luther doth also the lyke. Ergo, Luther is an Epicurean. Why doe ye not also conclude agaynst S. Paule that hee is an Epicurean, bycause he doth also the selfe same thyng. O rare and singular sharpe witted Chrisippus: whiche if had not altogether bene noyled in his old Gospell, could neuer haue knytte such knots together of more particular propositions: neither would this wonderfull Logician haue euer coupled Luther with Epicurus. But bycause Oforius hath borrowed this Argument out of Cicero, we will open his iugglyng boze in fewe wordes: and first of all shew what Cicero speaketh, next how well this Ciceroniã doth agree with Cicero. And first as concernyng Cicero. Whenas he maketh mention of Epicurus sentences, he doth not reprehend the quicknesse and nymblenes of his witte: but rather prayseth him therfor: onely he noteth the scope and end of his doctrine. Neither doth he condẽnt those sentences which Epicurus spake well, but bycause he did so define chief *Felicitie*, as though it consisted onely in voluptuousnes, herein he founde faule with him, and not without cause. For Epicurus amongst other his sayinges wrote in this maner. That mans lyfe could not be pleasant if it were not ioyned with vertue: he denyed that fortune was of any such force, as to apall the courage of a wise man: That the meane lyfe of the poore, was better then the riche. He denyed also that there was any wise man, but the same was also happy. Truly all those sayings are worthely spoken by him as Tully him selfe reporteth. Now let vs see what Argument our Ciceroes Ape will shape out of all this.

Pag. 141.

And Luther (sayth hee) doth offer the same order per-  
happes

happes exhorte his Auditory in his writyngs and Sermons to the same duties of lyfe, &c. If Luther doe so (Oforius) he doth very well. What then will you finde fault with this? No, but as Epicurus disputyng sometymes gloriously of vertue, did notwithstanding with his preceptes vterly wipe away vertue, even with lyke craftie conueyaunce Luther doth subuerste and ouerthrowe all duties of vertue and godly-nesse. **Speake out Parrotte**, in what place doth Luther subuerste the duties of vertue? Where doth hee blotte out honesty and godly carefulnesse of good men? May this be tollerable in you, with flauers, and lyes, to deface the good name of a man, that neuer deserued it, who is also dead: to condemne his writynges: & after you haue geuen him a most cruell wounde, to be so voyde of all reason, as to be vnable to alledge one Title, one place, one sillable so much of iust accusation wherfore ye should so do: Nor make your slanderous reproches to carry any shew of truth: let vs throughe peruse the begynnynge of Luthers doctrine, the procedyng and dayly increasynge therof, let vs sift out the ende, and the whole course and purporte of his procedyng, what doth he forthwith plucke by the rootes of vertue, which abateth the Assaunce of mans workes: and ascribeth all our saluation to the onely bountie and mercy of God: Which doth likewise affirme that the workes of the Saintes in this world, if they be examined to the vttermost pricke, are not able to counteruaile Gods wrath, nor satisfie his iudgement: but preacheth that of all partes they neede mercy, directyng vs in the meane whiles to the true marke of assured Confidence: is this man to be coupled with Epicurus, as though hee should be Authour of the ouerthrow of all honesty: or rather shal he be ad- iudged a good Phisition of the Soule: as one that doth minister wholesome medicine agaynst poysoned errours?

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How ab-  
surdely O-  
forius doth  
compare Lu-  
ther with  
Epicurus.

Oforius.

Rom. 3.

take thereof euill occasion to wrest to their filthy lust? So in the tyme of Paules preachyng, there wanted not peruerse people, which in like maner tooke occasion to slander his doctrine with his owne wordes: videl. *Let vs doe euill that good may come thereof.* There were also some whiche were not ashamed to say, that Paule did destroy the law, & did geue to much scope to libertie. Of that kynde of people Peter doth cōplayne, which w<sup>th</sup> sinister deuises practized to wrest Paules wrytyngs crookedly to their owne confusio<sup>n</sup>. Shall not good men therfore frequent his Epistles: Euen by the same Reason (Osorius) let not flowers grow in the spyng tyme, bycause the Spyyder doth aswell sucke poyson out of them, as the Bees matter to make theyr honnycombe. But if so bee that, when good men doe geue vertuous and necessary exhortation of those thynges, whiche they do thinke worthy to be embraced, accordyng to their duety, and profession of their sayth, wicked men in the meane space starte by betwene, whiche will abuse the same good thynges to their owne destruction, is this the fault of the teacher, or rather the fallax of the accident, as Logicians do terme it?

Luther falsely accused to bee the Authour of wicked boldnesse.

Many persons (say you) do take occasion of wicked confidence and vnpunishable libertie through that new Gospel of Luther. But many on the contrary part do receaue fro<sup>m</sup> the same very comfortable consolation, and finde them selues thereby to be much more pricked forward to pursue godlynesse with more carefulnesse. If Luther teach the truth, shall not his doctrine therfore be published bycause wicked men doe abuse it? But if you thinke his Assertions to be erroneous: Why do not you (O Thales I pray you) vouchsafe to prescribe, as becommeth the fulnesse of your wisdom, some pretie rules of sounder doctrine, whereunto Luther might more safely haue directed his opinions: I beleue that he should by your aduise, haue associated him selfe with the Schoolemen and Monckes, and with that sacred Inquisition of Spayne, and vsed these kyndes of speeches, videl. That the kyngdome of heauen is a due reward for our good workes, if it were not, we should otherwise be vncerteine thereof. Bycause that which is of duetie is most assured, but that procedeth from mercy is vncerteine. Or els ye will require perhappes that he should teach vs as your Hosius

The opinio<sup>n</sup> of Schooleme<sup>n</sup> and Papistes touchyng the waye of righteousness is false & wicked.



hus doth preach, who doth affirme that euerlastyng Saluation  
 is obteyned by deseruinges procedyng from the grace of God.  
 Or els as our Oforius doth: Who calleth saith onely, to be one-  
 ly rashnesse, & boldly pronounceth that all the meanes and woꝝ-  
 thynesse of our Saluation consisteth in righteousnesse, not that  
 righteousnesse whiche we receaue by imputation from Christ  
 thꝛough sayth: but that same, which euery mā maketh peculiar  
 to him selfe, by his owne purchase, thꝛough woꝝkes. Or els as  
 the Schoolemen of your old Gospell do professe, who hablyng  
 very much about Iustification, haue decreed at the length, that  
 it must be taken two maner of wapes: one way which is obtey-  
 ned befoze any woꝝkes be done, thꝛough grace geuen fræly as  
 they say, as in Infantes beyng Regenerated by Baptisme.  
 The other in elder yeaꝛes, thꝛough great stoꝛe and perfectiō of  
 woꝝkes: That is to say, thꝛough the resistyng of the froath & en-  
 ticementes of sinne, & dayly subduyng therof: which they call in  
 their phꝛase of speach, Grace making acceptable, or acceptyng  
 Grace. And although good woꝝkes doe not byyng to passe that  
 first Iustification, yet they do geue the second maner of Iustifi-  
 eng, the grace of God woꝝkyng together with the same: which  
 doth minister strength sufficient as well to woꝝke stoutly, as to  
 striue agaynst the very stynge and prickes of the flesh effect-  
 ally: so that it may not onely be possible to lyue cleare frō dead-  
 ly sinne, but also to atteine to be Iustified, *per Congruum & Con-*  
*dignum*. You knowe well enough these saye flowers Oforius  
 (if I be not deceaued) and glorioꝛous speculatiōs of your old Di-  
 uinitie: Whiche how agreeably seme to accorde with your old  
 Gospell I know not: Sure I am that Christ neuer knew this  
 Gospell: the Apostles neuer taught it, noꝛ the Euāgelistes, no,  
 noꝛ the approued auncient Catholike Fathers had euer any  
 smatche thereof. Nay rather Christ, Paule, the Apostles and  
 Euāgelistes, and auncient Doctours of the Church when soe-  
 uer they treated of Saluation, and of lyfe euerlastyng, do en-  
 deuour nothyng moꝛe seriously, thē that (seueryng our woꝝkes  
 from the cause of Iustification altogether) they might dispoyle  
 vs wholy of Confidence of our owne sauctie, and so referre vs  
 ouer to the onely mercy of God, who onely geueth the kyng-  
 dome of heauen, not for any our deseruynges, but for his pro-  
 mise

Hofius.

Oforius.

Roffensis  
against Lu-  
ther.Congruum  
Cōdignum  
Conueni-  
encie and  
worthynes.

must take onely. But we haue sayd enough herein. Let vs now  
proceede to other cauellations of this troublesome trifler though  
it be somewhat grieuous, and as neare as we may, if we ca not  
all, yet let vs briefly and orderly cut of the toppes of them.

Page. 141. B.

There is no man that will geue him selfe to any good  
workes if he haue once heard Luther for his Schoolema-  
ster. &c. Whereas Luther doth not take vpon him the person  
of a Schoolemaister, nor hath challenged to him selfe the digni-  
tie of high deske, nor euer taught any Schooles of new factiōs,  
nor euer lead any trayne of Scholers, but ambgest other Chri-  
stians followed alwayes Christ the common Schoolemaister:  
And was neuer knowen to haue vttered any other doctrine, the  
that whiche he receaued of Christ, what should moue this qua-  
rellsome Doctor to reproch him with this enuious title of mai-  
ster? Many good and vertuous men haue heard Luthers prea-  
chyng, but no man (as I suppose) acknowledged him for his  
Maister. For that needen not, for though all Christendome, in  
Uniuersties and common Schooles, are whole drōues of Mai-  
sters scattered abroad, as though they dropped out of the Troi-  
ane horse. Whom we doe heare also, whē they teach, what they  
teach. I will not here stand to discusse: nor I make any estimate  
thereof. The Christians did sometymes heare the Scribes,  
and Pharisees teachyng in Synagogs, neither doth the A-  
postle forbid vs: But that may take a tast of all doctrines, but  
yet so tast them, as we hold fast nothyng but that which is good.  
If Luther teach any doctrine of his owne imaginatiō, him selfe  
refuseth to be beleued therin: but if he teach a doctrine of Christ,  
and those thynges, which he hath sucked out of the swēte iuyce  
of Christes Gospell: I beseeche you Syr, doth he therfore pro-  
fesse him selfe a Maister to Scholers: or a Scholer rather to  
his Maister Christ? And therfore this scozefull title of schole-  
maister wherewith ye reproche him, is a scoffe more fitte for a  
common Ruffian, then a Deuine: surely altogether vncome-  
ly and vnseemely for a Byshop.

Ofori. ibid.  
Ofor. cauill  
agaynst the  
Lutherans  
workes.

But whereas ye pronounce that Luthers Auditory haue  
not geuen them selues to any good workes. How know you  
this to bee true? For I am assured that in Portingall and in  
Spayne good prouiso is made, that no mā be so hardy to touch  
any

any of Luthers bookes: if you referre your Assertion to England or Germany: I doe not a litle marueile how this monstrous Spynx can cast his eyes ouer so many Seas, so many high mountaines, and so great distaunce of Countreys, and so curiously behold the lyues of men: and pype so precisely into their maners: vnesse some Phebus haue clouted vpon this Spynxs head not the eares of Osorius, but the eares of some lolleared Ass, in the truncke wherof he may cathe euery blast whatsoever, any where blowen abroad or deuised in secreete, through the reportes of whispering Talebearers: & like a credulous stole beleue the same forthwith. But howsoeuer those Lutheranes in England and in Germany do exercise them selues in no good workes, it goeth very well in the meane tyme with Portugal and Spayne that men lyue there holy and Angellike. For I do beleue surely that men in those Countreys do so glytter in sinceritie of life and brightenes of vertues, that their very shadowes do shyne in the darke, and glyster more lyke Angels then men, that they are such men as plante their foete no where, but that they leaue behynd the a certeine wonderfull fragrant sauour of modestie, curtesie & singular chastitie, & so make the very heauens in loue with their puritie, & swatenes of their vertues.

But goe to Osorius tell vs at the length a good fellowship what the cause should be, that such as doe geue eare to Luther will not apply them selues to doe good workes: Truly I suppose, that bycause he teacheth, that me are Iustified in the sight of God by fayth onely and not by workes, therfore it must be an infallible consequent: That whosoever attende to Luthers doctrine will forthwith abandone all thought to lyue vertuously, and yeld him selfe carelesly ouer to all idlenesse and filchynesse. As though with honest and well disposed persons fatherly clemencie shall cause the children to be sluggish to do their duties: or as though the voyce of mercy doth at once vtterly abolish all good all vertues: To what ende therefore doth Christ so much not commende vnto vs that fatherly affection in the mercyfull father mentioned in the Gospell towards his prodigall sonne: but also painte him out vnto vs for an example: if that doctrine of the fre mercifulnesse of God be not true, or if it be true, that it ought not therefore be published, bycause many vnchast and



corrupt persons will abuse the same: May rather why ought not y<sup>e</sup> truth of God of greater reason be generally and openly preached, for the necessary comfort of the godly? Neither beho- ueth vs to be inquisitiue how much this doctrine doth worke in certeine particular men, but rather to know, how true this do- ctrine is of it selfe. And accordyng as we doe finde the same to be true and constant, so to preach the same, accordyng to the ca- pacitie of the hearers.

A threefold  
lye of Oso-  
rius.

Disabling  
of workes.  
Desperatio.  
Confidēce.  
After what  
maner Lu-  
ther tea-  
cheth Con-  
fidence and  
Desperatio  
and how  
not.

But Oforius doth byge vs agayne with thre Argumentes chiefly as it were with a thre square battell, & lyke a thre hea- ded Cerberus doth rushe vpon Luther with thre sondry as- sautes, attemptyng to proue by his Logicke, that this Luther of whom we speake, doth extirpe and roote out all vertue, hone- stie, and godly endeuour. First by his disabling of workes, se- condly through desperation of honestie, thirde, by Confidence of false righteousnesse. In thre wordes as it were thre lyes. And first of all touchyng Desperation and Confidence, I thinke we haue spoken enough befoze: where we haue so proued both to be falsely imputed to Luther, as that we doe yet acknowledge them both in Luther. For Luther doth describe Confidence, but the same which is the true Confidence: he teacheth also Despe- ration, I confesse it: but the same very comfortable: And there- in teacheth nothyng els, but the same, that the Euāgelistes, and Apostles haue alwayes taught. For what can be more true, and assured Confidence, or more comfortable Desperation, or more consonant with the Gospell of Iesu Christ and his Apostles, then that we beyng in full dispaire of the righteousnesse of our owne workes, doe shroude our selues wholly vnder the mercy of Christ and in his free bounty and clemency: That is to say, not in workes, whiche the grace of Christ hath wrought in vs, but for vs: As touchyng the disabling that he maketh about the de- spising of good workes, by what Logicke will hee proue his ca- uillatio: And now pause here a while (good Reader) & note the passing pearcyng witte, nurtured not in y<sup>e</sup> Schoole of Stoicke Philosophy, but nolesed vp rather I suppose in some swynesty.

Luther doth strippe our merites and workes naked fro  
all Confidence.

Ergo, Luther rendeth in peeces the very sinewes of all  
godly-

godlines, setteth at nought and vterly abolissheth all the efficacie and dignitie of good workes.

And though Osorius haue not placed his wordes after this order, yet the bent of his conclusion tendeth to the same effect. For what did Luther els in all his wrytynge and Sermons, but cut of all hope of workes, and so by that meanes allure vs to take ankerhold in the onely ayde & helpe of the Mediatour: if this be the waye to choake by vertue, and to bury her vnder groude, I confesse that Luther was an abolisher of vertue, and S. Paule also as well as he.

But Osor. doth many tymes deny this Assertion of the Lutherans to be true, that our righteousnes & hope of our saluation so depēdeth vpon Christ, as that y same should be Imputed to vs of God, & accounted our own by Imputatio through fayth onely. For he supposeth this way to be ouer easie, and that it will hereof come to passe, that no man wilbe carefull, studious or desirous to accomplish any good worke. In dede I thinke Osorius is of the mynde of many persons, whiche vnlesse be continually beaten, & pricked forward, lyke dull Oxen with goades and cudgels, will neuer yeld their bobies to labour, but forced as it were with threatenynge and stripes, are drawen to the yoke quyte agaynst their willes. But this neuer happeneth in natures of mylde and good disposition: but rather the contrary: so as by lenitie and remembraunce of receaued benefites they are rather encouraged chearefully to doe their duties. The bountifulnesse of almighty God is not to be measured after the proportion of mans imagination. Neither ought we regarde how the wicked doe interprete thereof: but rather what Christ doth comaunde to be preached: how much the will of God will permitte: and what thynges true discipline will allow of. I know that there hath bene euer great store, and that we shall neuer want to great a number of that sorte of people, which will wickedly abuse all thynges, that otherwise of their owne nature ought chiefly bee embraced. Neither is it reason to defraude vertuous personages of their right, for the abuses of euill and peruerse disposed persons. Yet such is the maner of Osorius disputation, as though no man could be founde that would amende his life, or embrace godlynes at the preachynge  
of

The marke  
of Olorius  
accusation  
considered.

of the Gospell. And as though nothyng ensued therof els, but  
unbrydeled licentiousnesse and outrageous boldnesse, to rushe  
and range headlong into all unpunishable libertie and lust, the  
decay and ouerthrowe of all vertue, the subuersion and drow-  
nyng of all godly discipline, finally the very sinke and recepta-  
cle of all abomination, whiche as is most falsely belyed vpon  
him, so I can not yet gesse, to what end it is alledged, vnlesse he  
meane thereby to perswade vs to abandone and banish the prea-  
chyng of the free mercy of the Gospell, and so to slide backe a-  
gayne to old Jewishnesse with the Scribes and Pharisees, and  
that in steede of Christ & Paule, Moyses may rule ouer our con-  
sciences agayne, & Cicero may be preached in our Churches.  
Truely this is the marke that Olorius, or rather in Olorius  
the auncient enemy of mankyng seemeth to shoot at: who hauyng  
now spent all his shot and powder, vnable at the last to ensoble  
or resiste the glory of Christ any longer, practizeth by subtil  
engynes of crafty lyeng and slaunderous cauillations to vn-  
dermyne, and batter his doctrine, and to byng this deuise to  
passe, findeth none so fitte an instrument as Olorius chief cham-  
pion of his garde. I haue now set out vnto the (gentle Reader)  
the substance of Olorius Diuinitie, the grauitie of his doctrine,  
and the forme of his accusation. Whereby thou mayest perceaue  
the popsoned fistula, whereof he would empeache Luther. For  
this is his practize, to enduce men to beleue, that Luther doth  
teach extreme Desperation, boldnesse to sinne, and contempt of  
good workes. Now remaineth to discusse by the sequele of his  
discourse, what force of Argumentes and sleight of deuise he is  
furnished withall to mainteine his challenge.

Pag. 145.  
Two lyces  
vttered by  
Olorius.

Onely faith  
doth Iusti-  
fie.

And therefore Paule doth not in any wise promise inhe-  
ritance of the kyngdome of heauen to those persons who  
rest them selues vpon the onely fayth of Luther, but vnto  
them which do exercize them selues in good workes, and  
do direct all their labour and trauaile, to set forth the glory  
of Christ through the whole course of their lyfe, &c. In one  
sentence two euident lyces: the one imagined agaynst Luther,  
& other deuillishly deuised agaynst S. Paule. First of all wher-  
as hee burcheneth Luther to be the founder of this doctrine of  
*Onely Fayth*: it is as false, as there is no truth in Olori. mouth.

In



In dede Luther wrote much touchyng *Fayth onely*, but neither he alone, nor he the first: nor taught he other doctrine, then many famous Doctours of auncient antiquitie did teache besides him: Who did not onely excell him farre in learnyng, but lyued many hundred yeares before he was bozne. And namely amongest all other *S. Paule*: who through all his whole Epistles, doth with a wonderfull vehemencie harpe (as it were) alwayes vpon this one string, *That true righteousness cometh to no man by the law, nor by the workes of the law, but through the fayth of Christ freely, without workes, and so without workes* (as it hath often bene spoken before) *that if any man will take hold of workes, he is excludeth forthwith from Fayth.*

The testimo-  
nies of  
most aunci-  
ent writers  
touchyng  
Onely  
Fayth.

But Osorius will say. *That no mention is made any where in S. Paule of this exclusiue word Onely.* Whereupon these Lutherans doe stand so much. In Letters perhaps, as you say Osorius or in sillables: But why pry we after sillables, when we hold the substance of the worde: or to what purpose strue we about wordes, when we are assured of the matter: First of all I suppose no man will deny, but that Paule doth denounce men to be Iustified by fayth. Now hee that doth tye righteousnesse so fast to fayth, that he utterly abandoneth the law, and all the workes of the law from Iustification, what doth he meane els thereby (though he professe it not in bare wordes) then that fayth is the chief, yea and onely foundation and builder of Iustification: vling here in the very same rule, that Logicians doe vse in their Schooles, framyng a sounde & probable Argument from the proposition Exponent, to the Exclusion. Euen as if a man disputyng with you would proue by Argument. *That Christ is the knowen and assured head of the Church*, would argue thus: *that besides Christ, is none other head of the whole Church vpon earth.* I beseech you Syr, what meaneth he elles that argueth so, then that Christ onely ought to be acknowledged the head of the whole Church:

An Argu-  
ment from  
the propo-  
sitiō expo-  
nent to the  
exclusion.

If it be so that this word *Onely*, seeme so haynous to you, and others of your fraternitie, that it may not be admitted, as in any respect tolerable, yet can ye not accuse Luther for the same, but you must withall endite guiltie of the same crime, the best and most approued Doctours and interpreters of elder age,  
who

The voca-  
ble Onely.

who to expresse the meanyng of *8* Apostles doctrine more lively, haue not onely accustomed them selues sundry tymes to this word *Onely* in their Commentaries, but also deliuered the same to the posteritie to be vsually frequented: so that Luther now shalbe founde to coyne no new thynge herein, but rather make report of the studious carefulnesse, and carefull trauaile of the auncient Father in this behalfe.

Ambr. in  
1. Cor. 1.

And first of all we will begyn with Ambrose, vnto whom I pray you geue eare what he writeth herein: who as it were one of the same number whō Olorius doth reproch to be wholly bent to this doctrine of Luther, many hundred yeares before the name of Luther was knowen, hath written in this maner. God hath decreed from eternitie (sayth hee) that the beleupng man shalbe Justified by *Fayth Onely*. Whereby appeareth that this word *Onely* came not first from Luther but from Ambrose rather. But bycause the truth shall not want substantiall witnessse, and authoritie worthy the same witnesses, we will adioyne to Ambrose the like testimony of Ierome, whose wordes if may obteyne any credite with Olorius will be of such force & efficacie for our present purpose, as that they will seme to haue bene written for none other entent, then to couince this Jewish opinion of Olorius. And these are his wordes. The Jewes (sayth he) did affirme that he which trusted to *Fayth Onely* was to bee abhorred. But Paule on the contrary part doth auerre that whosoever trusteth in *Fayth Onely* is blessed &c. I beseeche you tell me for your Pyters sake, what can be spoken agaynst you more substantially: Let vs now conferre your saying with Chrysostome. You do abhorre them as Lutherans which doe rest them selues vpon *Fayth Onely*, bycause Paule doth promise the kyngdome of heauen, as you say, to them that worke good dedes: on the contrary part Chrysostome doth note them for Jewes especially, and accompteth them execrable which deny that men ought to trust to sayth, vsing this reason, bycause Paule (sayth hee) doth professe those men blessed that trust to *Fayth Onely*. Now chuse you therfore one of these two whiche ye will, whether we shall adiudge Chrysostome a Lutheran bycause he trusteth to *Fayth Onely*: or your selfe an execrable Jewe which set your Confidence vpon workes. Agayne, the

same

Chrysost. in  
Epist. Paul.  
ad Galat.  
Cap. 3.

same Chrysostome in other place, making a Commentary vpon the Epistle to the Ephes. vseth the selfe same exclusiue word. *By Faith onely* (sayth hee) shall Christ saue the offendours of the law. And because ye shall know his meanyng perfectly, not the offendours of the ceremoniall law, but of the same law namely, which was endited by the finger of God, in y<sup>e</sup> most sacred Tables containyng the tenne Commandementes.

Adde also herunto the saying of the same Doctour in his fourth Homely vpon the Epistle to Timothe. What thyng is so hard to beleue, as that such which are enemies, and sinners not Iustified by the law nor the workes of y<sup>e</sup> law, obtained forthwith to be placed in y<sup>e</sup> chiefest dignitie of merite through *Faith Onely*? &c. We haue recited a litle before the wordes of Basile vpon the Sermon *De Humilit.* so that it needeth no further rehearsall, where in expresse speach, excludyng from mā the glory of his owne righteousness, he doth testifie that we are euery of vs Iustified by sayth onely in Christ Iesu. I might cite his owne wordes agayne vpon the 32. Psalm, as effectuell as the rest, where he describyng a perfect man, doth describe him to be not such a one as trusteth to his owne good dedes, but such a one as repositeth all his whole confidence in the onely mercy of God.

Chrysosto.  
Homel. 4. in  
Timothe.

”

”

”

” Basile . in  
Homel . De  
Humilit.

Basile . in  
Psalm . 32.

In like maner also Theophilact. Now doth y<sup>e</sup> Apostle (sayth he) declare evidently that very *Faith Onely* is of power to Iustifie. And by and by he citeth the Prophet Abacuc as most credible witnesse thereof. Briefly what shall we thinke that those auncient Fathers of the purer age and primitiue Church vnder determine therof. Whenas Thomas Aquinas him selfe chief champion of this Synagogue of Schoolemen, being otherwise in many thynges a very wrongfull and false interpretour. Yet vanquished herein with the manifest truth was enforced no longer to dissemble in this questiō of *Faith Onely*. For in his thyrde lesson vpon the first Epistle to Timothe the 3. Chap. disputyng of the law, and concludyng at length that the wordes of Paule did not apperteyne to the ceremoniall law but vnto the Morall law. There is not (sayth he) any hope of Iustificatiō but in *Faith Onely*, and arguyng agaynst Osorius of set purpose as it were, he citeth to this effect the testimonie of S. Paule, *We suppose* (sayth the Apostle) *that man is Iustified by Faith without the workes*

Theophil.  
in Epist. ad  
Rom. Cap.  
3.

Thom. A-  
quin. in.  
1. Tim. 1.  
Lect. 3.



Rom. 3.

*workes of the law.* Rom. 3. I am not yet come to this pointe to discusse, how true this doctrine of Luther is touchyng Justification by *Fayth Onely*. But whether this doctrine was erected first by Luther. And I trust I haue sufficiently proued that it began euen from the first age of the primitive Church, and in the very dawnyng of the Gospell, and hath bene so deliuered ouer from the most auncient wryters, and continued vnshaken, euen vntill our age: so that no man woldeth hereafter to geue credite to Olorius: makyng so shamelesse a lye vpon this doctrine, of *Fayth Onely* Justifieng. And this much hether to concernyng Luther.

Page. 145.

I come now to that point wherein Olor. did likewise shamefull helpe Paule. And what doe I heare now Olorius? Doth Paule (as you say) so promise the inheritaunce of the heauēly kyngdome to them which worke good deedes? and not to them also whiche rest vpon fayth onely? That is to say. Which haue reposed all their affiaunce in Iesu Christ onely? How shall we conceaue this: where finde you this? and how doe ye enduce vs to beleue this: out of the Epistle as I thinke to the Vtopēses. Looke there Reader at thy best leysure: for Olorius was at good leysure to lye, but had no tyme at all to confirme his lye. But he alledgeth somewhat I suppose out of the Epistle to the Gallat. 5. Chapt. That is to say that the Apostle doth threaten vtter banishment from the kyngdome of God, to the wicked and haynous sinners, which yeld them selues ouer wholly to all filthynesse of sinne. This truly is a true saying of the Apostle. Who denyeth it? But what doth Olorius in the meane spate gather hereof? Forsooth bycause the horrible wickednesse of men doth exclude those persons from the kyngdome of God, which are endued with a false fayth onely, or none at all rather, hereof doth he conclude his Argument by opposition of contraries. That life everlastyng is promised to the good and vertuous workes of men. O clowthe Coridon. But we are taught by the rules of Logicke that if a man will frame a good Argument of contraries, hee must bee first well aduised, that those propositions which are appointed for contraries, must dissent and disagree the from other by equall and proportionable degrees. Whether

Olori. his  
Obiection  
framed out  
of the Epi-  
stle to the  
Galat. Cap.  
5.

The Answer.

by

by it is cleare, that this is not a good consequent. The filthy lyfe of the wicked doth exclude men from the inheritance of everlastyng habitations.

Ergo, the honest and vpright lyfe doth obtaine everlastyng habitations.

And why is this no good Argument? because the propositions doe not agree together in proportionable qualitie. The offences that are committed by vs, are of their own nature of all partes vnperfect & euill, & purchase to them selues most iust dānatio. But on the contrary parte, our good and vertuous deedes (yea beyng most perfectly accomplished by vs) want yet alwayes somethyng to absolute perfection, and of their owne nature are such, as rather stand in neede of the mercy of God, then may deserue any prayse in the sight of men. To the same ende spake Bernarde very fittely. Our righteousnesse is nothing els then the indulgence of God. But here commes yet another place of **S. Paule** out of the whiche this wyld wiffler may rushe vpon vs with his leaden dagger not altogether so blunty and rusty perhaps. The wordes of y<sup>e</sup> Apostle a Gods name, in the second to the Romaines. *Not the bearers of the law onely, but they that performe the law in their lyfe with conuersion, shalbe accounted righteous before the iudgement seat of God.* &c. To answer briefly I will gladly allow that, which this enemy to Paule doth object out of Paule, so that hee will not in like maner refuse the the whole discourse of the Apostle, and ioyne the first with the last. For the whole Argument of the Apostle in those iij. Chap. is concluded in this one Syllogisme.

All men shalbe rewarded with the cōmendatiō of true righteousnesse (God him selfe wicnessing the same) whosoever be able with their owne workes to accomplish the whole law published in the tenne Tables, and commaunded by God to be kept absolutely, as the law requireth.

But there is no liuyng creature whether he be a Jewe, and is ruled by the law of the tenne Tables, or a Gentile and lyueth after the law of nature, that is able to accomplishe the law as he ought to do.

Ergo, a Roman liuyng is able to attaine the true commendatiō of his righteousnes, but in respect of his workes is of necessity.

The summe of Pauls disputation comprehended in one Syllogisme.

cessitie subiect to the Iudgement and curse of God.

In this Argument both the whole force & pithe of Pauls disputatiō consisteth, if I be not deceaued. In the Maior & first proposition wherof, he setteth down befoze vs the seueritie of Gods Iudgement: In þe Minor or second proposition, he condemneth all men generally as guilty of sinne. By the conclusion he allu-  
reth and as it were driueth all men to Christ necessarily.

By this Argument you may playnely perceauē vnlesse you wilbe wilfully blind like a want, how you haue piked out not one scrappe so much of all that you haue hitherto raked together, to salue the credite of your cause. Finally to make shor-  
tly with you. I referre you to note, marke, examine and seatch out all whatsoeuer the Church doth acknowledge of the sayd Apo-  
stles Letters, Epistles, yea all his sentences. We shall finde in them all, so nothing agreable to this your Assertiō: That Paule should attribute righteousness to workes, or promise he meanes therof possession of euerlastyng inheritaunce, as that his whole bent and endeuour may seeme to bee in no one thyng els so ear-  
nest as in this, wherein he trauaileth earnestly to persuaue, that the promise of God poureth out vpon all them that beleue in Je-  
su Christ most plentyfull and assured freedome: yea such a free-  
dome, as is clearly deliuered from all entanglyng of workes.  
So that the same Apostle doth inferre his conclusion on this

Galat. 3.

Rom. 4.

Galat. 3.

wise: *If inheritaunce come by the law, then not of promise. And in an other place. If we bee made heyres through the law, then is our sayth made frustrate, and the promise of none effect. Rom. 4. And agayne. If righteousness come by the lawe then did Christ suffer in vayne. Gal. 2.* And least that your lying spirite should with sinister interpretation wrest those sentences spoken of the law to the ceremoniall law, you may heare the Apostle there treating of that law, which was geuen for offendours vntill the promised sēde should come: which law should in stead of a Schoole-  
maister lead vs (as it were) by the hānd directly to Christ: which law did shut vp all vnder sinne, as well Jewes as Gentiles, that the promise might be geuen vnto the beleuers through sayth in Iesus Christ. All whiche titles of the law can not be construed to haue any apte agrēment with the ceremonies of the Jewishe  
Synagogue. And where are now those workes of the law (mai-  
ster



ster Olorius) unto whom Paule doth promise possession of the kyngdome, if you exclude those wherof Luther preacheth: Sithence Paule him selfe doth so wisely and carefully not onely exclude all presumption of mans righteousness, from the inheritance of the kyngdome; but also reder a reason wherfore he doth so. *By what law* (sayth he) *by the lawe of workes*. In ye may not beleue so Olorius. And therfore that ye may the better understand, how no matter of Confidence at all is left to the consideration of the workes of the law. *But by the law of fayth* (sayth S. Paule) *the same lawe which consisteth in fayth, and not in workes*. That is to say, if we beleue the Paraphrast. The very same law which requireth nothyng but fayth.

Now therfore sithence these matters are so thoroughly debated in the holy Scriptures, & discovered manifestly by the holy Ghost: with what shamelesse face dare Olorius thrust those workes in the doctrine of free Iustification, whiche the Spirit of God doth so openly reiect: or with what impudencie dare he affirme that Paule doth promise the right and title of inheritance to them whiche worke good deedes: Whereas the same Paule mainteyning the challenge of fayth, and not of workes, pronounceth so expressely, *That God doth accept his fayth for righteousness, whiche doth not worke but beleueth on him that doth iustifie the wicked*. Which two sentences beyng so meere opposit and contrary eche to other, I referre me to the Readers Iudgement whether Paule shalbe accepted unconstaunt, or Olorius a false fabeler. But I heare a certeyne grunting of this Pigge beyng no lesse an enemy to the Crosse of Christ the to Paule: who as soone as he heareth good workes to be banished from the effect of Iustification, doth straightway cite vs to the Consistorie, as though we did verely choake by all care & studious endeavour to liue virtuously, and destroy all preceptes and rules of godly conuersation. And hereupon conceaung a hayne errour in his idle braynes, he rageth and foameth at the mouth outrageously, not much vnlike to Ajax sometyme called *μειροπιδος*. Altho beyng swallowed by of extreme frensie in most foolishly as a pyle and batter paye. sely hope in stepe of Agamemnon and other noble Pieres of Grece. But let vs once agayne geue eare to his gay Logicke, which being sometyme esteemed the Schoole-

Right of inheritance is not promised to workes, as Paul affirmeth.

Olori. takē tardy.

That is to say a scourger.

mystes of Inuention, and displaying the truth, this Gentleman hath made therof an Arte of lying and descent: as thus.

Luther doth exclude all good workes from the cause of Iustification.

*Ergo*, Luther doth extinguishe all vertue, and abolishe all Morall and Ciuill actions.

Agayne, Luther doth make sayth onely beyng voyde of good workes the cause of Iustification.

*Ergo*, Luther doth require nothyng in Christians but Fayth Onely.

I answer that this is a Fallax and a Sophisticallie deriued from the proposition that is tearmed in Schooles *Secundum quid*, to *Simpliciter*. Furthermore herein also hee doth betray his Sophisticall tugglyng, whereas by his liedger de mayne, he conueyeth away the state of the questiō which concerneth the thynges onely, to the circumstance of the persons. For whereas we (agrepyng herein with Luther) do enquire þ thyng onely, which is the instrumentall Cause of our Iustification before God, he in his aunswere doth describe vnto vs, what maner of life they ought to lead that are already Iustified. And because it is most requisite, that those which are Iustified by the fremercy of God through fayth, shall continually exercise the selues in good workes, hereupon he concludeth. That Luthers proposition wherein he affirmeth that fayth onely doth knit by the knot of our Iustification without all ayde of workes, is utterly false. As though Luthers disputation concerned the actions, and en deuours of them to whom righteousnesse is geuen, and not rather of the cause of Iustification onely: or as though he did not as carefully require all faythfull persons to the dayly and cotinual practise of godly lye, as any of all þ Bishops of Portingall doe. But if you be so vnkilfull Osorius as you seeme to be, you must learne, that it is one thyng to treat of the persons, whiche are made righteous, and other thyng of the Cause that doth make them righteous. And therefore this is a deceitfull and a frivolous Argument.

The possession of heauenly kyngdome is promised to them which doe good deedes.

*Ergo*, Onely fayth doth not Iustifie.

This

Fallacia a dicto secundum quid ad simpliciter.

This conclusion is altogether false, and the subtelitie thereof transposed frō that which is not the Cause, to þ which ought to be the Cause. In dede þ inheritaunce of heauē is geuen to them which doe good dedes, but not in respect of those good dedes whiche they doe. But there is a certeine other thyng, whiche doth both Iustifie the persons, & the good workes of the persons also. That is to say, which doth make the persons and the workes good also. And therefore you do confounde those thyngs verie vnskillfully, which ought of necessity haue bene distinguished. If you will make this the grounde of the question, to enquire of what behauiour those persons ought to be, whiche are called to the inheritance of euerlastyng lyfe. Luther will neuer deny, but that they ought to be such, as must be conuersant in this worlde godly, holy, & vnblameable, as much as may be possible: But if the state of the question tende to this end, to shew, what maner of thyng amongst all the good giftes of God, that one thyng is in vs, whiche doth procure our Iustification in the sight of God: Luther will boldly pronounce, that is *Fayth Onely*, yea and approue þ same with inuincible testimonies of Gods scriptures. Neither will Osorius deny it without great reproch of error. Afterwardes he proceedeth to his accustomed trade of lyeng.

Fallacia a  
non Causa,  
vt Causa.

Fayth doth  
iustifie both  
the persons  
and the  
workes.

Workes do follow fayth (as the Lutherans say) not because they prepare a way to saluation (for they shall not of them selues be cyted to iudgement) but because they are deriued from faith as by a certeine way of procreation: for as the tree bryngeth forth fruite by force of nature, so doth fayth of necessity engender good workes which both propositions are false. Or els Osorius doth lye for that wanted to make by the periedē. But go to, let vs see what those two false propositions be, which the Lutheranes do teach: The first is, that workes do prepare no way for vs to obtaine Saluatiō, because of them selues they shall neuer be cited to Iudgemēt. The second is: That workes do follow fayth of necessitie none otherwise, then as fruite by force of nature is engendred of the tree: Upon these he hath geuen sentence that they are both false. But what reason alledgeth hee thereto? Forsooth because workes (sayth he) do either procure vnto vs Saluation, or Damnatiō vndoubtedly. And yet Osorius ceaseth not to keepe his old wōt

Pag. 147.  
146.

A double  
lye made by  
Osorius.



Page. 146.

Workes are  
not exami-  
ned a part  
by the sel-  
ues in gods  
Iudgemēt.  
Tit. 3.

Collof. 1.

Rom. 3.

Dauid ter-  
rified with  
the terrour  
of the law.

to lye. And hereof no mā ought to be in doubt, but that our  
deedes shalbe thoroughly examined apart by the selues by  
Gods sharpe Iudgemēt. *Dea :* say you so Oforius? What shall  
they stā apart by the selues: what naked & vnclōthed of all sur-  
cour of Christ: of the promise : & of mercy? So to, & what shalbe  
come of sayth the? Shall she stā in the meanes whiles with her  
finger in a hole, like a Pome in a corner vnprofitablie : whiles  
(mercy being banished) mē's deēds shal by the selues be arraigned  
befoze gods iudgemēt seate? If this be true, why do we not rase  
& scrape cleane out of all bookes þ saying of S. Paule? *Not tho-  
rough the workes of frighteonsnesse which we haue done, but accor-  
ding to the greatnes of his mercy hath he saved us: For if saluatiō  
be yet to be measured by the law of workes, & to be wayed after  
þ Standard of Iudgemēt, what place the remayneth for sayth,  
or for mercy? And by what meanes is that hād writiſng of the law  
blotted out by the Crosse and bloudshediſng of Iesu Christ, if as yet  
we be holden fast yoked vnder the curse of the law, and not deliue-  
red by grace? for what doth the law elles (if we dare beleue S.  
Paul) but engēder wrath, and procure to be accursed? not bycause  
the law is of it selfe vneffectual, if it might be accomplished: but  
bycause we are all vnprofitable seruauntes vnable to perfoyme  
the law. And for your part, doe ye thinke any mans workes to  
be of such valew, as beyng thoroughly examined after the vtter-  
most exaction of Gods Iustice, can either endure the immeasu-  
rable horroure of Gods wrathfull indignatiō, or by any meanes  
escape it? Surely Dauid that godly Kyng and great Prophet  
perceauyng that there was no mortall creature but was ouer-  
paissed, and pressed downe with this heauy burden, and weight  
of Iudgement, besēcheth of God nothyng moze earnestly, then  
that he would not way his seruaūt in the ballaūce of his Iudge-  
ment. And therfoze in an other place he addeth: *If thou examine  
our iniquities Lord, who may abyde it? Of this mynde was he e-  
uen then, when he was a most trusty seruaunt of God. As for O-  
forius I know not whose seruaunt he is, neither am I hereof a-  
ny thyng Inquisitiue: but what Lord soeuer he serue, I doe not  
a litle marueile at this, in what place of heauen this Gentlemā  
shall stand, whenas his wordes, deēdes, yea all his thoughtes,  
when so many his lyes, flāunders, errours, blasphemies reproch-  
full**

full speeches, furies, impieties (whiche as it were to discharge his gorge he hath belched out in his bookes without measure or end) shall come forth into brightnesse of Iudgement: and shalbe seuerely measured by the playne and streight squere of Gods exact Iustice:

But let vs now ponder by the rules of the Scriptures the pretie reasons taken out of the same whereupon hee buildeth his defence. And first of all that sentence offereth it selfe vouched out of the mysticall Psalmes, where the holy Ghost doth witnesse, that God will render to euery man accordyng to his workes. This sentence I suppose is to be foude in the 62. Psalme, for Osorius had no leysure to note the place. And I know not whether him selfe euer cited the same out of the very founteines them selues, or rather scraped it out of the mustie Ambry of Hosius, sinisterly applyed by him there, and so this Parchaunt would wrest the same crookedly to fitte his owne drift. After this S. Paule is vouched of a witnesse but no place noted, where the Apostle doth affirme that all men generally and enery of vs particularly shalbe summoned to Iudgement: where enery one shall render accompt of the life that he hath lead, and receaue reward accordyngly. You shall finde this in the second Chap. to the Romaines. Hereunto is annexed an other testimony of the same Paule: All shall appeare and be arraygned before the Iudgement seate of Christ, that enery man may receaue reward according to the deserte of his life, and enery mans peculiar worke may be wayed and measured in the iust and vpright ballaunce of seuerer Iudgement. Where is this Osorius? Thou must seeke for it Reader. The place is extant in the second to the Corinth. the v. Chap. Here withall is also coupled that saying of Christ with like vncited place. They that haue done well (sayth he) shall come forth into resurrection of life, but they that haue done euill so the resurrection of death. He had many other places to this effect besides these (saith he) if he listed to prosecute euery of the, but bycause they were beyond number, the mā beyng otherwise occupied in other studies pardy, someth well enough furnished with these few, whiche he hath piked out of Hosius (if I be not deceaued) and so thought good to rehearse no more.

Well now. Let vs see what peece of worke hee meaneth to

Q. iiii.

frame

Pag. 146.  
Ofor. obiection in the behalfe of righteousnes by workes agaynst righteousness of faith.

Rom. 2.

2. Cor. 5.

Iohn. 5.

frame out of these places of Scriptures so raked together, and whereunto he bendeth his force. We shall all be summoned before the Judgement seate of Christ. This is true. Every person shall be clothed agayne with his own body. Those that haue done well shall be crowned with immortall felicitie, and those that haue done euill shall be throwen into euerlastyng torments. This is also vndoubtedly true. Agayne, the most iust and vpright Judge shall be present, which shall reward every one according to his workes and deseruynges. I heare it and confesse it to be true. For who is ignorant hereof? But what hereof at length what will O sorius Logicke conclude vpon this?

Pag. 146.

*Ergo*, not sayth but workes (sayth he) doe iustifie, which shall purchase for vs Saluation or Damnation. But this ill-fauored shapen consequent which you haue most falsely deriued from true thynges and confessed, we doe vtterly deny vnto you: and not we onely, but the holy Scripture doth deny & cōdemne: all holy write doth reiect, the whole sayth of the Euangelistes, and doctrine of the Apostles, and all the promises of God with generall consent do crye out agaynst & hisse at it. If out of these places of Scripture you would haue framed an Argument a right, and according to the true meanyng of the holy Ghost, ye should more aptly haue concluded in this wise. For as much therfore as there remayneth for euery of vs such a Judgement, wherein every one must yeld an account of his lyfe spēt, there is no cause why any mā should flatter and beguile him selfe with a vayne promise, that his wicked dedes or wordes shall escape unpunished after this lyfe, but rather that every man so behaue him selfe in this transitory world, that neither his good workes may appeare without sayth, nor his faith want testimony of good workes. Truly this conclusion, would haue bene preached to them (the number of whom is infinite, not onely amongst the Papistes) but also euen amongst the professours of the Gospel, who professing the name & sayth of Christ, liue notwithstanding so dissolutely as they bying the name and doctrine of Christ into open obloquy. And as though it sufficed them to professe Christes most sacred Religion in wordes onely, or as though there should be no Judgement at all to come, make no account of their calling, but are carped headlong agaynst equitie & conscience



science into the gulfe of all licentious filthynes, to the great dishonour of almighty God, and the manifest ruine of their owne Saluation. Surely I am of opinion if you had directed your conclusion in this maner agaynst those persons, and others lyke vnto them, which do so wilfully rash and throw them selues carelesly into manifest abominations without all respect of equitie and conscience, the consequent would more aptly haue bene applyed and of more force.

We shall all be summoned befoze the Iudgement seate of the hygh Iudge, where accoumpt shalbe made of the whole course of our lyfe.

Ergo, who that wilbe carefull for his Saluation, let him haue especial regard to the vttermost of his abilitie that his life be agreable to his professiō, and stand assured (as much as in him lyeth) in the testimony of a good conscience knit together with a true fayth voyde of all hypocrisie.

For otherwise we doe heare what the truch it selfe speaketh. And those that haue done euill shall goe into the resurrection of Iudgement. We shall likewise heare what Paule sayeth, *Even for these thynges (sayth he) the wrath of God doth come vpon the children of disobedience.*

Collos. 3.

But to what purpose Osorius is this alledged agaynst the Iustification of sayth in them, who hauyng receaued the sayth of Christ, doe ioyne withall frutes of obedience as companions if not altogether pure and absolutely perfect, yet do yeld their endeavour any abilitie at the least such as it is, after the small proportion and measure of their weakenesse. This trauaile & endeavour though it be farre distaunt from that exact requireth perfection of the law, is yet neuertheles accepted in place of most full and absolute Iustification in the sight of God, who doth supply the want of our workes with his owne free Imputation, for the sayth sake in his sonne onely, whiche is not Imputed for righteonsnesse to them that do worke, but to them that do beleue in him: For what although the horrible rebellion of the vngodly whiche walke not after the spirite but after the fleshe, doe procure vnto them selues most iust Iudgement of condemnation, yet shall this sayting stand alwayes inuolable notwithstanding, and remayne assured for ever, *The righteous shall live by sayth: And he that be-*

John. 11.

The Obie-  
ction cōfu-  
ted.

Fallacia a  
nō causa, vt  
causa.

*length in me shall not dye for ever.* John. 11. But yet that promise (say you) doth abyde most euident and vnuanquishable, whiche doth promise resurrection of lyfe to them, that do liue godly and good dedes. Doe to, and what conclude ye hereof? *Ergo, Faith onely doth not iustifie vs* (say you). Nay rather neither Faith Onely, nor sayth any way els taken doth Iustifie a man, or auayle any thyng at all to Iustification, if workes accordyng to your interpretation bee examined by them selues, by the waightes and ballaunces of Gods Iudgement, shall make full satisfaction. But ye conceaue amisse of the matter Osorius, and therfore your conclusion is as ilfauoredly shapen. Doe ye expect a reason? Forsooth bycause you sayle in the rule Topicke: whereby we are taught to apply true proper Causes, to true effectes. And therfore your consequent is faultie, and a Sophisticall cautell deriued from that which is not the cause, to that which is the proper cause. Let vs discusse the very order of your wordes. And they which haue done well: What they shall come, (sayth he) into the resurrection of life. &c. First of all, ye perceauie that the workes alone are not treated of simply, but the persons that doe the workes. Surely in Iudiciall Courtes is no small obseruation vsed chiefly of the difference betwixt the circumstances of the Causes, and circumstances of the persons. As when a Seruaunt shall commit the very same which a Sonne shall doe, although the factes be of all partes equall, yet I suppose that the Sonne shall finde more mercy in his cause, of his Father being Iudge, then the seruaunt of his Maister being Iudge, especially where the Iudge is not constrained to yeld Iudgement by any coaction, or expresse rigour of Statute and Law, but is at libertie to vse consideration of the trespasse, accordyng to his own discretion. Ene so, neither do I thinke it all one, if a Christian mā (I say a true Christian man) shall mainteine his cause before Christ his Redemer, as if a Turke or Infidell should pleade before the same Christ his Iudge. And why, bycause the one is very much holpen by yeldyng his sayth to the promise, the other hath none other ayde to trust vnto, but y rigour of the law. But let vs procede, that we may come at the last to the pücke that is shot at. I vnderstand therfore by these wordes of Christ, what shalbe betwen of the at y last that haue liued well, that

that vnto those that are founde such in the Iudgement shall geuen possession of eternall life. I heare this well. But I would fayne know at the length, what the Cause should be, why this mercypfull Iudge will vouchsafe to reward those workemen so highly: For our controuersie consisteth not in this point, that reward is geuen, but in this, for what Cause reward is geuen: Whether of any desert, or without all desert: whether for the proper worthynesse of the workes them selues whiche you call good, or rather for the Fayth of the person, from whence those workes doe obtaine both to bee called good, and to bee esteemed for good:

The words  
of Christ  
expounded.

The person  
accepted  
not for the  
workes sake  
but the  
workes for  
the persons  
sake.

An Obie-  
ction.

You will say that the spring of this together working grace floweth vnto vs out of the founteine of fayth, from whence all abilitie to do good dedes is so abundant within vs, whiche being receiued: afterwarde through the bountifullnesse of Christ, frutes of holy workes do issue out from vs, which do make vs worthy to be Iustified, and to place vs in the possession of euerylastyng kyngdome. I do aunswere, that ye do neither speake as much as ye ought, nor that altogether true, that ye doe speake. For albeit we confesse, that all the good whatsoever we do, proceedeth from the bountypfull gift of God: yet this is farre wyde from the marke of our controuersie now in hand, neither is this matter in handlyng now, to know from whence the frutes of good workes do spring: but after they are come vnto vs, þ question is, how much they do auayle vnto vs: whether they them selues through their owne worthynesse do worke our Iustification before God: or whether they stand destitute of any other ayde, whereby they may be Iustified them selues: whether doe ye thinke workes of their owne nature so effectuall, as to bee able alone to endure the heauye burden of Gods Iudgement, or that the operation of the fayth of the beleuer, rather thē of the worke, both present the persons together with their workes, to Gods fre Imputation, and so accomplish Iustification?

The An-  
swere.

\*Pag. 146.  
The words  
of Christ  
not well vn-  
derstood  
but croo-  
kely wre-  
sted by O-  
sorius,

But I doe heare a continuall ianglyng of this Portingall Cocke chattering alwayes one maner of lape in myne eares, \*Not sayth but workes (sayth hee) wayed in the ballaunce of Gods Iudgement do purchase either Saluation or Damnatio vnto vs. Where finde you this? Out of the wordes of Christ:

And



And those that haue done well, shall goe into euerlasting life: but those that haue done euill into euerlasting destruction. I answer, it is most true that the Lord speaketh, but most untrue that Olorius concludeth hereof. Christ comprehendynge the frutes of workes together with the whole tre, and ioynynge the Causes together with the persons, doth encourage them with the hope of eternall lyfe, which do yeld their endeouour manfully to their utterest abilitie to perfoyme y rule of the Gospell, not desynynge what the propozition of their workes doe deserue, but declaryng how bountifullly and manifoldly he will requite their labours, whiche haue suffered any kynde of afflictio for his names sake. Olorius framynge hereof merely false propositions doth with his crafty conueyaunce wrest & force those thynges to the workes them selues onely, whiche the Lord doth apply to his faythfull that liue vertuously, and so at length turnynge awry, that is to say: from the *Concreto* to the *Abstractum* (to vse here the termes of Sophistry) & leueryng the persons from the thyngs doth conclude disorderly after this maner of false conclusion.

Olor. fallax  
a Concreto  
ad Abstra-  
ctum.

Faythfull and godly Christians liuing vertuously shall be rewarded with eternall lyfe.

*Ergo*, Good workes by them selues wayed in the ballaunce of Gods Iudgement doe deserue eternall lyfe.

What can be more falsely imaginèd or more foolishly concluded then this lye: In good workes are the frutes of Christian fayth, and tokens, not causes of Saluation. Euen as a tre that bringeth forth frutes, if the tre be good, it appeareth by the frutes, not bycause the fruite maketh the tre good, but bycause the tre maketh the fruite good. In lyke maner the goodes of the godly, haue nothyng in them selues that may enable them to stand vpright in Iudgement. But if they finde any grace or reward, the same may not bee ascribed to their owne merite, but partly to Mercy, partly to Imputatio, through the sonne that is the Redeemer: to Mercy, I say, which doth forgue our euill goodes, to Imputation whiche accepteth our good workes though they be of them selues neuer so vnperfect, as though they were perfect, and doth reward them with a crowne of glory: so that the glory hereof is not now to be ascribed to men but to God, not to righteousnesse but to grace, not to workes, but to fayth, not to Iudge.

Mercy for-  
geueth our  
ill deedes.  
Imputation  
acknowled  
geth our  
well do-  
ynges for  
good.

Judgement but to mercy. For confirmation wherof, if we seeke  
for authoritie, who may require any one a more saythfull wit-  
nesse, or of more approued authority then the Apostle: who be-  
yng sent vnto the Gentiles as to his proper & peculiar charge,  
what doth he preach vnto the? *Not by the workes which we haue  
done* (sayth he) *but for his mercy sake he hath saued vs*: If wordes  
may obtaine any credite with you, what can bee spoken more  
playnely: if the authoritie of the witnesse may preuaile, what  
more assured testimony can be sought for, then Paule, that spea-  
keth him selfe?

But Osorius lacketh not a shift of descante here, thinkyng  
thereby to craze the force of veritie. For whereas Paule affir-  
meth that we are saued for his mercyes sake, he doth interpret  
this saying to be verified after this sort. Bycause mercy doth  
lendue vs with abilitie and power to worke, that hereof  
those godly deedes of pietie doe ensue, which may make vs  
vs righteous before God, and that hereof likewise it com-  
meth to passe, that all whatsoeuer true righteousness ap-  
peareth in vs, doth proceede from the mercy and bountie  
of God, and not from our own nature. Such is the doctrine

An other  
Obiectio of  
Osorius.

In what  
wise Osori-  
us doth as-  
cribe Salua-  
tio of Gods  
mercy.

that he scattereth abroad euery where in these booke, & in those  
other also, which he hath entituled *De Iustitia*, followyng here-  
in (as it seemeth) his forerunner Hosius, who maskyng in the  
like maze, doth affirme that life euerlastyng is geue to men so  
farre forth through the grace of God, as it is deliuered to mens  
merites, which do issue out of the mercy and grace of God. But  
Augustine will helpe to vnloose this knot easely: so will also all  
p most famous and auncient interpretours of the Graeke & La-  
tine Church, who altogether with one voyce doe so ascribe all  
our saluatio to the mercy of God, not that which is obtained by  
doynge good deedes in this corruptible body, but which consisteth  
rather in remission of sinnes, and which after this lyfe will sup-  
porte the naked and naked weakenesse of our workes (be they ne-  
uer so feeble) agaynst the importable burden of the rigour of the  
law. Of which mercy Augustine maketh mention in this wise.  
Stand not in Judgement with me O Lord, exactyng all thyngs  
which thou hast commaunded me: For if thou enter into Judge-  
ment with me thou shalt finde me guilte. Therefore I haue

Hosius.

August. de  
temp. 49.

more

August, de  
Spirit. & Li-  
ter. Cap. 33

Basil. in  
Psal. 32.

Ephes. 1.  
In what  
thyng our  
redemption  
chiefly con-  
sisteth.

more neede of thy mercy then thy manifest Judgement. Agayne  
in an other place treating of the last Judgement. He shall crowne  
thee (sayth he) in mercy & compassions. This shall come to passe  
at that dreadfull day, whenas the righteous kyng shall sit vpon  
his throne, to render to euery mā according to his workes; who  
then can glory that hee hath a pure and undefiled hart: or dare  
boast that he is without sinne: And therfore it was necessary to  
make mention there of the compassions and mercy of the Lord.  
Et. And agayne somewhat more playnly, where hee describeth  
what maner of mercy shalbe in the day of Judgement, he doth  
set it forth in this wise. This is called mercy (sayth he) bycause  
God doth not regarde our deseruynges, but his owne goodnesse  
that therby forgeyng vs all our sinnes, he might promise vs  
euerlastyng life. Hereunto also may be annexed the testimonie  
of Basile no lesse worthy to bee noted, touchyng the mercifull  
Judgement of God towards his chosen people, you shal heare  
his owne wordes as they are. For if the Judgement of GOD  
were so rigorous and precise in it selfe, to render vnto vs after  
our worthynesse accordyng to the workes that we haue done,  
what hope were then, or what man should bee saued: But now  
he loueth both mercy and Judgement, that is matchyng mercy  
equall with him selfe, to beare chief rule in the regall seat of  
Judgement, and so byngeth forth euery man to Judgement.  
That is to say, if Gods Judgement should procede of it selfe  
precisely and exactly, requityng euery of vs accordyng to the  
deseruynges of our dedes that we haue done, what hope should  
remayne for vs: or what one person of mankynde should be sa-  
ued: But now God loueth mercy and Judgement: And reser-  
uyng mercy for him selfe, he hath placed her before the Royall  
Throne of Justice, as chief gouernesse and so citeth euery man  
vnto Judgement. You see here mention made of mercy and the  
grace of God, not that grace onely that doth engender in vs  
good workes, but the same rather whiche doth forgeue sinnes  
and Sinners through the blood of his sonne, in which forgeue-  
nesse consisteth our whole redemption, accordyng to the testi-  
monie of Paule the Apostle: In whom (sayth hee) we obtaine re-  
demption through his blood, and remission of sinnes through the  
riches of his grace. &c.



**I**f I needed in this matter to vse a multitude of witnesses,  
 rather the substance of authoritie, it were no hard matter for me  
 to cite for defence of þ Cause, infinite testimonies out of Am-  
 brose, Ierome, Gregory, Bernarde, & others. But what neede  
 I protract the time of the Reader, in vouching a number, whenas  
 it is euident enough already (I suppose) by those sayinges spo-  
 ken before: that our saluation can by no meanes obtaine place,  
 in Iudgement without the mercy of God, and his free Imputa-  
 tion. The first wherof our Sinnes neede to be couered withall,  
 the next euen our best workes shall want of necessitie. Whereu-  
 pon that saying of Bernarde, wherof we made mention before,  
 as diuers other Sentences of his to the same effect, bee very  
 pithy: Not to sinne (sayth he) is the righteousness of God, the  
 righteousness of man is the free pardon of God. Of which par-  
 don Augustine very litle differing from Bernarde maketh re-  
 hearsall in these wordes. Thou hast done no good thyng (sayth  
 he) yet thy sinnes are forgiven thee: hitherto thou hearest the  
 worke of mercy: Marke now for Imputation. Thy workes are  
 examined, and they are founde all faultie: and forthwith conclu-  
 ding addeth. If God should requite these workes after their de-  
 serupnges, he should surely condemne thee. But God doth not  
 geue thee due punishment, but graunteth undeserued mercy.  
 Thus much Augustine. Euen as though hee would say. Our  
 best deedes seeme in none other respect good, then as farre forth  
 as they be vpholden by his pardon and free Imputation: who if  
 otherwise should searche all our workes euen to the quicke, af-  
 ter the most precise rule of his seuer Justice, hee should surely  
 finde nothing sounde in our best deedes, many things lothsome,  
 and wicked in our workes, all thyngs in vs altogether corrupt  
 and defiled. Wherein we do not so aduance the mercy of God  
 in his Iudgement, as though we would haue all the partes of  
 his Justice excluded from thence. But we doe mitigate rather  
 þ fretting wounde of his Justice (which you do so stiffely main-  
 teyne with your speache) applyeng thereunto the sweete and  
 wholesome playster of his mercifull Imputatiō. For who cā be  
 ignorant hereof, that God shall Iudge the quicke and the dead  
 with Justice and equitie: And who on the other part is so blind,  
 that can not discern this to bee most false; that Of our main-  
 teyneth:

Remission.

 Bernard.  
 Serm. 23. in  
 Cant.  
 August. in  
 prima quin-  
 quagena in  
 Prolog.  
 Psal. 31.  
 Imputatiō.

 The defecto  
 of mercy  
 doth not  
 abolish lu-  
 stice.

reinerth: who rakyng all chynges to amplifie the estimation of pure righteousnes, doth so stoutly defende this point: That all our wordes & workes are of such force and value in this Judgement, that of their owne nature they are auaylable towardes þ purchase of the everlastyng inheritaunce, or els do procure vs a ready downefall to everlastyng destruction: In dede he speaketh truly in respect of the condemnation of the hyfaichful, and vnbeleuyng persons; and of them which beyng estraunged from fayth, haue not acknowledged Christ in this worlde: and of such as abusing their fayth, haue despised Christ: and of them also, which seekyng to establishe their owne righteousnesse, would not submit the selues to the righteousnesse of Christ. Neither is it any maruell, if God doe execute his Justice somewhat more sharply agaynst those persons, whenas their dedes beyng foude guilty, haue no ayde to pleade for them, that may stand them in steade besides Christ. For Christ is nothyng elles but a seuerer Judge to them that are not within the fortresse of fayth, as in effect the Gospell doth denounce vnto vs. *Who so hath not beleued the Sonne, the wrath of God dwelleth vpon him* John. 3. But the matter goeth farre ootherwise with them that are engrafted in Christ by faith, of whom we read in John the same Chap. *He that beleueth the sonne hath ever lasting life.* Wherefore as Christ appeareth not a Redeemer, but rather a Judge to them; which without the Castle of fayth, seek to be rescued by the law: from the contrary part: Those that shrowde them selues wholly vnder the assured Target of fayth, and protection of the Sonne of God, shall not finde Christ a rigorous Judge, but a mercifull Redeemer. The whiche sentence he doth verifie himselfe by his own testimony and promise, where prophesyng of the tyme of his comyng to Judgement. *When you shall see the beginning of those thinges (sayth Christ) looke vp, and lift vp your heades: and so procedyng yeldeth therof this Reason: Because then yau redempcion draweth nye: Marke well* O forius he doth not say your Judgement; but your redemption draweth nye. And why did he choise to put his Disciples in remembraunce of their redemption rather, keepyng the name of Judgement in silence? Verily because there is so no Judgement of condemnation to them, which are of the fayth of Christ Iesu, as there is no redempcion for them, who

All workes  
whom they  
do condene  
and whom  
not.  
Iohn. 3.

How christ  
is called a  
Iudge, how  
a Redemer.

Luce. 21.

who without the sayth of Christ Iesu, do wholly yeld their seruice to the world and to the flesh. Whereupon we may heare him agayne debatyng the same matter touching the freedom of Iudgement in the v. of Iohn. *Who soeuer heareth my voyce, and beleeneth on him whiche hath sent me, shall not come into Iudgement, but hath already passed from death to life.* And in another place turnyng his speache to his Disciples, whenas hee could promise them no reward of more excellencie: *And you (sayth he) shall sit together vpon seates Iudging the xij. tribes of Israel.* Luke. 22. What neede I rehearse Paule writyng to the Corinthians: *Do ye not know (sayth he) that the Saintes shall Iudge the world?* And rayling vs vp beyond the reache of earthly thynges to the excellencie of Angells. *Do ye not know that we shall Iudge the Angells?* 1. Cor. 1. What then (will you say) shall we not all come into Iudgement? shall we not all be arraigned before the Royall seate of the Maiestie? Yes O fori. we shall all come to Iudgement: But Augustine will discouer vnto you a Distinctiō of this Iudgement. That the one part thereof shall concerne Damnation, the other sequestration, whereby the Goates shalbe severed from the Lambes, but the Lambes not condemned with the Goates. And therfore I do firmly beleue, that we shall come all vnto Iudgement: but my assured hope and Assistance is, that the elect shall not come into Iudgement of condemnation. I know that all shall yeld accoumpt, but this Awite shalbe so easie, and so boyde of all feare vnto them which are engraffed into Christ, as on þ other side it will be most rigorous & dreadfull to them, which shall come forth into Iudgement without Christ, and the wedding Garment. And why so: verply, because whom I sayth doth clothe with her Roabes, the same doth Christ so shield, defende, and saue harmelesse with his innocencie, agaynst all bytternes of tempestuous Iudgement, as though they shoulde neuer appeare before any Iudge at all, but passe presently from death to life.

And this truely, euen this same innocencie of Christ is that pure righteousnesse of Christians, which the Father doth none otherwise Impute vnto vs that beleue in his Sonne, then he did once Impute to the same his Sonne all our sinnes, when he suffered his Passion for sinners. And he (sayth the Prophet) did

R. i.

beare

Gods iudgement two fold according to August. De Consens. Euang. Lib. 2. Cap. 30.

The Innocencie of Christ is the righteousness of Christians.





them selues; as menreposing all their whole righteousnesse in the onely innocency of Christ, and not in their workes, shall neither bee impeached for their finnes, whiche Christ hath healed with his woundes: And yet if they haue done any good worke, they shalbe rewarded with y<sup>e</sup> inheritance of eternall lyfe, not for the worthynesse of the workes, but bycause of his free Imputation, he doth vouchsafe those weake workes, bee they neuer so barren and naked, worchy to obtayne the promysed inheritance: not bycause they haue deserued it, but bycause hym selfe hath promysed it.

I suppose these manifold and manifest sayings hitherto are sufficient enough to declare the truth, and discover the falshood of all this quarell of Olorius: nay rather to shewe how many sondry faultes he hath couched vp into one cōclusion: how many errours he hath clouted together, and into how many absurdities he hath tumbled him selfe headlong. For endeououring to proue agaynst the Lutheranes: That there is none other way to attayne true righteousnesse, then by liuyng vertuously: he frameth to pretende a colour of a certeine few sentences pyked out of the Scripture, such, as him selfe scarcely vnderstandeth, or hath fraudulently disguised to make a shewe in his maske: and making no distinction meane whyles betwixte the persons and the thynges, disposing nothyng in his due place and order, but choppynge and shufflynge all thynges together in a certeine confused boecypotte (as it were in the old vnformed Chaos) though they be as farre distant, as heauen and earth, tumbles them together without all discretion, confoundynge the law with the Gospell: the persons with the thynges them selues: righteousnesse of fayth with righteousnesse of workes: neither noteth which are the naturall causes of the thynges, nor which are the proper effectes of the causes: but disguiseth the causes vnder title of effectes, and effectes likewise misturneth into causes. For where as workes are properly the effectes of fayth, neither are of their owne nature good, nor can be esteemed for good, but through Iustificacion goyng before, yet our Olorius frameth his discourse, as though the chief and especiall bullwarke of all our righteousnesse were built wholly vpon workes. And that which he readeth in Scriptures shall come to passe accordyng to workes, y<sup>e</sup> same

In Olorius  
wrytynges  
order wanteth, and in  
distingui-  
shyng thinges  
Me-  
thode,

Accordyng  
to workes.  
For the  
works sake.

forthwith he cōcludeth to be done for the workes sake, as though heauen were now a due reward for our trauaile and labours: & not the gift of grace: & as though they do worke, might clayme it as due dette for their workes sake, and were not rather promised to them that beleue for y<sup>e</sup> Sonne the Redeemer his sake. But we haue discoursed enough vpon this matter: it remaineth that we pursue the tracke of the rest of his disputation. And because we haue spoken sufficiently (as I suppose) of the one of those two propositions, which he calleth false, and whereof hee hath accused Luther to be the Authour: Let vs now spritte out the other, and see what veritie it is, and how it is able to defende it selfe.

First of all, whereas Luther hath noted this saying, to be y<sup>e</sup> chief pillar and foundation of Christian doctrine: That no man ought to ascribe the meane of his Saluation, in any thyng els then in the onely sayth of Iesus Christ: afterwarde he proceedeth to the other point: That y<sup>e</sup> frutes of good workes are engendred, and doe issue from this sayth, even as the fruite is engendred of the roote of a good tre: and that workes doe follow sayth of necessitie, none otherwise, then as a fertile tre budding out first his greene leafe, and beautifull blossome, woth at the last by course and force of nature, bying forth fruite. The sentence Osorius iudgeth to be haynous & in no wise sufferable: and yet in the meane tyme denyeth not, but that good workes do follow sayth. But he cryeth out with an open mouth this to be false that good workes doe follow Luthers sayth. But it is well yet that we heare in the meane whiles, that good workes are engendred out of sayth, but in no wise out of Luthers sayth. I would therfore learne of you Osorius out of whose sayth good workes doe procede.

Osori. doth deny that good works to followe Luthers sayth.

Pag. 146.

Forsooth my sayth (sayth hee) is not Luthers nor Hadrones sayth if he bee Luther Scholer herein. Come hither Osorius a good fellowship that I may stroke y<sup>e</sup> smooch shauelyng of yours a whiles. Truly I can not choose but all to beloue you, and beleue you also when you speake the truth, for I suppose that the Oracle of Apollo can bee no more true then this Oracle is, that workes doe follow your sayth as you say. They follow in daide apasse in great clusters. And because ye

bouch.



pouchsafe not your selfe to expresse vnto vs what kynde of woꝝ-  
kes those are, it shall not grieue me to do so much in your behalf.  
And yet what neede I make proclamatiō of them: whenas your  
owne bookes do so aboundantly and manifestly utter the same,  
as that no man can be so blynd or deafe, but he must needes see &  
heare them. What art thou desirous (Reader) to haue descri-  
bed vnto thee as it were in a painted Table, what blossoms this  
pregnant sayth of Osorius doth shewe forth: Peruse his wi-  
tynges and his bookes, especially those Inuectiues compiled a-  
gainst Luther, & Haddon. Was euer man in this world, that  
hath heaped together so many lyes vpon lyes: hath compacted  
so many blasphemies and slaunders: hath vttered so many er-  
rours: hath euer by wityng or practize imagined, expessed, &  
vomited out so many tauntes, reproches, madde wordes, vani-  
ties, cursinges, bragges, follies, and Thraasonicall crakes: so  
much rascallike scoldyng mockes doggish snarlyng as this  
beast hath bayed out in this one booke: wherein you shall neuer  
finde Luther once named, but coupled together with some title  
of reproche, as outrageous, fraticke, or madde: If those trimme  
monuments of your gay woꝝkes, do cleaue as fast to your day-  
ly conuersatiō, as they are ryfe to be founde euery where in your  
bookes, and the testimonies of your witte: I Appeale to the iud-  
gement of the indifferent Reader, what consideration may bee  
had of that your sayth, which whelpeth out vnto vs such a mon-  
struous lytter. For if a good tree growyng vpon a sounde roote,  
do not commonly bryng forth frutes vnlke to the stocke: And  
if children doe vsually represent their progenitours in byrth, in  
some lineamentes of personage, resemblaunce of maners, or o-  
ther applyable feature of Nature (for the Sleade, as the Pro-  
uerbe is, doth not hatche forth Piggeons) it must surely follow  
of necessitie, that either your woꝝkes whereof you vaunt your  
crest, do by no meanes follow your sayth: or els we must needes  
adiudge you a man scarce of any sayth at all. And therefore to  
answer briesly to those glorious vauntes, whiche you make  
touching woꝝkes that follow your faith, and not Luthers sayth:  
if you meane those woꝝkes which I haue rehearsed, I will glad-  
ly agree with you: but if your meanyng tende to good woꝝkes,  
truly your owne witynges will without any other witnes con-

What ma-  
ner of woꝝ-  
kes doe fol-  
low Osori.  
sayth.

demne you for a great lyar. But go ye to. Let vs allow this vnto you, which you require to be graunted, that is to say. That your fayth doth necessarily drawe after it good dedes, as the Southeast wynde doth draw along the cloudes: yet what should be the stoppell in the meane space, to barre good dedes from Luthers or Haddones fayth more then from yours?

Pag. 146.

Bycause (say you) sayth commeth by hearyng, and hearyng by the word of God. I do acknowledge this a very Catholicke maxime, & a sentence meete for a true Christian. But I wonder what monster these mountaines will bring forth at the last. But Luthers sayth commeth not of hearyng, for hee doth not heare the wordes of Christ. What wordes I pray you: and where are they writtē? Forsooth where Christ (as he sayth) doth promise euerlastyng life to them that Repente: and doth manace hell and destruction to them that are impenitent. Where is this? Seeke it Reader.

Luthers  
fayth yel-  
deth no  
good wor-  
kes accord-  
yng to O-  
sorius.  
Pag. 146.

And bycause Luther doth not heare those wordes of Christ. Ergo, his fayth commeth not by hearyng, and therefore yeldeth no frutes of good workes, but starke bypers & byambles onely.

Go to. And what doth your fayth in þ meane space Osorius? Let vs heare what grapes it produceth. But my fayth (sayth he) that is to say, the faich of holy Church, whenas it cōsenteeth to the wordes of Christ: And whenas also Christ hym selfe doth threaten destruction to the impenitent sinners, this fayth therfore wherewith I doe beleue these wordes of Christ causeth me to be repentaunt. What do I heare Osorius? why? what needeth repentaunce at all, where so manifold, & so great treasures of good workes doe flow so plētyfully out of that riuer of fayth, which workes do prepare an assured way to perfect righteousness: For what mā is he that dare presume to challenge þ name of a righteous man, in respect of his vnrigh- teous dealing: or who is he þ repenteth him of his good dedes? But let vs marke the sequele of this tale.

Ibidem.

The fayth  
and workes  
of Osorius.

Agayne whenas the same Lord doth say: you shall bee my frendes if ye do the thynges that I commaunde you. If I do geue credite to Christes wordes, and doe earnestly desire to be receaued vnto his frēdshyp. I will employ all the power

power of my soule to fulfill all his Commaundements. &c. Truly I do commēde you Oforius, and accompt you an happy man also, if you performe in deedes, that ye protest in wordes. But what needeth then to make any playster of Repentaunce, for as much as you do accomplish all Gods commaundementes as you say? No, but I doe apply all the power of my soule that I may accomplish them. How so (I pray you) Bycause I doe beleue Christes wordes, and therefore yeld my carefull endeuour that if I doe any thyng amisse, I may purge the same with Repentaunce, and that I may obserue all his good preceptes to the vtterest of my abilitie. Behold now Reader the platfōrne of Oforius his sayth: Whiche by succeeding encreasinges of dayly buddynge blossomes yeldeth continuall frutes of most beautifull and holy workes, cōteined in the sappe, byaunches, and barke of that pleasaunt stocke. How cometh this to passe: First of all: bycause hee is endued with that sayth, which sayth is proper and peculiar to holy Church: Thē bycause he doth beleue the wordes of Christ: Furthermoze bycause he doth prepare him selfe through this sayth, that he may cleanse his sinnes with Repentaunce (and what shall become in the meane space of righteousnesse of workes in the Confession of sinnes) Lastly bycause he doth addresse the conuersation of his lyfe, as neare as he can, after the line and leuell of Christes rules: So to. Let vs compare this platfōrne of his sayth, and the sayth of Luther and Haddon together. Oforius a Gods name doth credite Christes wordes: Luther and Haddon distrusting Christ, hath geuen no credit at all to the wordes of Christ. Oforius beleuyng Christ, and esteemyng aright of his wordes, gaue him selfe to Repentaunce, as became a good Christian mā, and so enured him selfe thereunto, that hee abhoyreth his owne wickednesse, and is become obedient to Christes Commaundementes. These iollyfellowes haue raunged all their lyfe long in such carelesse securitie, as men neuer touched with any remorse of Repentaunce, or regarde of amendemēt of lyfe after the doctrine of Christ. Auaunte therefore cursed Luther and his cōpanion Haddon both byrdes of an ill feather, with this your vnbelief, which could neuer be enduced to haue a will neither to beleue Christ, nor to come to Repentaunce, nor yet to accom-



plish Christes preceptes. You might at least haue taken example by Olorius patterne, and thereby haue learned fayth, and bytternesse of Repentaunce.

A shewe of  
Olorius  
fayth.

John. 6.

John. 1. 3.

Math. 9.  
Math. 8.  
Mar. 5.

A compari-  
son betwixt  
the fayth  
of Olorius  
and Luthers  
Fayth.

But goe to now. Bycause Olorius doth triumph so gloriously of the credite that hee geueth to Christes wordes: Let vs discusse the truth of his speech: and search out the difference betwixt this his fayth, whereof he maketh such bragges, and Luthers Fayth. Take an example. The wordes of Christ in the Gospell are these: *This is the will of my Father that hath sent me, that euery one that seeth the Sonne, and beleeneth in him shall haue euerlastyng lyfe, and I will rayse him vp in the last day.* John. 6. And immediatly after y<sup>e</sup> same Christ redoubleth y<sup>e</sup> same wordes agayne, and agayne, thereby to empynte the more deeply, into their mindes. *Veryly, veryly, I say vnto you, he that beleeneth in me, hath euerlasting lyfe.* Agayne John the first. *To as many as beleened in him, he gaue power to be made the Sonnes of God.* And by & by in the 3. Chapter. *He that beleeneth in the Sonne, hath lyfe euerlasting.* And how oft doe you heare in the Gospell, the son- dypp sentences, and the notable titles, and Testimonies, wherewith the Lord doth aduaunce the fayth of his Elect, and the wonderfull commendation, wherewith he doth amplifie the force, and efficacy therof? *Thy fayth (sayth hee) hath saued thee: Be it vnto you accordyng to your faith.* Math. 9. *Be it vnto thee as thou hast beleened.* Math. 8. *Feare not beleene onely: Mar. 5. Beleene onely and thy daughter shalbe made whole.* Luc. 8. *If thou canst beleene all things be possible to the belening mā.* Math. 9. *And he that beleueth in me shall do the workes which I do, and greater workes than I do, shall he do.* John. 14. You doe acknowledge these wordes of Christ (I suppose) which you can not deny: I demaunde of you now whether your fayth, or Luthers fayth do agree better to the wordes of Christ: Luthers, that doth call backe all thyngs vnto fayth: Or yours, that doth yeld ouer all to y<sup>e</sup> workes of righteousness. *Whenas the Lord being dayly conuersant with the Publicanes (as the Gospell reporteth) doth preferre the Publicane before the Pharisee: Mary Magdalene before Simō: Banqueth his prodigall Sonne more sumptuously, then his obediēt brother: whenas he carrieth vpon his shouldors his scattered and lost sheepe: looketh narrowly for his lost groate: bindeth vp the woundes of him*  
that

that fell among theeues: offereth him selfe a Phisition to the sicke more gladly, then to them that were sounde and whole: whenas hee placeth Harlottes and Sinners in the kingdome of God, before the Pharisees: when hee requiteth their trauaile with equall wages, that came to worke the last houre of the day, with them, that bare the brunte, and heate of the whole day in the Vynearde: when hee compareth, and setteth the last, before the first: when hee promisseth Paradise to the theefe, for his faithes sake onely: when hee fashioneth Paule, of a deadly Enemye, to be an Apostle: whenas he doth not onely receaue to mercy the Gentiles castawayes by nature, excluded from the promise, voyde of all hope, Reprobates for their Idolatrie, but hath them in greater estimation, then his naturall Sonnes: What did hee meane els by all these examples, then to disclose vnto vs the secret mystery of our Iustification? Which consisteth rather in forgiuenesse of Sinnes, then in doyng good dedes: which is to be esteemed by the onely mercy and promise of God: wherof we take holdfast through fayth, and is not to be wayed by þe balew of righteousness, nor any merites of workes. Therfore sithence all you opinion doth so wholly discente from this kynde of Doctrine, with what face can you affirme, that your Fayth is consonaunt with the wordes of Christ: and Luthers discrepauunt?

The Apostle doth in so many places throughout his whole Epistles thunder out (as it were) that there is no righteousness but through the faith of Iesu Christ: that no saluatiõ is to be obtained, but by the Mediatour the Sonne, through whom righteousness is Imputed, not purchased by workes, neither to him that worketh (saith hee) but to him that beleeneth in Christ, that Iustifieth the wicked: And yet you seemyng not to bee so much as acquainted with this righteousness by Imputation, as that ye dare not once name this worde Imputation, doe notwithstanding stand so much in your owne conceite, as though Christ at his commyng should finde all fayth in Olorius, but no fayth at all in Luther. If a man might be so bold with you, it were no vneasie matter to pike out diuers other sentences out of Scripture, whiche would quickly cracke the credite of your fayth. As where the Apostle writyng vnto Timothe doth so manifestly Prophecie: That it should come come to passe before the end of the world. That

The righte-  
ousnesse of  
fayth accord-  
ing to the  
Scriptures.

Olori. doth  
neuer name  
in his booke  
this worde,  
Imputatiõ.

A playne  
demonstra-  
tion that  
Olori. ge-  
ueth small  
credite to  
the wordes  
of Christ.

2. Theſſ. 2.

Apoc. 13.

many should departe from the faith, beleeuing lyeng Spirites and doctrines of Deuilles, forbidding Marriadge, and the eating of meates, which the Lord hath prepared to be receaued with thankes geuing. These doctrines of Deuils for as much as the lying spirite of Olorius doth so stoutely mainteine, & bende all his force to vphold in this latter age of the world, as besides him no man moze obstinately: what may be thought els, but that either he is departed from the sayth: or that the Apostle is an open lyar: Agayne: Where the same Apostle writeth touchyng Antichrist, paintyng him out in his colours (as it were) & so liuely expreſſing him to the apparatū view of y<sup>e</sup> world his Throne, his wickednesse, his iuggling, his lyes, his pride, his immesurable arrogancie vauntynge him selfe beyond all hautyneſſe of mans Nature. What may a man Iudge of these sentences: the meanyng of the whiche can by no meanes possible be applyed to any thyng els thē to the Romiſh See. 2. Theſſ. 2. Agayne in the Reuelatiō of S. Iohn: where the same Antichrist is set in open stage, hauing the shape and countenance of a meeke Lambe, whiche vnder the visour of false hornes, should resemble the true Lambe, and restore the Image of the wounded beast to lyfe and speache. Whiche place of Scripture bycause can not be wrested any other wayes, then to that Romiſhe Hierarchie (whiche bendyng to ruine at the first, was restored by that great Archeppelate of Rome) yet in this most apparaunt Text of Scripture, if Olorius saith he demaunded, whether it may be applyable to y<sup>e</sup> Bishop of Rome, we shall finde him as farre dissentynge from the purpose of this Prophecie, as if he were demaunded the way to Canterbury, he might aunswere, a poake full of Plummies. We haue hitherto sufficiently enough declared (I suppose) that Olorius for all his bragges is boyde of all ayde to defende his sayth: And so for this tyme I will commit the censure of those gay workes, which flowe so plentyfully out of that glorious sayth, to that Iudge which shall display the hidden corners of darkenesse: and to the consideration of them, who by the view of his bookes, haue skill to discerne a Lyon by his pawes, or rather an Ass by his holle eares. Now remayneth at length to discouer briefly that, which he barketh agaynst Luthers sayth.



bryng forth any liuely fruite. It cā not by any meanes. &c. I ye on yet moze a Gods name. Firſt of all, bycauſe hee teacheth that all workes appeare they neuer ſo godly are defiled with ſinne. Nay rather: but ꝑ you were by nature of ſo corrupt a Iudgement, ꝑ ye can not frame your ſelfe ſo much as to ſpeake ꝑ truth, you would neuer haue patched this I ye amōgeſt ꝑ ragges of your leaſings. Luthers diſputation cōcerning faith & good workes, tendeth to nothyng els, but that which ꝑ Scriptures euery where, the ſacred ſpirite of truth, and S. Paule inſpired with the holy Ghoſt doe by all meanes, and reaſons confirme, & which we all ought of very duetie to embrace. For Luther endeouoryng to make euident the doctrine of Juſtification, & comparſyng our good workes with the lawe of God, is enforced to confeſſe the very truth of the matter: that is to ſay. That there is nothing ſo holy in workes, but beyng of it owne nature, in ſome reſpect vncleane and defiled, muſt needes be vnſauorie in the ſight of God, if without Chriſt it bee racked with exact ſcrutpne of Gods ſeuere Iudgement. And hereof quarell is pyked forthwith agaynſt Luther, as though he ſhould affirme that whatſoever workes the very regenerated, & engraſſed in Chriſt them ſelues did worke, were nothyng els, but mere ſinnes, and wickedneſſe. And bycauſe he doth abbrege good workes in that part onely, wherein they be falſely adiudged to be of balew, to Juſtifie befoze God: Oſorius doth argue agaynſt him in this wiſe, as though he did vtterly roote out of mans lyfe, all Ciuill and Morall vertues and vertuous conuerſation. Wherein a mā can not eaſilye determine, whether he doth ſhewe him ſelfe moze iniurious to Luther, or bewray rather his owne blockiſh groſſe- neſſe. No man euer taught moze ſoundly, no man moze highly commended good workes, then Luther did, beyng ſeparated a part from the doctrine of Juſtification. And whereas he doth extenuate the force of workes in the treatize of Juſtification, he doth not therein ſo altogether derogate from workes, as rather friendly aduertize them, whiche through bayne Confidence of workes, doe challenge to them ſelues righteousneſſe in the ſight of God, and do depende ſo much vpon the deſeruynges of workes, as though there were none other ſoultaine from whence our Saluation might be deriued. Luther therfoze bliſing Argumēt agaynſt

Oſori. doth  
diſcuſſe the  
ſayth of  
Luther.

Note here  
the cauill  
of Oſorius,

The doc-  
trine of Lu-  
ther tou-  
chyng good  
workes.

agaynst those persons, doth boldly auow, that all our workes are defiled, yet not simply, but in respect of their application, beyng considered without the fayth of the Mediatour. Whiche beyng most truely spoken by Luther, is as sinisterly wrested by Olorius as though he had spoken it simply, that there is no good or commendable thyng in workes, nothyng in them acceptable to God, though neuer so duetyfully, or vertuously performed. And for this cause hee concludeth at last, as with an vnvanquishable Argument. That by no meanes possible, Luthers fayth could bryng forth any frutefull workes, like as that barren figge tree, growyng neare vnto the high way, whereupon grewe nothyng but leaves. But this is Olorius his owne conclusion not Luthers, a Sophisticall cauill concludyng falsely. If S. Paule doubted nothing at all to esteeme all thinges sinnefull which were done without fayth. Rom. 4. If it were lawfull for Augustine to write in this wise. Thy workes are examined (sayth he) and are foude all defiled. Why doth he rage so furiously agaynst Luther, because he doth professe, that the dedes which we call good, are in none other respect to be daemed for good, the as they bee valued by the fayth of the Mediatour? The consideration of this doctrine as is of it selfe most assured, so doth it not tende to that end, that Olorius imagineth, to discourage godly myndes from vertuous endeuour. Rather well disposed persons are so much the moze enflamed to embrace vertue, by how much they finde them selues moze bounde to Gods bountifull mercy: for as I vnderstand, nature hath so provided, that sayth workyng by loue, should alwayes be moze effectuell, the the law constrainyng through feare.

Rom. 14.  
Aug. in pri-  
ma quinqu-  
gena ex  
Prologo  
Psal. 31.

If this rule of Paule can not yet be beaten into that bussard-ly byaynes, how that our dedes be voyde of all prayse, and estimation, teachyng you that all thyng is sinne, that is wrought without fayth. Let Augustine yet preuayle somewhat with you.

„ Belæue (sayth he) in him that doth Iustifie the wicked, that thy  
 „ good workes may proue good workes: for I will not boursafe  
 „ to call them good, as long as they do issue from an euill tre. And  
 therefore our Saviour him selfe rectifyng and rewardyng the  
 good dedes of his faythfull, doth not speake in this maner as  
 though he spake generally. Thou hast fedde the hungry. Thou  
 hast

August.

Workes are  
not in any  
other res-  
pect accep-

hast lodged the harbourlesse : Thou hast refreshed the needy, and clothed the naked, but restraining all these thynges to þ sayth, which ought to be towarde him . *I was hungry (sayth he) and ye fedde me, and I was naked, and ye clothed me : I was in miserie, in chaines, and emprisoned, and you visited me and gētly refreshed me : I was harbourlesse and ye refreshed me. &c.* So that he regarded not so much the dedes them selues, which are indifferently employed vpo the relief of the needy, as he esteemed the sayth which worketh those dedes for Gods sonnes sake & his names sake. Wherefore forasmuch as vpon this sayth dependeth not onely the Justification of all mankynde, but of all the actions of mans lyfe, in the sight of God, as vpon this onely roote, and foundation, what absurditie ensueth hereof to say . That all our workes as of them selues, & their owne nature, are filthy in the sight of God, vnesse they be sprinkled with þ sayth, & blood of the Mediatour. Now these thyngs being agreed vpon. Let vs retorne to the Argument of Osorius. The sayth of Luther (sayth Osorius) can by no meanes yeld any good fruite. Why so? Because hee doth say that all our workes seeme they neuer so holy, are infected, and wholly defiled. Go to, and what more? *Ergo.* No liuely fruites of good workes (sayth hee) can ensue from Luthers sayth : for as much as all our doynge are corrupt and sinnesful, as Luther himselfe witnesseth. I do heare you & aunswere you . That the Antecedent is true, but the consequent most false . For to confesse that to be true, which Luther hath most truly alledged, that all our good dedes being viewed with the eyes of Gods Justice, without sayth, and without the Mediatour, are of them selues no lesse abhorred in the sight of God, then wicked sinners : yet is not Osorius conclusion therefore true, that Luthers sayth is the wellspring and seedplot of all vngodlynes. The reason therof is euident . For whatsoever actiōs, or endenours of māks life are of their owne nature blameworthy, the fault of the same proceedeth not from sayth, but fro the poysoned corruption of our weake fleshe . And therefore Luther agreeing very wel with Augustin, commaundeth to take holdfast of sayth . That our workes may thereby be made good workes . For as much as whatsoever is not of sayth, and is not onely not shielded vnder her protectiō, deserveth not to be accom-

ted for good in the sight of god then in respect of Christ thorough faith.

Good workes are Iustificied by sayth.

Pag. 146.

ted



The Argu-  
ment recoy-  
leth backe  
vpon Ofor.  
him selfe.

ted for good, but also after the testimony of Paule, is esteemed in the sight of God no better then very sinne and offence.

This matter beyng confessed, a mā may frame an Argumēt agaynst Olorius much more sicly after this maner.

For as much as the law in her proper effect cā do nothing, but engender wraich, and was for this purpose published, that sinne should appeare much more sinnefull.

It followeth rather by Olorius doctrine (who seemeth to mainteine to the whole bent of his skil & gloz of the law) that no good workes are engendered of the law, but sinne rather as from whence more plentyfull matter of wraich is rapied to our destruction.

But Lucher handleth the matter farre other wise, all whose Diuinitie howe much the more carefully doth enseale vnto vs the saych of Christ, which is the onely mother, and nourle of all vertuous dedes; so much the greater entreate of good workes must of necessitie spring by his doctrine. And therefore (as I suppose) we haue handsomely enough, for this tyme, wrong out of Olorius his fingers, this choakpng bone, wherewith he hath kept all this surre agaynst Lucher, and thrust it into his owne thioater. That Luchers saych is the well spring & seede plot of all wickednes, but his saych the founteine of all vertue. But here comes an other bolt, out of the same quiler, as well made, and as wisely thotte. Let vs behold how neare the marke he shootes withall.

Pag. 146.

Agayne because Lucher doth affirme that the force of lust is so strong, that he beleueth no man able to resist it. It is a common custome (I perceiue) amongst many persons to extenuate and despise boldly Originall sinne; and that decay of nature in wordes: but I could neuer finde any one, that was able to suppress and utterly subuert the strength therof in deed in this mortall lyfe except that ouerly many of whom it is written: *Whiche syns doth accuse me of sinne?* I woulde we will couple this our Olorius next vnto him, and make him his equall: who with singular & vnspeakable courage, doth fight agaynst nature, so stoutely (I thinke) that no force of naturall corruptiō, no entymement of ticklyng lust can driue him from his state of innocencie. But I will no more rippe up the lyfe and maners of Olorius I will examine the force and vigour of his Argu-  
mentes

ments and the bntopnted topntes, and thurtted sinewes therof.

Luther doth deny that man in this lyfe, is able to van-  
quish the strength of sinne vterly, raignyng in the  
fleshe.

*Ergo*, No good workes doe proceede from Luthers  
Fayth.

Why do ye not by the same Logicke conclude likewise.

*Ergo*, There is nothing in the world besides the Crowe

that is blacke.

Nor any skill in the learned that is not in. Or. packe.

But go to let vs change the names of men & let the matter

remayne. And in place of Luther let vs use the name of Paule.

Parke now as will a reason, or rather the very same, onely the

names of persons being chaunged.

Paule complainyng of the sinne, which doth accosider his

fleshe, doth protest, in his fleshe, dwelleth no good thing.

*Ergo*, No good workes are engendred out of Pauls fayth.

For what difference is there I pray you betwixt the wordes

of Paule, & Luthers possid, if ye compare them together righte-  
ly: whenas eche of them withont any greable essent, haue relation

to the selfe same innadquishable synnyp of Originall sinne.

But now let vs heare how necessarily this consequent must fol-  
low of this wonderfull reason, wherewith hee would seeme to

prooue that Luthers saye is ynter subuertour of all good wor-  
kes: for in this wise crawleth forward that lyeng spirite out

of his mouth.

But for as much as no man can enterprise any good ac-

tion, vnlesse he doe first vterly cut of the kyngdome

of sinne.

But the kyngdome of sinne can not be vterly cut of, if

it be true that Luther teacheth.

It remaineth therefore that no man is able to worke

any good deede.

As couchyng the forme of this Argument, perhappes the

punyes in sophistry may somewhat allow: but if ye behold the

matter thereof. Certes the Doctours of Diuinitie will reiect

the same as faultie. Vnlesse (sayth he) the kyngdome of sinne

be first vterly cut of.

Truly I would not much stand with

you

Alon. A  
sinne  
cut off

2. mo. 2

del on  
to conu  
- ag. A  
- h. at  
- h. h. u

Pag. 147.

O for. Ar-  
gument  
faultie in  
the forme,

A twofold  
kyngdome  
of Sinne.

Rom. 6.

The sub-  
stance of  
the Argu-  
ment is dis-  
cussed.

you here Oforius: If you will first expresse vnto vs aptly and di-  
stinctly, what you meane by this worde kyngdome. For where-  
as Deuines do agree, that there are two sortes of sinne, whiche  
we call actuall sinne: whiche also they doe distinguish two ma-  
ners of wayes, into Sinne reigning, and Sinne rebelling, you  
must teach vs, whether of those two you meane. For it is not all  
one thyng to suffer thy selfe to be carryed away with sinne, & to  
yeld thy selfe willingly captiue into his Tyranny, as to be van-  
quished of sinne through weakenes: For the first cometh of will:  
the next of Infirmitie: We are all many tymes overcome of  
sinne, neither liueth any in this flesh, but offendeth sometymes  
sundry wayes: Yet are we notwithstanding overcome agaynst  
our willes, and drawing backe as it were. The most chosen ser-  
uants of God are sundry tymes cast down through Sinne rei-  
gning in their members: But neuer yeld ouer wholly as subiectes  
to his kyngdome. Very well therefore doth S. Paule counsell  
vs: *Let not Sinne reigne in your fleshy bodies.* Rom. 6. And yet the  
same Paule did not alwayes bring to passe the good he would.  
But did worke many tymes the euill that he would not: Not he  
now, but Sinne dwelling within him.

These thynges being thus opened: Let vs search out the  
pythe of the Argument. Hee denyeth that vertue hath any  
place there, where the kyngdome of Sinne is not vicerly  
rooted out. If Oforius do meane the kyngdome of Sinne, as  
a kyng or a tyrant doth reigne ouer his subiectes. The Ma-  
ior proposition is true, but the Minor most false. For Luther  
did neuer teache, no nor so much as dreame otherwise, then  
that Sinne should bee suppressed as much as were possible.  
But if his meanyng tende to this end. That no man can enter-  
pryse any good worke, vnlesse the tyranny of Sinne being first  
brought vnder pike, he haue so tamed the fleshe, that no motion  
so much may bee felt to rebell within, that may wounde or in-  
fect the conscience: how can Oforius make p'pose of that which  
he beriseth in his Maior: or confute that which he doth obiect  
agaynst Luther in his Minor: Or where shall he finde that con-  
querour of Sinne, who hauyng thoroughly mortified Sinne,  
and vicerly vanquished the ragyng Rebellion of naturall cor-  
ruption, dare promise rewarde of perfect righteousness vnto  
him



him selfe: Job a man of all other famous for his byrightnesse  
 of lyfe, was yet so displeasaunt with him selfe, that hee seemed  
 to stand in doubte of all his workes. Esay doth condemne all his  
 righteousnesse, to be more lothsome then a menstruous clonie. Who  
 was more holy, or more acceptable to God then Dauid: And  
 yet besides that he dare not presume to offer him selfe to Iudge-  
 ment, as beyng dismayed with feare of his secret conscience, he  
 doth not spare franchely to pronounce, *That no fleshe luyng can  
 bee founde righteous in the sight of God.* The greace Prophete  
 Daniell doubted not to make his humble Confession together  
 with the people, saying, *That he had Sinned with his forefathers.*  
 What shall I speake of Ionas, and the other Prophetes: And  
 to let passe the other Apostles, what shall I say of Paule and  
 Peter: S. Iohn declaryng *That we all are Trespassours in ma-  
 ny thinges*, doth not exempt him selfe out of the same number.

Iob.

Esay.

Dauid.

Daniell.

Ionas.

Iohn.

Next to the Apostles, ensued the Age of auncient Antiqui-  
 tie and learned Fathers, who although with all their power &  
 might, did valiauntly mainteyne cōtinuall battell agaynst y<sup>e</sup> as-  
 saultes of sinne, yet could they neuer so surely encampe, & gard  
 them selues in so firme a grounde, but they should be undermi-  
 ned with the countermyng of her outrageous Byoners: that  
 lyke dastardes mistrustynge their owne strength, they should sale  
 them selues enforced sometymes to forsake their standynge, and  
 flie for rescue to the onely mercy and forgeuenesse of God, as  
 to the onely vnpenetrable rocke of their Saluation. And ther-  
 fore S. Ierome in playne wordes doth note truely, that though  
 man did atteine to perfection, hee should yet stand in nēde of  
 Gods mercy: and that mans full and perfect perfection did de-  
 pend vpon grace, and not vpon deservynge. &c. No lesse effec-  
 tually Augustine wrytyng to Boniface touchynge perfect righ-  
 teousnesse, or rather of the imperfection of our righteousnesse.  
 Vertue (sayth he) whiche is now in a righteous man, is sayd to  
 be so farreforth righteous, as vnfayned acknowledgement, and  
 humble Confession of his owne imperfection doth admitte the  
 same to bee perfect. Agayne the same Augustine in an other  
 place doth accompt that man to haue profited much in this life,  
 who by profitynge doth sale in him selfe, how farre he is distaunt  
 from true perfection. And bycause the Latin Church shall not

Iero. in  
Ezec. Lect.  
14. Cap. 46.August. ad  
Bonif. Lib.  
3. Cap. 7.August. de  
Spir. &  
Lit. Cap. 56

Basil. in  
conc. de hu-  
milit.

Aug. Lib.  
conf. 9. Cap.  
8.

Aug. Serm.  
de temp. 49

August. de  
Spirit. & Li-  
ter. Cap. 11

seeme to want the testimonies of the Grækes. Let vs heare the  
wordes of Basile treatyng of mans righteousnesse. This is full  
& perfect reioysing in God, when as a man is lifted vp not with  
any righteousnes of his owne, but knoweth him selfe empty and  
naked of true righteousnesse, and so to be iustified by Faith On-  
ly in Christ Iesu. Whereby Olorius may perceave, what esti-  
mate is to be made of our owne righteousnesse, though it seme  
neuer so beautifull: which Augustine him selfe adiudgeth wor-  
thy of execrable curse, if it bee examined besides the mercy of  
God. But bycause (sayth he) thou doest not narrowly & sharpe-  
ly searche our offences, we doe hope assuredly, that we shall ob-  
teyne some place for pardon in thy sight. It is not needfull to  
make a Register of all þe testimonies of wryters (þe matter espe-  
cially beyng so euident, and so strongly fenced with multitude  
of authorities) whenas the consent and agrement of all wri-  
ters, is in no one thyng moze generall, and stedfast, then in the  
abacyng of perfection of workes, and humbly crauyng pardon  
of our owne imperfection. Whereupon Augustine, stand not  
in Iudgement (sayth he) agaynst thy seruaut, requirynge of me  
all thynges that thou hast taught and commaunded. For if thou  
enter into Iudgement with me, thou shalt finde me guilty: I  
had neede therfore of thy mercyes, rather then thy seuerer Iudge-  
ment. I demaunde now what you cōceave of the wordes of Au-  
gustine? Surely although I doe not thinke, that the man was  
voyde of wonderfull willynge endeouour, yet if he had bene of all  
partes endued with that integritie of vndefiled lyfe, and had vt-  
terly rooted out the whole kyngdome of Sinne, with the concu-  
piscence thereof: and had obtained to be deemed prayseworthy,  
in respect of absolute accomplishynge the Commaundementes  
of God: his soule would neuer so humbly haue disclaymed from  
Gods Iudgement, and submitted all comfozt of pardon to the  
onely free mercy of God.

Let vs annexe hereunto the same Aurel. August. altogether  
disagreynge from Olorius where hee setteth downe the same  
much moze playnly in his booke *De Spirit. & Liter.* I said (quoth  
he) that it was possible for a mā to be without Sinne, if he haue  
a will thereunto, & Gods assistaunce withall: but I neuer saye,  
that euer was, or euer should be, any one, who in this lyfe could  
be

be so perfect, except that one onely, in whom all creatures shal-  
 be quickened. &c. Of what force therfore can this your wynde-  
 shaken croche be, more then Catholicke, which you haue scra-  
 ped out of Hosius, Rosensis, or Cicero (as I suppose) whereu-  
 pon your lame rripled workes do rest so boldly: namely: that a  
 man may so order his lyfe in this rotte Tabernacle of the flesh,  
 after the right squarier of righteousness, by the assistance of  
 God: as haupng thoroughly conquered the kyngdome of Sinne,  
 he may easely accomplish all the Comaundementes of the lawe.  
 And therfore to aunswere at a word for all, what shall I speake  
 els, then as Ierome reported to Ctesiphon, when he wrote a-  
 gaynst the heresie of Pelagians. So shall I set Augustine a-  
 gaynst Olorius, & S. Ierome agaynst Syr Ierome. Thou doest  
 say, that the Commaundements of God are easie (sayth S. Ie-  
 rome) and yet thou canst name no one man, which hath perfo-  
 med them all. &c. And so the same S. Ierome procedyng fore-  
 ward: Utter no such blasphemy agaynst the heauens, whereby  
 thou mayst delude y myndes of simple folke with these wordes.  
 It is, and it may be: for who will graunt vnto thee, that a man  
 may do that, which neuer man could doe: And agayne the same  
 Ierome, what is our wisdom: nay rather what ought our  
 wisdom to be, which are not perfect: Our simple Confession,  
 that we are vnperfect: and that we haue not yet atchieued or  
 attayned full perfection. This is the true wisdom of man,  
 to know him selfe to be vnperfect. And I will be bold to speake  
 it, that the perfection of the best and most righteous, whyles hee  
 dwelleth in this fleshely donghill is altogether vnperfect. &c.  
 What neede I alledge any more in a matter so manifest of it  
 selfe: so thoroughly confirmed with Testimonies, and so playnly  
 and notably discernable by the dayly examples of mans life?

But amongst the rest of this innumerable ouerflowyng  
 multitude of Sinners, here shalbe a Reply made (I beleue) of  
 the Deuine integritie of this one Gentleman Olorius, of his  
 wonderfull conuersation, absolute holynes, Angeliike chastitie,  
 culuerlike simplicitie, linked together with a more then Sera-  
 phicall humilitie, and incomprehensible innocencie, who alone  
 amogest the chyldren of women, hath beautified the whole wo:ld  
 with such brightnesse of righteousness, who carrieth about him

Ierom. ad  
 Ctesiphon.  
 cōtr. Pelag.  
 Tomo. 3.

Ierom. cōtr.  
 Pelag. Lib.  
 1.



The holy &  
and perfect  
life of Ofo.  
compared  
with S. Fra  
cisc.

all vertues fast lockt in the sacred chæste of his breste, and day-  
ly numbred them: who hath so quenched the boylng froathe of  
**O**riginall Sinne: hath so vtterly subdued, and brought into  
bondage, the whole empire therof euen at one pulse: hath of all  
partes so absolutely fulfilled eche tittle of the **C**ōmandmētcs:  
hath tamed the flesh and all the concupiscence thereof: hath sup-  
pressed his affections: hath with so well disposed order, addres-  
sed the whole course of his life: and euen now haled vp on hygh,  
with a certeine out stretched reache of mynde beyonde the hea-  
uens, and rapted now into the fraternitie of S. Frauncisc him  
selfe, is enflamed with vnquencheable desire of Deuine zeale;  
that hee will not once treade awyfe so much, nor wilbe blotted  
with one spotte of crime, or suspition of crime, bee it neuer so  
litle: will not yeld to any temptations of **S**athan, or infirmi-  
tie of the flesh: will not be sene with one blemish or suspition of  
**S**inne, no not one Solecisme or Incongruicie: no nor yet idle  
speache in all his wordes, no disorder in his whole lyfe and con-  
uersation: out of whose mouth shall issue no idle word, nor lye no  
(I dare boldly say) not one no erronious doctrine, no cōtume-  
lious caull in his bookes: no rascallike slander: no **S**ycophā-  
ticall outrage: but all thynges shalbe founde within him so at-  
tempered, and quallified with a certeine marueilous peacible  
modestie, and lenitie, that no defect may bee founde needfull to  
be added to fill by a full Bushell of perfect righteousnesse. And  
bycause thou shalt not wonder (Reader) by what meanes, this  
our most Reuerend **B**elate hath climbed to this immesurable  
excellencie of generall righteousnes, and with what **P**illers he  
vnderproppeth the same, and learne withall, how auayleable  
and effectuall, this most sacred **S**acrament of Confession is:  
vouchsafe I pray the to heare Ofori. him selfe telling his owne  
tale. I doe call to witnesse (sayth he) Iesu Christ my Lord and  
my God, that by the meanes of this comfortable Confes-  
sion sondry times frequented, I haue escaped from infinite  
wickednesse: wherfore if I haue at any tyme subdued lust,  
if I haue forsaken voluptuous filthynesse, if I haue bene de-  
sirous to embrace Chastitie: If I haue bene enlightened  
with any sparckle of godly zeale: I do wholly ascribe the ef-  
fectuall operation therof to the same Sacrament: through  
the

Ofor. Lib. 2  
Cap. 100.

How great  
the force of  
Popish cō-  
fession is.

the whiche the holy Ghost hath emparked vnto me great store of his grace. &c. What a rest is this? If beyng first ouerwhelmed with innumerable iniquities, hee haue attayned that righteousnesse at the length through the vertue of that most sacred Sacrament, in so much as he hath shaken of the poake of all concupiscence, hath cut the throte and cut of the head of the kyngdome of Sinne: what nede hath he then to repeate his confession so oft: when the wounde is whoale, what nede any playster or further Surgery? If all Sinne bee abolished, to what purpose serueth dayly custome of Confession, and to what end is absolution craued? But if he feele yet somewhat lurking within him, that forceth him betwixt whiles, to runne agayne so oft to Confession, and to y<sup>e</sup> drugges of absolution: how is it, that he affirmeth so boldly, that y<sup>e</sup> kyngdome of Sinne is wholly conquered in vs, so couragiously fightyng agaynst Luthers doctrine in wordes, whereas in very life he agreeth altogether w<sup>th</sup> Luther.

Finally if Olorius dare presume so stoutely vpon his owne conscience, as hauyng utterly crushed in peeces the kyngdome of Sinne, that hee is now no more acquainted therewith: what may preiudice him, but he may forthwith frankly Iustifie him selfe with the Pharisee and say, I thanke thes, O Lord Heauely Father, that I am not as other men are, nor like vnto this Publican Luther, and those sely sheepish Bucerans. I do fast twise in the weeke: I geue the tenth of all that I possesse: yea besides all this I do also dayly enure my selfe to holy Confession. &c. But hereof enough: Let vs procede to the remnant rable of his ranked lyes as they follow.

Furthermore who be holy & vnblameable before God? Pag. 148.  
Euen those truly which are voyde of all crime, but according to Luthers doctrine, you can not bee voyde of crime: for hee denyeth that sinne is extinguished, and affirmeth that the flames of all abomination do broyle out therof, as out of a whotte flamyng Oue, scorching and consuming all things: by meanes whereof no man can bee founde vnblameable & without spotte. The subteltie of this Sophisticall saill tendeth at the last to this end.

God hath chosen vs (sayth the Apostle) that we should become holy, and vnblameable.

S. iij.

But

But according to Luthers doctrine, no man can be holy, and without fault, in this lyfe.

Therefore hereof ensueth an vnauoydeable conclusion.

Bycause no man liuyng is cleare frō offence, therefore neither Haddon, nor any of all the Lutheranes can be reckoned amongst Gods Elect.

Packe ye hence therefore as banished outlawes all ye byle Lutheranes, packe ye hence with all your toyme & ragged woꝝkes into the helles of Oforius damnable curse. For the gate of Election is not opened to any, but vnto Popes, Oforians, Phigianes, Hosianes, Eckyans, and others the like Loꝝdynges, in whose most pure and choise behauiour, no droppe of filth can be founde woꝝthy of Repꝛoch. If Oforius him selfe had not bene so shamelesse beastly, as to blaze abroad this trifling Argumēt, it would haue loathed me to haue rehearsed the same in this place: nor would I vouchsaue any aunswere thereto: but that I thought good to geue the Reader a tast of his blockishe ignorance, that he might smile at it a whyles, or at the least, learne by this, to esteeme of all other his poppet reasons almost in all his booke: for scarcely any sounnder matter is scattered in any part thereof.

Ofori. Ar-  
gumentatio  
discussed.

**F**irst of all. The Apostle doth teache that *we are elected and chosen, that we should become holy*. This is true. Whereby you may perceaue (Oforius) that whatsoeuer holynes we be endued withall, doth neither goe before, nor accompany election; but that it ought to follow altogether, not in order of tyme only, but in respect of the end and effect thereof. For the Apostle doth not say: *God hath chosen vs bycause we were holy*, or *should afterwarde become holy*, but that *we should become holy*: so that Gods Electiō is now the cause, not the effect of our good woꝝkes. And if good woꝝkes do follow Electiō in order of tyme; I see no cause to the contrary, but by the same reason, our Iustification should likewise necessarily follow. For as much as the consideration of them both is all one. For whom God hath chosen, the same he hath Iustified: and with the same grace that he hath chosen vs, hee is sayd also, to haue Iustified vs: by one selfe same meane, and to one selfe same ende. For God hath chosen vs, if ye aske here the cause: of his frē mercy accoꝝpyng to the  
good



good pleasure of his will, if ye seeke the meane. In Christ Iesu. If ye looke for the ende to worke good dedes, not for the good dedes sake, not for any our deseruinges, but to the prayse of the glory of his grace. Truly none otherwise fareth it in the matter of Iustification. For whom God of his free mercy hath chosen, the same also he hath freely Iustified, not by any other meanes then in Christ Iesu: not because he foresawe, that we would be holy, but to that ende, that we should walke circumspectly and holply in his sight.

But what emporreth this saying, that we should become holy and unblameable? peradventure Oforius bee of the opinion, that the Catharres, Celestines, and Donatistes were imaginynge, that herein our full and absolute regeneration of our renewed nature was signified vnto vs: and that we should accomplish such a kynde of thyng as the Grecians do call *Tō ayamā*. *To be irreprehensible how it is taken in the Scriptures.* Vnfull.  
 Now, without the which, Gods Election and our Iustification could not by any meanes consist. Verily I could wishe with all my hart, that we all could direct the course of our lyfe in such sort, accorpyng to this Puritanisme of Oforius. And that we were all endued with such integritie, and Angelicke innocencie, that no part of our life might be defiled with blemish or iust reprehension. But what shall we say? Such is the condition of mans life, such is the weakenesse of the fleshe, that every man hath his infirmitie: And we haue not as yet so put of the Nature of man altogether, that we should bee forthwith transformed into Angels. Goe to then: what if it come to passe, that in this byickle estate of our frailtie, any of vs doe solter and fall downe: are we therfore excluded forthwith from our Electiōe or haue we by and by lost the benefite of our Iustification? I doe not thinke so Oforius. For in what sence shall þ Electiō of God be sayd to be permanent, if it may be cut of, and haue an end: or how shall it be called stedfast and assured, if it hange vpon the vncerteintie of our frailtie? But do not the true elect (say you) fall at any tyme into deserued rebuke: what the? shall euery one þ is worthy rebuke, be forthwith cast of frō his Electiōe? A good felowshyp (Oforius) What if this fall happē before Baptisme? You will say that Baptisme doth washe it cleane away. What and shall not sayth and Christian Repentaunce cleanse our offend-

ces after Baptisme likewise? If there be no forgiveness of those  
Trespases which we Christians doe commit after Baptisme?  
To what ende is that Article in our Christian Credo, wherein  
we cōfesse remission of Sinnes? If no offence be made, to what  
purpose serueth Pardon? Surely where nothng is blame-  
worthy their Pardon may goe play. Let vs s<sup>e</sup> now: will you  
now dispoyle vs of an Article of our sayth, and withall bereue  
vs of hope of remission, that erst boasted so boldly of your strong  
belief in the wordes of Christ? But you say. God did chuse vs  
that we should be vnblameable. I do heare you Oforius & al-  
low your Obiection, if you will likewise accept of myne aun-  
swere. Whatsoever is forgiven to the guiltie by Pardon, and  
purged by forgettyng and forguyng: there is nothng remay-  
nyng to terrifie that person from Imputatiō, or make dismayed  
for any controllement. For (that we may be so bold to glory as  
Paule doth). *What is he that shall accuse the elect of God? God is  
he that doth iustifie, who shall then condemne vs? We may law-  
fully adde hereunto. Who shall comptroll vs?*

Rom. 8.

August. E-  
pist. 95.

You s<sup>e</sup> therfore in what wise Gods elect doe appeare now  
excusable and righteous: not so much through the cleanness of  
their deedes, as through the bountie of him that Imputeth: Not  
from the begynnyng of vnrightheous nature, (to speake Augu-  
stine's own wordes) but by conuersion from sinne to righteous-  
nes. Not by cause in our good deedes remaineth nothng blame-  
worthy, but by cause it doth not please the Fatherly clemencie, to  
exact sharpe and narrow triall of them, whom he hath chosen in  
his Sonne. And therfore the Apostle notyng the same thng,

The Cause  
and end of  
Election.

sayth. *Whom he hath chosen in Christ Iesu, that they should become  
holy and vnblameable. &c.* Wherein you haue both the cause, &  
the end of our Electiō. The cause is Christ, or y<sup>e</sup> grace of God  
in Christ: The end is herein signed, that we should become holy  
& vnblameable. For he speaketh not in this wise: he did chuse th<sup>e</sup>  
which had lead an vncoꝛrupt life, to the ende he might engrasse  
them in Christ. But he did chuse vs in Christ Iesu first, that we  
should liue holy, and vnrebukeable. But by what meanes vn-  
rebukeable (say you) when as the very elect them selues can  
not be free from faulte, as Luther doth say? The aunswere  
is playne and easie.

Ofori. Ob-  
iection.

Where

The confu-  
tatio of the  
Obiectio.

Whereas Luther doth deny, that Gods true elect are free from all guilt, he seemeth therein to haue regard to þe frailtie of mans nature, & making a comparison therof, doth set the same directly opposite against the seuerer Justice of Gods law. This weak nature beeing her force as much as she may, agaynst þe assaults of sinne, although she get the upperhand sometymes, yet, besides that she yeldeth ouer very oft as vanquished, euē then chiefly, when she hath obtained the mastery, she doth neuer yet expresse þe immaculate sinceritie, & undefiled brightness in mainteyning þe battell, but some default may be founde in her most perfect obedience: & so pumple will yet sticke fast in þe flesh, that they may be easily espied: For curing wherof she shalbe constrained of necessity to pray in ayde for the generall triacle of the Church. *Lord forgiue vs our sinnes &c.* So þe Augustines wordes may well be verified here, why is þe possibilitie of nature so much presumed vpon? It is wounded, maymed, troubled, and utterly destroyed: it needeth a true Confession, and not a false purgation, &c.

August. de  
natura &  
gra. Cap.  
53.

33

Furthermoze where the Apostle maketh this addition: That we should become holy & blameable, he seemeth not therein so much to respect þe naturall perfectio of innocēcy (which I doubt whether may be founde in the very Angels) as þe zealous mynd, godly will, & earnestly bent affectio of euery of vs in this life, & brightness in euery our seuerall vocatio: meanyng nothyng in this place els, then as he did in an other place: where speaking of þe vocation of widdowes commaundeth the to be instructed to lead an unreprovable life. *1. Timo. 5.* Likewise making mention of Bishops: sayth, That they must be blameable, & haue a good testimony, lest they fall into reproch and reproofe of the slanderer. *1. Tit. 3.* Agayne setting an order for seruantes, commaundeth the to haue regard to their calling, lest the name of God & the doctrine of their professio should be brought into obloquy. *1. Timo. 6.* In like maner to Titus the 2. chap. Appointyng a rule of comely conuersatio, he doth exhorthe all persons that euery one so bebaue him selfe in his vocation, *Tit. 2.* that the word of God be not blasphemed: & that the aduersary may be ashamed, hauing no iust quarell to accuse vs. And agayne to the Coloss. the first chap. That he may deliuer you holy and undefiled and blameable in his sight. &c. Which sayings tend not to this end, as though mans nature could put on that perfection, wher-

S. v.

by



by the might be preserved fro falling at any tyme afterwarde  
by frailtie from the state of integritie: but prouoke vs rather  
thereby to take hede, that our will be no more in thraldome vn-  
der wicked rebellion, & so voluntarily yeld ouer the members of  
þ body to sinne, or by any meanes bying her selfe in bondage to  
wickednes. And this is the meanyng of the Apostle (as I sup-  
pose) That we are therfore chosen of God, not to be delighted  
in mynde with the concupiscence of the flesh, to fulfill the lust ther-  
of. But to become holy: That euerý of vs in this world should  
demeane our selues in our calling soberly, vprightly, and god-  
ly, as becometh the chosen, and holy ones of God.

How holy-  
nes & frail-  
tie be con-  
curraunt in  
the holy  
ones.

Whereby you may sufficiently perceauē (if I be not decea-  
ued) That those sentēces, which Paule hath written cōcernyng  
holynes, and Luther touching naturall infirmitie, are not so re-  
pugnaunt one agaynst the other, but they may both be admit-  
ted well enough. For hereof ariseth no repugnauncie, but that  
in outward conuersation, and obseruyng the rules of our fun-  
ction duely, it may be sayd after a simple maner of speech and  
vnsaynedly: That is to say, in the sight of God a man may de-  
meane him selfe honestly, in whose nature notwithstanding some  
such filthe may cleaue, as may of necessitie compell him to crye  
out with that elect vessel of God, *wretched man that I am, who  
shall deliuer me from this body of death?* But Osorius perhappes  
will chaunte vs an higher note, not with this miserable Paule:  
*Unhappy man that I am, who shall deliuer me?* But will descant  
(I suppose) with that blessed Pharisee, *I thanke thee, O heauenly  
Father, that I am not as other mortall men are.* &c. But let vs

Rom. 7.

goe foreward, and pursue the Reliques of this notable  
monument. And sithence we are come now to the  
treatize of Predestination and Freewill. Let vs  
marke well what stufie this Raunger hath  
brought out of his Forrest: and what  
dogges he leaveth to course other  
mens game withall.



Vther affirmeth that Freewill is a thyng in name onely, or a Name without substaunce: That mā is the patiēt and not the agent: That he is drawen, and doth not purpose or Deliberate any thyng: That man is an instrument onely, and as it were a Sawe, or Axe whiche God doth frame and force whether he will, and whereunto him pleaseth: and that mā hath no power nor strēgth reserved him either to doe good, or to cōmit wickednesse: in so much that we are not able not onely not to do good or euill: but also not to thinke any thought by any meanes of our selues. Moreouer when I name Luther, I vnderstād also withall Melancthon, Bucer, Caluin and the rest of your Jolly fellows: whose opinions and writynges tend to this effect at the length. That no difference at all may seeme to be betwixt man, and any other toole or instrument.

In very good tyme Syr, blessed bee this houre, wherein we are come now at the length to the most comber some and crabby treatie of Freewill, which beyng heretofore so oft tost to an fro in common Schooles, in assemblies, and disputations of Deuines, after so many combates & turmoyles, hath now at the last founde out a champion (hope I) through whose onely force and actiuitie beyng defended, and shrowded (as it were vnder the Target of Ajax) he shall be able to endure and withstād all the assaults, and cōtermoyles of all heretiques whatsoeuer. For whereas heretofore this vnsearcheable gulfe hath encombred & entangled the wittes, and studies of so many notable Clerkes, Cardinales, Bishops, and Priestes: the bottome and depth whereof could notwithstanding neuer yet bee attayned vnto: I suppose the onely let thereof hitherto hath bene, for that our O-sorius was not hatched as then, nor produced to be Proctour in this cause. But now sicence this vpstarte wressler is skipt ouer the old barriers, and hath catcht the collers in hand, may any man doubt but that (the whole force of the Enemy beyng venterly discomfited and compelled to flee the field, the Paletie of Freewill haupng bene long tyme wounded and weakened with grāuous maladiē, yea and through feblenesse euen pelyng vpon the

Of Prede-  
stinatiō and  
Freewill.  
Pag. 149.  
150. 151.

Hercules  
not able to  
stand agaynst  
two, yet O-  
sorius a-  
gaynst  
four.

the ghost) shall presently recouer health: stand vpon her fæte,  
and be strong: For this lusty gallaunt disdayneth to encounter  
as Bythus did sometyme with Bacchius or as Ecerinus with  
Pacidianus, or as Hercules agaynst two, or as Horatius a-  
gaynst thre brethren at once, or with one man hand to hand  
onely: but of valiaunt courage, challengeth the field agaynst  
four choise and tryed souldiours at one choppe together: to  
witte, Luther, Melancthon, Bucer, Caluine. Yea with them  
also agaynst the whole armpe of Lutheranes. Agaynst whom  
neuerthelesse if Osorius durst haue cast his gloue, when they li-  
ued amongst vs: or if they were present now to aunswere the  
challenge, and defende the cause, no doubt the lustie crakes of  
proude Jacke hagger would carry but a small cōtēnauce to  
moue the godly to be displeasaunt withall. But as to rake the  
dead out of their graues, and to pike quarell agaynst ghostes  
and spirites, is the common guise of euery rascall varlet: so to  
the discreet and well disposed hath it bene accompted most filthy  
and contemptuous: yea most to be abhoyred in our Osorius at  
this present: who in all this his discourse of Freewill alledgyng  
no one thyng agaynst them, but that whiche in their writynges  
and bookes is fully aunswere and satisfied: yet (as though they  
had made no aunswere at all) crawleth hee foreward neuerthe-  
lesse, patchyng together his rotten and motheaten crumperie:  
wherein neither is any thyng of his owne inuention, nor any new  
stuffe, but that he hath somewhat furbushed the old rusty Ar-  
gumentes of other raynebraten souldiours, with a fresh glaze of  
raplyng and staunderous tearmes, like the foolish Choughe at-  
tiryng himselfe wholly with the feathers of other fowles: and  
in this respect also more vyle and lothsome: That, where the o-  
ther doe in their arguyng make a certeine shew of some reason  
bouched either out of Scriptures, or of Doctours wrongfully  
wrested: but he for the more part doth so frame his discourse, ra-  
ther to the accusing of men, then to the discussing of the contro-  
uersie: and doth so handle his matters, as one haupng regarde  
rather to the persons agaynst whom hee quarelleth, then to the  
cause, which ought to haue bene discovered by him.

Osori. more  
couragious  
in accusing,  
then in ar-  
guyng.

Osori. his  
frivolous &

The man is fully persuaded that Freewill ought to be main-  
teyned by all meanes possible. But what the will or choyse of mā  
is



is what thyng is free, or not free in the will of man: what is necessary, and what difference is betwixt free, and necessary, and how many maner of wayes necessary ought to be taken, he doth neither discover by definition, nor distinguish by Argument, nor deuide by partition, nor doth declare what diuersitie and difference ought to be betwixt braunche and braunche. Many & sondry persons befoze him haue stoutely maynteyned the quarell of *Freewill*, yea w<sup>th</sup> no lesse courage, then they would haue done, if y<sup>e</sup> state of their countrey had bene in hazard. In the same quarell long sithence, the Celestines and Pelagians kept a great sturre agaynst Augustin. Amongest many others of late, yeaues, w<sup>rite</sup> chiefly Rossensis and Eckius agaynst Luther. Cardinall Pighius hath stuffed w<sup>th</sup> tenne Inuectiues full agaynst Caluine. Likewise many others haue w<sup>ritten</sup> agaynst Melancthon agaynst Bucer and others. All which albeit preuayled very litle agaynst the truth, yet to the end they might the moze easily deceaue vnder a certeine visour of y<sup>e</sup> truth, they did shuffle amongest their owne w<sup>rytyn</sup>ges many sentences of the Scriptures, and many also of the most approued Doctours. After all these our Osorius intendyng to vphold *Freewill* beyng in great ieopardie to perissh, what doth he: what byngeth he: what vtereth he at length elles: but certeine simple croppes scattered here and there in the fieldes of holy Scriptures, which he hath gleaned together and wretchedly misordereth, to make his Assertions get some credite, yet nothyng auayleable to his purpose, God knoweth. In the meane whyles he citeth not one word so much out of the autenticke monumentes of the auncient Authours, nor out of Augustine: who was altogether busied in decydyng this controuersie, and by whom he ought chiefly haue bene guided in this cause: either bycause he hath practised other sciences, and read nothyng of this w<sup>riter</sup>: or els bycause he is wicked and craftely dissembleth the thynges whiche he hath read. And yet all this notwithstanding this our Portingall champion so carrion leane in the knowledge of Scriptures, altogether diffurnished of Doctours, persuaedeth him selfe to be man good enough (if it may please the Muses) to beare y<sup>e</sup> whole b<sup>ur</sup>den of the battell in the behalfe of *Freewill* against saely Luther, Melancthon, Bucer and Caluine, not w<sup>ith</sup> mayne strength onely, but

foolish treading of  
Free will.

The princi-  
pall partes  
of Ofor.ac-  
cusation, re-  
duced into  
certeine pla-  
ces,

but euen with a proude Boisting all looke.

But go to: bycause we will not protract any long tyme with the Reader, in wordes purposing to wrestle somewhat with O-  
sorius herein. Let vs appoche to the marke. And bycause the whole force of his communication seemeth to tend to this end, to accuse men rather then to open any matter worthy to be learned: and for as much he obserueth no order in teaching, in accusing, ne yet in disputing; but being violently whirled and carried (as it were) in some forcible whirlewinde of accusation raigeth the field without Iudgement and out of all aray, and after a certeine confused maner of talke doth wrappe vp, and mingle all thynges together as it were vnder one confused heape: we on the contrary part will so temper our aunswere, that (as neare as the matters will permit) we may dispose in some reasonable frame, the chief pillars and Arguments of his accusation, which him selfe hath set downe most disorderly. And therefore in my simple conceite the whole substance of all his accusation whatsoever, may bee gathered into foure or fve principall places chiefly, whiche he seemeth to finde fault with all most in Luthers doctrine, as matters full of absurditie, and which he object agaynst Luther in this wise.

I First, that Luther affirmeth that there is no free choyse, or freedom in the will of man.

2 That all thyngs haue their begynnyng through absolute and vnauoydeable necessitie.

3 That impossible thynges are commaunded by God.

4 That men are damned, for the thynges which they commit not of their owne free and voluntary motion, but compelled by fatall necessitie.

5 That God is to be taken for the originall and Authour of all mischief and wickednesse.

For into these few places, as in a short Cataloge may be deuised all whatsoever is comprehended in this huge masse of O-  
sorius Inuectiues. Which being in this wise placed, it remaineth, that we frame our aunswere to euery of them particularly, as oportunitie and place shall offer them in the discourse, and so to purge and wash away (as much as in vs lyeth) all his cauilations & Sophisticall subtelcies. For thus would I wish

that

that to be perswaded (frendly Reader) that besides naturall schooling, and more cauteles of wordes boyde of all substance of truth, there is els nothyng of all whatsoeuer he doth brabble in all this discourse, yea & that also stroakyng him selfe rather with bayne conceipt of his owne opinion, then of any grounded knowledge or Iudgement at all.

And first as touchyng *Freewill*: In steede of a prooffe & testimonie of Luthers owne workes and yet the same also, neither doth he alledge whole as they be, nor fully: nor doth hee couple the first with the last: nor directeth to any certeine place of the Authour. But goe to. What maner of haynous crime is this (a Gods name) wherewith this Portingall Inquisitour doth charge Luther so græuously & cruelly: Forsooth it is this: That he did dare mutter against *Freewill*, Saying that it was a thing in tittle onely: and whiles it followeth his owne nature, it doth nothyng but sinne deadly. And where is this wittene? In the volumes of Luther (I suppose) or els in Sybilles leaues. Seeke there Reader, or els where if thou wilt. For as our Reuerend Paister Inquisitour assigneth no place to y Reader, so (I thinke) he neuer did read in Luther the thyng, whereat he cauil- leth: nor thinketh that it concerneth his credite at all to utter whatsoeuer him listeth, in what sense, in what phrase of speache, by what authoritie, or with what testimonies it bee bolstered so that somewhat bee suggested whereat hee may frame some quarrell. But procéde on, and what followeth? Then afterwarde the same Luther correctyng him selfe, what sayth he farther? I haue erred (sayd hee) I spake vntruely: that *Freewill* is a thyng in name onely before the tyme of grace: but I should haue sayd simply. That *Freewill* is a fayned deuise or a tittle without all substance. Luther in his *Assertions* written to Leo the tenth the 36. Article. Well and what is it at last, that this Paister Inquisitour will frame vnto vs out of this? *Ergo*, Luther is an heretique, who dispoyleth man of all his *Freewill*, and traueileth chiefly to this end, to affirme that mans mynde is alwayes holden captiue, his will fast bound, all power of workyng taken away, in so much that we can do neither good nor euill, nor cā thinke a thought so much by any meanes. And this doth not Luther teach onely: but

Luther in  
his Assertio  
Article. 36.

Pag. 151.

Me-



Melancthon also aboundantly, yea much more plentyfully Caluine doth debate the same. I doe heare you Oforius & do aunswere, not I for Luther, but Luther shall aunswere fully for him selfe.

The repulse  
of the ca-  
uill,

Will can not  
be seuered  
from Reason.

The sub-  
stance of  
Freewill is  
neuer seue-  
red from  
Nature.  
Adam crea-  
ted in abso-  
lute free-  
dome.

And first touchyng that whiche we terme mans choise, whether ye conser it to be reason, or will: surely Luther did neuer deny. The same dare I boldly affirme in the behalfe of Melancthon and Caluine also. Certes these men were neuer so reasonably madde, as to despoyle man (whom they define to be endued with reason) of reason and of will. For by no reason can the operation of will be sequestred from that part, where the vse of reason resteth. Howsoever nature was corrupted through the first originall of Sinne: yet remaineth neuertheless that thyng after a certeine sort within vs still, which we receaued of the tree of knowledge of good and euill: but thus must be noted chiefly in what wise it remayneth, not that it can auayle any way to saluation, but that it hurteth rather thereunto. And therfore as concernyng those naturall properties of will, Luther was neuer so foolish, nor any of all the Lutheranes, as to exclude that will from nature by any meanes, which nature it selfe had engraffed into men. Let this therfore remayne vnshaken in this controuersie as touchyng the substance of *Freewill*, that the essenciall substance therof vnited together with sensible reason doth alwayes cleaue inseparably to nature: which neither Luther deny, nor any of all the Lutheranes did euer deny. What is it then (will you say) that Luther did deny in *Freewill*? I will tell you: so that your vnderstandyng be able to conceaue it.

It is out of all controuersie that Adam in his first creation, was endued with wonderfull and absolute freedom of will: to the vpholdyng of which freedom of will, the grace of God was not wantyng at that tyme, without the which he could not stand fast in that good will, wherein he was created though he would: now to haue a will to stand fast was not geuen him, but was left in the power of his *Freewill*, and so left, that if hee would haue stood fast, hee had neuer bene euill, if he would not bene euill. And yet neither could he bee good through the force of his owne *Freewill*, without Gods speciall grace. But what did he? Being thus left in the power of his owne *Freewill*, when he neither  
would

would stand fast, nor could fall without sinne: By Sinnyng (abusing his owne freedome) he brought to passe, that he both lost and cast away him selfe, and his freedome withall: and yet not in such wise, as that there remained in him neither sense, nor feeling, nor use of will: but he so lost it, that, whereas he was before immortall and free, now hath he both lost his freedome, and also his immortallitie and righteousness withall. Whereby it came to passe, that the wretched man (by losing that pure freedom of good will, which he receaued in his first creation) purchased to him selfe and all his posteritie most miserable and lamentable bondage. Now therfore being clogged and fastened to this state of bondage (as it were cloyed in claye) albeit after a certeine sorte we retaine still that power of vnderstandyng and appetite, whereby the mynde of her free motiō is able to discern betwixt sensible objectes: yet can we neuer of our selues aspire agayne to that byrightnesse and immortallitie, which we haue lost: for being now fast yoked, and sold vnder this yoke of seruitude, we doe serue such a seruile thraldome in this flethe, that we can turne our selues to no one side, through any force of freedom, but we shall alwayes be the bondslaues of sinne & death, vntill the grace of Christ do helpe vs, and set vs at libertie.

Whereby you may easily perceauē (Osorius) what is the state and condition of *Freewill*: to witte: that in one sense it may be taken not altogether free, and agayne in an other sense, not otherwise but free. For if ye call backe the nature of mankynde to her first creation, and then will demaunde generally, whether there be no free will in nature: I doe aunswere. That nature it selfe was created byright at the first, & that God the good Creator endued it with *Freewill*: but that man him selfe became enemy to that freedom, & destroyed þe same in nature utterly. But if you will procede, & make a further question, & demaunde what kynde of will (after sinne entred once) was in man towarde naturall euill thyngs, and towarde deceitfull good thynges: I do aunswere that mā's will (which they call *Freewill*) is altogether prone and enclined to wicked and euill thynges: And here you haue the bare title of *Freewill*. But if you demaunde how mā's will is affectioned to good and godly thynges: Luther doth asseuerme that it is neither free, nor effectuell of it selfe, or inclinable

How mans  
will is free,  
& not free,

The title  
onely of  
*Freewill*,

The name  
of Freewill  
without ef-  
fect.

August. vpō  
the wordes  
of the A-  
post. Sermon.  
13.

Luther  
doth not  
take away  
will from  
man, but  
freedom  
from will.

thereunto & will boldly confesse þ it is bond, seruile, & altogether  
captiuate, vntlesse it be holpen. Not bycause mā's will is vnable  
to will oꝛ to attēpt any thyng of it selfe: but bycause of her owne  
power it is not able to will well, oꝛ do to well, in those thyngs. þ  
apperteine vnto God. Where agayne you may see the name of  
*Freewill*, but voyde of vse oꝛ substance. But as concernyng the  
proper qualitie oꝛ operatiō of freedome, albeit it receiue þ name  
of *Freewill* in þ Church in respect of the title: bycause it seemeth  
alwayes frē either to righteousnes, oꝛ frē from sinne, yet ought  
it alwayes to be holden in such sorte frē, as not beyng alwayes  
good, yea rather neuer good in dede, vntlesse it be gouerned by the  
goodnesse of the almightie God. Which thyng Augustine doth  
notably expresse saying. *Freewill* (sayth he) is nothing worth vn-  
lesse God doe gouerne the same. And immediately after. To this  
effect is thy will; whiche is called free; apt and sufficient; that  
by doing ill, it becommeth a damnable bondmayde. &c. *Parker*  
*Olorius*. If it be a bondmayde, now is it not frē the. If by doing  
ill it bee damnable (for that as Augustine reporteth of it selfe it  
can do nothyng but euill). Therefore is Luther condemned for  
saying that *Freewill* doth sinne deadly, when it worketh what it  
cā of it selfe: &c. oꝛ what can your selfe *Olorius* discern other  
then a title voyde of substance in that *Freewill*, wherein you cā  
finde nothing effectuell to the purpose, that is to say, to þ worke  
of Saluation.

For as much therefore as it so: what request is it that this  
accuser maketh: who contendeth so frivoulously agaynst Luther  
for the *Pooneshyne* in the water, and for a title onely: whether  
is it bycause hee taketh away will from men, oꝛ freedome from  
will: As touchyng the substance of the matter, there is no qua-  
rell agaynst Luther: The whole controuersie ariseth then about  
the forme and qualitie of will. Well then Luther doth not deny  
the will of man (as I do vnderstā) but the freedome of will one-  
ly. Be it so *Olorius*: yet this may not suffice in the accuser, that  
he which is guilty shall make a simple denyall onely. But it be-  
houeth to consider diligently in what sense, & with what wordes  
denyall is made, what libertie hee meaneth, & in what māner of  
persons, and in what thyngs that libertie may be knowen to be.  
For neither doth Luther so utterly abandone from nature of mā  
all



all freewill, as though there were no freewill at all, or as though it were so fast chained with yron roapes, that it could moue it selfe to no use. Albeit (I say) he do deny that will is free, and confesse it to be a thyng of name and title onely: yet doth he not affirme this so to bee simply a title, as though man had no will at all, or as though it were neuer, or neuer was and neuer should be free. And therefore in the same Article, he doth very learnedly annexe these wordes of restraints. *Post peccatum*. After sinne, whiche wordes of Luther our Osorius doth very craftely dissemble and skippe over. Besides this also is added thereunto an exception of tyme, to witte, *Ante iusticiam & gratiam*. i. Before righteounesse and grace. By whiche playne wordes you might (as you are otherwise sharpe-witted enough) haue easily discerned that *Freewill* is not so, simply, nor altogether taken away, neither from all men, nor out of all order of nature: seying as the state of Adam before sinne was most perfect in that integritie of *Freewill*: also seying as after grace receaued *Freewill* is mighty in those persons, which are made free through Christ. As for the rest, who as yet stickyng fast cloyed in that old puddle of sinne, are not yet come to bee regenerated by grace: in these persons if question be moued, what *Freewill* is in them, and of what efficacie in her owne nature: Luther doth answer truely, that it is a thyng of title onely, and that it sinneth deadly, when it worketh what it can of it selfe, though the ende none the best: that she continuanyng hereby, that albeis *Freewill* continueth to bee called *Freewill*: after her first denomination and state, yet that she hath utterly lost the very substantiall operation thereof, and so lost the same, that whatsoeuer enterprise it attempt, yet can it not auayle one iota so much to the very substance of the matter, vntill the first nature beynge renewed by faith, be fashioned anew, into a new creature. Well then, and what hapnous matter at the length containeth this sentence that may prouoke you to barke so cruelly: or what haue you espied in this *Freewill*, that may auayle you or any other person to Godward: If there be any thyng, declare it I pray you: If there bee nothing: wherein then hath Luther offended: who perceauyng, as truth is, that *Freewill* is altogether vneffectuall to profite vs, doth therfore make small accompt thereof.

The words of Luther touchyng title onely are expounded.

Freewill beynge with out grnce whiles she doth what it can of it selfe, sinneth deadly.

C. ij.

But

Of Luthers  
Hyperboli-  
call maner  
of speech.

Outragi-  
ous Hyper-  
bolicall  
speeches in  
the Popish  
doctrine.

The Pa-  
pistes can  
neither a-  
way with  
fayth one-  
ly: nor with  
grace one-  
ly.

But your Catholicke stomacke is somewhat queysie per-  
happes at the sounde of that Hyperbole of Luther not vsually  
frequented in your Schooles, whereby he doth so embase Free-  
will to be nothing els but a title, and a forged fantasie amongst  
naturall causes: As touchyng Luthers frequentyng of Hyper-  
bolicall speeches: Admit I would somewhat yeld vnto your pet-  
tithence the Scripture it selfe doth not altogether vnacquaynt  
it selfe with such kynde of figures, reseruyng alwayes the truth  
of things: what waywardnesse is this of those men not to vouch-  
safe in Luther to expresse certeine wordes with some sharpe ve-  
hemencie of speech, whenas they them selues meane whiles, ei-  
ther for very blockyshnesse doe not marke, or for very malice do  
not refoyme, not onely þ most frivulous barrennes of wordes, but  
also the most outrageous excesse of speeches, wherewith their  
whole doctrine swarmeth euery where: And what maruell is it  
then, if Luther inueighyng agaynst those so monstrous ou-  
trages of doctrine, waxe somewhat whotte sometymes, after a  
certeine more vehement maner of speakyng: But if any man  
adudge him worthy to be reprehended in that respect, I would  
fayne haue the same man required: if hee will not vouchsafe to  
impute that his heate to þ vehemencie of Gods Spirit (which  
after the purpose of his good pleasure directeth his Instru-  
mentes as him lysteth) that hee will yet at the least bethinke him  
selfe, of how great Importaunce the cause was wherein Luther  
trauayled at that tyme: & weighe aduisedly the manifold darke-  
nesse, and errours of that season: and withall enter into a deepe  
consideration of the vnumerable iniuries of his aduersaries.  
Luther did then mainteyne the most iust quarell of Gods grace  
& mercy agaynst the innumerable broodes of diuillie Ponches,  
who haupyng ouerwhelmed the glorious Maiestie of the Grace  
of the Gospell, did of an incomparable shamelesse excessive Im-  
pudencie extoll aboue Moone and Starres, yea beyond all com-  
passe of reason, the force of mans Freewill: in such wise that no-  
thyng might beare palme besides mans merites onely, and the  
workes of Freewill (the mercy of God beynge utterly banished  
and exiled) Or if they did at any tyme admitte Grace to be cape-  
marchaunt (as it were) with Freewill, least they might some vt-  
terly to exclude Grace: Yet did they so admitte her, as they vnd-  
the

the Article of Iustification. Wherein as they did with most payne practize enforce this one point continually: to witte: That sayth onely without workes could not Iustifie: euen so and in lyke maner in this question of *Freewill*, they would nedes haue this to bee graunted, that the Grace of God was not the onely foundresse of good workes, and of our Electiō, but a seruāt rather, or at the most a companion of *Freewill*.

Whose vnnearurable errour forced Martin Luther to that behemēt sharpnesse of speech, and not without good cause. And yet in all that his heate of wordes, what can any man (I pray you) finde, beyng not otherwise lead by corrupt affection, that is cōtrary to the naturall truth of thyngs: or that is not in all respectes faithfully agreable w the very spirite & wordes of Gods Scriptures? *Freewill* is denyed to be of any value, not because it is of it selfe nothyng (if you respect the substance of it) but in respect of the operation therof, it is sayd to be altogether vneffectuall to that worke, whereunto it is supposed to be conduible: not much vnlike to that figuratiue phrase of speech, wherewith Paule doth esteeme of Circumcision, and Uncircumcision to be nothyng worth: wherewith Esay the Prophet doth tearme Idolles and Idollmakers to be nothyng: and wherewith Ieremy beholding the earth with open eyes, was sayd hee saw nought. Or as a man might say, that Osorius doth say nothyng at all, when as otherwise he is ouer lauiſhe of tounge, if you regard his wordes and sillables: but nothyng at all to the purpose, if ye cōsider his Argumentes. Semblably *Freewill* is called a fayned deuise amongst thynges, or a tittle without substance, from whence ariseth no p̄iudice to māns nature: onely the corruption of nature is discovered hereby. For it is vndoubted (as Augustine truly teacheth) that we do will, when we will: and that we doe worke, when we worke. But to be able to will, and to be able to worke bee bringeth to passe in vs, of whom it is sayd, God is hee that worketh in vs both to will, and to doe: geuing most effectuall power to our will: whiche sayd, I will bring to passe that you shall doe. And agayne in other place, Thinking (sayth he) we do beleue, thinking we doe speake, thinking we doe all what soeuer we doe. &c. Loe here you haue the tittle of *Freewill*. And forthwith in the same Chap. But to the attaining the way of righteonsnesse and the

Luthers vehemencie whereupon it began.

August. de grat. & Lib. Arbit. Cap. 16.

Aug. in his booke de bono perfectione. Cap. 13.

T.iiij.

true.



true worshipping of God, we are altogether of our selues insufficient: for all our sufficiencie herein proceedeth frō God. &c. Where you may easily conceaue the substance it selfe, which Augustine acknowledgeth to be none at all in *Freewill*, but affirmeth boldly to consist wholly in God. Albeit neither doth Luther him selfe (when he tearmeth *Freewill* to be a fantasie or deuise in thyngs) simply and barely affirme the same to be so: but annexeth thereto an addition: namely *Post peccatum*, & *ante gratiam*. That is to say, After Sinne, and before Grace. Whereby the godly Reader may vnderstand, that those persones are not noted here, whom either the Grace of Christ hath boughsated into Freedom or who, after Grace receaued, Christ will crowne in glory to come.

The differences of tymes and persons must bee distinguished. Foure degrees of Freewill after Lombar. 2. Lib. Distinct. 25

For there be certeine distinct differences of tymes, and persons (if you know them not Osorius) whiche ought chiefly to be obserued: wherein if you be as yet vnskillfull, ye may repayre to your M. Lombard, who will lead you to a description of *Freewill*, deuiding it into foure branches as it were.

Wherof the first is: The same that was created ioyntly with mans nature at mans first creation, sounde and perfect. The second whiche after mans fall, was throwen downe in them that were not regenerated. The third, whiche is proper and peculiar to the godly, after their conuersion vnto Grace. The last, which shalbe accomplished in those that shalbe glorified. As touching the first and last whereof, the Diuines make no question at all (as I suppose) Agayne if you will assigne *Freewill* to the third branch, Luther will nothing sayn say you: whose disputation concerneth those persons chiefly, who after Sinne, & before their conuersion being wounded with originall Sinne, haue not as yet recovered health in Christ Iesu, through the triacle of better Grace. In which sort of people, if you be of opinion that the state of *Freewill* ought by any meanes to be defended, I would sayne learne of you first, whether ye will inueste those persons with *Freewill* playnly, perfectly, whole, and not diminished, or otherwise: If you will attribute such a freedom vnto them: it remaineth then, that by way of definition ye expounde the difference betwixt the state, and condition of the first man before his fall, and this latter state and condition after his fall.

fall. But if you will dismember it, and will graunt vnto them certeine vnperfect dregges thereof onely, neither will Luther vary much from you herein: so that ye will yeld some distinctiō thereunto, and vtter playnly and distinctly what kynde of libertie you meane: in what thynges you settle it, and how it ought to be taken: what this word *Freewill* empozteth: and to what actions of mans lyfe it ought to be referred: and withall will vnlose those crabbed knottes of equiuocatiōs, wherewith ye seeke to entrappe the truth.

Freewill weakened after the fall, but here must be obserued a distinctiō of actions.

For whereas the actions of mans lyfe are not all of one sort or kynde: some wherof procedyng from nature it selfe be natural, others altogether faultie and corrupt, others politique and apperteinyng to maners are morall, called good: Agayne some other spirituall, and consistē in the worshyping of God: It behoued you here to make manifest vnto vs, whiche of those actions you do meane. If you speake of the first kynde: certes euē vnto these, by þ very law of cōmon nature it selfe, we are all fastened & bounde of necessitie, wherby we are bereft of þ greatest part of our frēdome. For what frēdome can bee so mighty in mans wil as to p̄serue mā so, that he neuer nēde to sleape, but be alwayes watchfull: that he neuer be sicke, but alwayes healthy: neuer receaue sustenance, not to digest the foode receaued, not to prouide for his household, not to be carefull for him selfe & his family, not to be busied abroad, not to rest at home, not to enioy þ cōmū aye, not to lyue, not to dye, not to performe the other duties apperteinyng to mans lyfe, whereunto we are forcibly drawen by course of nature, not so much by allurement of will, as by very constrainte of necessitie. I come now to the vse and handlyng of Ciuill trades and forreine disciplines, and to other dutiefull actions, and considerations of the same kynde which are dayly frequented in mans lyfe. In the whiche albeit Luther will confesse many thynges to be contained that are subiect vnto *Freewill*, yet will he not otherwise graunt thereunto, but that euen in the selfe same, þ vnderstandyng mynde is many tymes deceaued, will defrauded, and frēdome altogether overthrowen. And yet doe we not for that cause vtterly extinguishe will or frēdome, nor wraппe by and entangle the mynde, nor spoyl reason of counsell, nor dispossesse mā frō his auncient inheritance.

Diuers kyndes of actions.

Natural actions.

Ciuill actions belonging to the vse of common lyfe.

Actions  
merely spi-  
rituall.

ritaunce of choyse or will : howsoever the cruell outrage of Sinne hath weakened, and wasted the sinewes and strength of nature, beyng well created at the first: yet remayneth neuertheless that naturall power of the soule, not onely in those that are renewed in spirite, but in them also that are not regenerate, in respect of those actions especially, wherof I made mention before. But if the question be remoued to those actions, which do not belong to the naturall and common conuersation of life, but apperteyne to the spirituall worshyping of God, and concerne the kyngdome of Christ : who can not here easily discern that Freewill before it receaueth Grace, though it be garnished with neuer so gorgeous a tittle, hath besides a glorious tittle onely, nothynge els, whereby it may defende it selfe from seruile bondage, or rayse it selfe by to attaine the true freedome of Saluation. I doe not speake here of that freedome (Osorius) which is properly opposite to constraint and compulsary violence, wherof we vaunte all in vayne : nor of that naturall power of the reasonable soule, whiche we seeke not to shake of : ne yet of mans will beyng regenerated, which we do not disable: finally nor yet of those actions wherewith this sensible lyfe is beautified, but I speake of those affections which are ascribed to the spirituall lyfe of the person that is regenerate in Christ. Whereupon according to those five distinctions afore mentioned, as many severall kyndes of questions do arise: which for auoyding confusion, must be severally distinguished.

Five kyndes  
of Questions.

1. Quest.

Aug. vpon  
the worde  
of the Apo-  
stle, Scrm. 2.

First, if a question be moued of the freedome of nature being pure and sounde : as was before the fall of Adam : who doth not know that the state of that will was most pure and free. And it is not to be doubted, that mans Freewill was absolutely perfect in his first creation. But that man by sinne, lost the same freedome altogether. August.

2. Quest.

Ambros. of  
the calling

Secundarely, if the question bee remoued ouer to the substance, and to that part of man wherewith the mynde is endued with vnderstandynge and appetite: as if this be the questiō, whether mans will which is called free, were after the fall of Adam utterly extinct, and of no substance: we do aunswere here with Ambrose, that the Iudgement of will was corrupted in deede, but not utterly taken away. And agayne. The deuill did not spoyle man



sign of his will utterly, but bereft him of the soundnesse and integrity of will: For although mans will and the understanding parte of his soule, was miserably corrupted through originall Sinne, yet was it not so altogether abolished, but that there remaineth some freedome to doe: free I call it in respect of those thynges, which are either naturally carryed to motion without Judgement, as brute beasts: or which are forced by coaction agaynst nature, as stones. By this therefore that is spoken, it appeareth that will (wherewith we are naturally endued in respect of the essentiall and naturall disposition thereof) doth alwayes remaine in mans nature, how corrupt soever it be: yea and remaineth in such wise, as hauing alwayes a free and voluntary operation in naturall causes, without all forreine coaction (unless it be hindered) and a naturall sensibillitie also, and capacitie (as Iuliane termeth it) in heavenly thynges, if it be holpe. And this is it that Augustines wordes saime to emporte to my Judgement, where speakyng in the defence of Freewill vbleth these wordes. *Beleeue (sayth hee) the holy Scriptures and that will is will, and the grace of God, without helpe whereof, man can neither turne vnto God, nor profite in God. Agayne in his second Epistle to Valentin! The Catholicke faith doth neither deny Freewill applyable to good life or badde life, nor doth esteeme thereof so highly, as though it were of any value without the grace of God, either to turne fro euill to good, or to perseuer steadfast in good, or to attaine to everlasting goodnes, whereas it feareth not now, lest it may faine and decay. &c. And agayne in an other place. I confesse (sayth hee) that will is alwayes free in vs, but it is not alwayes good. But the maner how it is sayd to bee alwayes free, must be learned of the same Augustine: It is either free from rightousnesse (sayth he) when it is the bondslane of sinne and then is it euill: or it is free from Sinne, when it is handmayd to rightousnesse and then is it good. &c.*

It appeareth therefore by this twofold freedome of Augustine, that mans will is alwayes free both in good thynges and in euill thynges. But we ought to conceaue of this freedome in this wise: not that he hath power of her owne strength to make choyle of good or euill, namely in spirituall matters, as our aduersaries doe dreame: But accordyng to Augustines interpretation

of the Gē-  
tills. Lib. 1.  
Cap. 3.

Capacitie,  
To SIXT-  
xv.

August. E-  
pist. 46.

August. de  
grat. & Lib.  
Arb. Lib. 1.  
Cap. 15.

Mans free-  
dome is  
twofold,  
How free-  
dome of  
will must  
be construed,

How Free-  
will must  
be taken.

tation, whē will is naught, it is of her owne disposition naught: when it is good, then is it guided by grace not unwillingly, but voluntarily, without compulsion: yet free notwithstanding alwayes, whether it be good or bad: because it is alwayes voluntary & neuer constrained. And this much touching the proprietie & naturall disposition of mā's will, which who so will deny seemeth in my conceite to do euen all one, as if he should deny that man is a reasonable creature, for I see no cause why reason may be more sequestred from man, then will ought to be seuered from reason. Which two thynges are so vnited together with a certeine naturall affinitie, & are so mutually linked together with an inseparable knot in the reasonable soule, that Reason cā neither performe any exployte without will, nor will enterpryse any thyng aduisedly without the guiding of Reason. Therefore as Iudgement belongeth properly to Reason, so to will and to worke, apperteineth properly to will, whether it be to good, or to euill. The one wherof respecteth the substance of will, the other is peculiar to the disposition therof. But as this liuely Reason being enclosed within her certeine limittes & boundes hath her proper & peculiar obiectes, so that she is vnable to rayse it selfe beyond the copasse of naturall & vitall causes, vnles it be enlightened: eue so will, beyng straightened wthin the same limittes & boundes of naturall causes, hath no power at all in it selfe either to accept or to attchieue those spirituall good things, vnlesse it be holpen.

3. Quest.

For as much therefore as reason and will doe in their owne right exercise their actiuitie & dominio in naturall thyngs onely (as I said before) as it were in their lawfull prouinces, hereof springeth the third question. Whether there be any such freedom in will, as to be able of it selfe to embrace or eschewe those thyngs, which are gouerned by the externall senses, and by reason? Whereunto the answer is very easie: for it is not to be doubted, but that the mynde and the wil (out of which two Free-will is deriued) do yet still retein some certein sparckes of freedom, such as they be, euen in the forlorne nature: for the mynde after a certeine sorte is able to thinke, to purpose, to take counsell, to Iudge, to allow or disallow: in like maner also will doth enioy her certeine freedom in those thynges, whereunto Sense and Reason do direct. For it is able to wil, or not to wil, to chuse

Whether  
will be free  
to those  
thynges  
whiche are  
ruled by  
reason.

The Mai-  
ster of the  
Sentences.

or not to chuse, to desire, or to forsake, to stay his purpose or to change it: to moue hether and therher: and after a certain manner to exercise it selfe in her kynde to externall discipline, that is to say: to worke externall honest actions agreeable with the law of God, & to eschew the contrary. Which thyng besides that many other thynges doe approue to be true: as well the sundry examples of Ethnick people, as also the whole politicall estate doth verifie. So is it true also, that the same is not performed without Gods guidyng: which thyng Nazienzen did notably aduertize and expresse in his Oratiō. *I know* (sayth he) *that the Goale is not attained by the quyuernes of the person, nor successe of battell by promesse, nor conquest atchiened by fighting, nor yet safe and sure Roade alwayes at skilfull saylers commaundement, but it is the onely worke of God to geue victorie, and to cōduct the Shippe safely vnto the happie haue.* &c. But for as much as these actiōs are referred moze properly to politike reason, then to Diuinitie, nor concerne Luthers discourse very much, it shalbe needlesse to bestow any great labour herein.

booke Dist.  
24.25.

Nazienzenus in Oratiōe.

Fourthly, to appoche somewhat neare to those thynges which are peculiar, and belong chiefly to the doctrine of Deuines: and first of all if question be moued, whether mans Freewill do beare any stroake in actions merely euil and corrupt, the doing whereof doth defile man in the sight of God: our aunswere herein will forthwith be supplied with þ wordes of Augustine. *God doth not helpe vs to committe Sinne* (sayth he) *but in that we fall from God commeth of our owne corruptiō. And this is our corrupt will.* And agayne, where he reciteth the Obiectiō of Iulian, writyng agaynst þ two Epistles of þ Pelagianes, *Did the Freewill of the first man perishe therefore* (sayth Iulian) *to the ende it should compell all his posteritie to Sinne in their flesh of very necessitie?* To whom Augustine maketh this aunswere: *Which of vs dare say that mankind was vtterly spoyled of Freewill by the sinne of the first man? freedome perished in deede through Sinne, but it was that freedome wherewith man was created in Paradise, free to enioy full righteousness with immortalitie: for the which the nature of man standeth in neede of Gods grace, according as the Lord him selfe doth testifie, saying: If the Sonne do deliuer you, he shall* *you be free in deede: Free I meane, to liue well and vprightly: for*

4. Quest.

August. de peccat. merit. Lib. 1. Cap. 5.

Aug. writyng against 2. Epistles of the Pelag. 1. booke Cap. 2.

Iohn. 8.

so



In the same  
booke the. 3  
Chap.

Aug. of the  
wordes of  
the Apostle  
Serm. 13.

Aug. of the  
wordes of  
the Apostle  
Serm. 1. 11.

De Ecclesia  
stic. Dog-  
matibus. 21

Mans will  
how it is  
free, & not  
free.

so farre is it of, that Freewill did so altogether perishe in Sinners, that by the same Freewill men do offends, especially they that take pleasure in Sinne, and which being delighted with the love of Sinne, do with pleasure greedely follow their owne lust. And in the 3. Chap. We do not say, as they report that we say, that all men are constrained to fall into Sinne through the necessities of their flesh, and that were against their willes. But after they be grown to that ripenes of yeares, that they may discern the inclination of their owne minde, and finde them selues fast holden in Sinne, through their owne consent, and so suffer them selues to be carried headlong from Sinne to Sinne wilfully and wistingly. This will now whiche is free to euill thinges, wherein it taketh pleasure, is therefore not free to good thinges, bycause it is not made free. &c. Adde hereunto the wordes of the same Augustine to the same effect discoursing vpon the wordes of the Apostle. To doe euill thou hast Freewill, without the helpe of G O D, albeit that will is not free. For of whom soeuer a man is holden bounde, to him is hee a bondslane. And as gayne in an other place, To fall (sayth hee) commeth of our selues, and of our sluggishnesse: Whereouer writyng agaynst the same Pelagians. That person hath Freewill to do euill (sayth he) either whom Satan allureth to take pleasure therein by covert or open suggestion: or who that persuadeth him selfe therewith. Finally, if a mā might carry still in alledgyng þ testimony of Augustine, what cā be clearer thē these wordes. Freewill being captiued hath no power to worke any thing but sinne, and is altogether vnable to worke righteousness, vlesse God geue it free passage. Whereby you may perceauē how māns will is at one tyme both free and captiue: to witte, free to doe euill, in as much as pursuing lust with voluntary delight, needeth not any foireine coartid to worke euill: whiche also Luther doth not deny: but in no respect free to do good, vlesse it be set at libertie by Gods grace, & to speake Augustines wordes, vlesse it be guided to euery good actiō of doying, speakyng, & thinkyng. And where be these iolly fellows now, which do so stoutely yeld to mans will equall free dome to do good, or euill in this corruptiō of nature: and yet this might be graunted also after a sort, so that it be interpreted accordingly: for if they meane of will regenerated, it is toller able enough, neither will Luther be agaynst it: all whole discourse of

Free-

*Freewill* tendeth not to any other will, then to that wherof men-  
tion hath bene made out of Augustine, whiche beyng without  
grace, is altogether vneffectuall of her owne nature to doe any  
thyng but to sinne.

And heretof springeth at the length the whole substance of  
the fist questiō: wherein the chief and spectrall state of Luther's  
discourſe consisteth: to witte, touchyng spirituall motions and  
actions: touchyng heauently thynges and workes apperteynyng  
vnto God: touchyng spirituall righteſuſneſſe: inward worſhip-  
pyngs: ſaych: repentance: conuerſion: loue & new obedience, &c.  
As if the question were demaunded now, not of the ſubſtance  
of reaſonable will: whether after the fall, there remaine in man  
a power of vnderſtandyng, & appetite to thoſe thynges, which  
nature hath made ſubiect to mans witte and capacitie: or whe-  
ther man haue any freedom of will to corrupt affections: but  
rather that the question be after this maner, whether mans will  
after Sinne, do receyue ſuch that force and ſtrength of freedom  
in thoſe ſpirituall thynges before rehearſed, as that it be effect-  
uall of it ſelfe before Grace, or beyng holpen by Grace, could pre-  
uaile ſo farre forth in ſpirituall thynges, as that through grace  
and the naturall force of *Freewill* working together, it might  
become ſufficient cauſe of it ſelfe, to enterpriſe ſpirituall moti-  
ons, and with all to put them alſo in prattiſe? For all thoſe  
thynges muſt be duly conſidered Oſorius: If we will ſhew our  
ſelues aſſaigh, and haue ſome diſputers of *Freewill*: in debatyng  
of which question, if we will permit our Obſeſſion to be coupled  
with the authoritie of the moſt ſacred Scripture, we muſt of ne-  
ceſſite hold this rule faſt, whiche teacheth: that albeit mans na-  
ture is fallen from the integritie of that excellent and abſolute  
freedom, yet it is not due throwen into that miſerable ſtate of  
ſeruitie, whiche is proper to brute beaſtes: neither that it is ſo  
altogether diſpoſſeſſed of all the power of the firſt creation, as ha-  
uyng no ſparkes at all of her ancient dignitie remainyng. For  
the myſtableſſe of the mynde deuileth many thynges with vnder-  
ſtandyng, digeſteth with reaſon, comprehendeth with memo-  
ry, debatereth with aduiſe, gathereth in diuerſe wiſedome, in-  
uenteth Artes, learneth ſciences, Remembreth thinges paſt, ob-  
ſeruech thynges preſent, and prouideth for thynges to come.

Item.

Whether  
nature be-  
yng not re-  
generated  
haue any  
free motions  
in ſpirituall  
thinges.

Reason.

Will.

How

referred  
nature be  
the nature  
of the  
will  
in the  
nature  
of the  
will  
in the  
nature  
of the  
will

Freewill in  
respect of  
spirituall  
functions is  
not onely  
weakened  
in vs, but al-  
together  
blotted out.  
vbi dicitur  
vbi, power.

Reason

Assembliably will doth chuse, and refuse the thynges that seeme  
rather agreeable to reason, or profitable to the senses. So that by  
those qualities appeareth sufficiently (I suppose) the difference  
that is betwixt vs, and brute beastes, and insensible creatures.  
Which actions beyng naturally engraffed within vs, yea with-  
out grace, albeit procede from the voluntaty motion of the in-  
derstandyng mynde, yet because they extend no further, then to  
this present lyfe, and perishe together with this mortall body,  
serue but to small purpose yea euen then chiefly, when we make  
our best account of them. Whomever although they be after a  
sort free of their owne nature, yet stand they not alwayes in such  
an unchangeable integritie, but that reason is many tymes de-  
luded by great errors, will overcharged with waywardnesse, &  
the power of the mynde suffereth many defectes. Almightye God  
many tymes by secreete operation communicatyng his handp-  
wooke together with these actions, doth apply the willes of men  
hether and thether, whereunto it pleaseth him: consolidech their  
devyses; aduanceth their endeuyours, not after the free Imagi-  
nation of men, but according to his owne free verbe and purpose.  
And this much hath to do with the operation of the will, and exte-  
riall operations onely, which concerne the common preservation  
of this present lyfe, and which perishe together with the same.

But yet truly as concerning either the enterprising, or ac-  
complisshing of those spirituall motions and operations, for as  
much as they do farre exceede the capacitee of mans nature, the  
Scripture doth wisely demystrate (as I sayd before) that the will  
(in nature) is naturally endued with any sorte of abillitie of will  
since the first creatur: but that all those giftes are utterly lost  
through the greatnesse of Sinne; and that by this sinne  
the will is utterly weakened of nature, as by propaga-  
tion, descended vpon all men; and nature is false corrupted with  
miserable faultinesse; yea and not with faultinesse onely (that  
doth exclude vs from those everlasting good thynges) but be-  
does this also, that through this corruption of nature hath suc-  
ceeded instead of that ancient integritie, a recreate rebellious  
conscience, and such infection of Diabollicall Sinne, which doth  
deprive vs of all heavenly knowledge, and carry vs headlong in-  
to all manner of abomination: whereupon the doctrine of Luther

is



is not fully confirmed, wherein they do conclude with Augu-  
stine most truly as agaynst the Romish Doctours, that *Freewill*  
is not onely weakened in vs, but vterly extinct also; and so tho-  
roughly defaced, that if we bee any tyme enlightened with any  
sparcle of Regeneration, the same ought wholly be ascribed to  
the grace of God, and not to *Freewill*, nor to any strength of ours;  
and (to speake the wordes of Augustine) neither wholly, ne yet of  
any part. For vpon this point chiefly dependeth the whole va-  
riaunce betwixt vs and the Papistes touching *Freewill*.

Aug. de bo-  
no perseue.  
Cap. 6.13.

These thyngs therfore beyng in thus sort discovered; which  
ought in dede haue bene distinguished at the first, for the better  
demonstration of the manifold diuersitie of questions. I will now  
returne agayne to Luthers position, who doth professe that  
*Freewill* is a thyng of Title onely, and a Manie of Title with-  
out substance. Wherein if I for vs shall Iudge any worde to  
be mispoken and blameworthy in him, hee must then first an-  
swere me to this question: For as much as *Freewill* is not all a-  
like in the persons that are regenerate, and in them that are not  
regenerate: and for as much as libertie also is to be construed  
in humane actions after one sort, but taken after a contrary co-  
struction in spirituall exercises: hee must (I say) tell me which  
sorte of *Freewill*, or what manner of actions he doth treat of. If  
he meane that *Freewill*, which is now gouerned by the Spirit  
of God: Surely Luthers position maketh therof no mention at  
all. Or if he meane those naturall obiectes, whiche procede of  
common nature, or whiche are vsually frequented in the dayly  
practize of common conuersation, after the conduct of Reason  
either in doynge right, or executynge wrong: So doth not  
Luthers position tende to these actions in any respect. But if  
the question bee after this maner: Of how much force and effi-  
cacie the bare choyle of man may be of her owne naturall abili-  
tie, either in enterprysing or performyng those thynges, which  
doe obtaine Gods grace for vs, or make an entrey for vs into  
heauen: then will Luther answer most truly: That there is  
scarle any substance at all in *Freewill*, awayleable to the pur-  
chasing of the kyngdome of heauen, except a glorious visour of  
Title onely: no more substance verily then is in a dead man,  
who besides the onely shape and denomination of a man, hath Soule,

Luthers pro-  
position of  
bonde will  
defended.

The bare  
Freewill of  
man beyng  
deuoyde of  
grace, is  
none other-  
wise the as  
a dead man  
without a

*Job. 31. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
*1. Cor. 1.*

nothyng in him wherby he may receaue breath, and recouer life to the dead carcasle. For of what force is manis Freewill els towarde the thynges that apperteyne vnto God, befoze it haue receaued grace, then as a dead man without lyfe? And for this cause the Scripture in many places, expyessing our natures in their most liuely and natyue colours, calleth vs darkenesse, blinde to see: deafe to heare: uncircumcized of hart: wicked in the desires and imaginatiōs of our conceites: stonie harted: cast awayes: enemies in respect of our fleshy thoughtes: Rebelles against the Spirite: vnprofitable Seruantes: bondslauēs: sold vnder Sinne: dead vnto iniquitie: vncexcusable: subiect to wrath. *S.* Paule describing the calling of Gods Elect in the first Chap. of his first Epistle to the Corinthes. And those thynges whiche were not (sayth hee) God hath called. &c. If Paule doe affirme that the thynges which are, were not so at the first, and that truely: how can Olorius Iustitie, that will was any thyng worthe in them which as yet were not? I will rehearse vnto you the saying of our Sauour in the Gospell, where setting vs forth to behold our selues, as it were in a glasse: Let the dead (quoth hee) burie their dead; Come thou and preache the kingdome of God! Tell vs here Olorius, in what sense did Christ call them dead, whose bodies were not dead, if their life were endued with Freewill able to come vnto God in any respect, howsoeuer they seemed to be alpye in the Iudgement of men? But and if they had no lyfe in God, how then could Freewill be liuely, and forceible in the dead? Goe to: And how can the dead by any meanes restore him selfe to lyfe? May it please you to heare Augustine treating of the same matter. Man can not rise againe (sayth Augustine) of his owne accorde as hee fell voluntarily: Let vs take holdfast of the right hand of God, which he reacheth out vnto vs. &c.

Aug. in his booke of Retract.

Aug. Enchirid.

So that I would wish you to consider with your selfe aduisedly, what thyng it is whiche we ought to receaue at Christes handes, without Freewill first: and what afterwarde of Freewill, without Christ: for the which we ought to be thankfull to him for them both. For if accordyng to the testimony of Augustine, There was none other cause of our destruction greater, then mans Freewill, by abuse wherof man lost both it, and him selfe: by what reason will you proue that to be sounde: which Augustine affir-

affirmeth to bee utterly lost: or how can you restore lyfe to that  
 thyng, whereunto you are indebted for your owne death? Or  
 what reliefe can you finde towardes the purchasing of eternall  
 life from nature beyng so utterly dyspoyled: which even then es-  
 pecially, when it stood in most perfect integritie, could neither  
 helpe you nor her selfe, nay rather whiche brought you and her  
 selfe both to utter destruction: The Lord cryeth out in a certein  
 place by the mouth of his Prophet. *O Israells thy perdition is of* *Osee. 13.*  
*thy selfe: but in me onely is thine helpe. &c.* If there bee no helpe  
 els where, then in the Lord onely, vpon whō alone all helpe de-  
 pendoeth, what is there left then in *Freewill*, that we miserable  
 wretches may trust vnto: If you be ignorant therof (Paister  
 Olorius) the Prophet will forthwith declare it vnto you: For  
 sooth what els thinke you, but utter destruction: For in as much  
 as one man by one fault onely, wherein he alone offended, did  
 through his freedome of will (whenas yet it was most pure and  
 sounde) throw headlong both him selfe, and all his offsprynge into  
 so horrible thraldome, frō most absolute and most perfect Pa-  
 ientie of freedome: what other thynges will Olorius then gape  
 after, out of this his *Freewill*, thence nature is altogether des-  
 troyed now, who hath made so often thyngwarke of his freedome &  
 of all his *Freewill* also, & standyng (as it were) in dyspayred case,  
 is enforced dayly to runne to the second table of Penitentiary  
 Confession for reliefe, but vetter perdition: vnesse he take holdfast  
 by sayth of that right hand of God, whereof S. Augustine doth  
 make mention before. Therfore let this great Proctour of *Free-*  
*will* take good hēde, least whiles he accuse Luther to much, he  
 comit a moze execrable fact, & bewray him selfe a moze deadly  
 enemy to Gods grace, thē y other may seme aduersary to *Free-*  
*will*. For if this controuersie here debated touchyng the merite  
 of Saluation tende to this end onely, to sift out from whence  
 the cause therof ariseth: to witte: whether from the onely grace  
 of God: or whether from *Freewill* as a necessary and unsepara-  
 ble copertener therewith: truly, if it be true which the Prophe-  
 ticall Scripture doth most truly conclude, *That all helpe com-*  
*eth onely in the Lord, and in our selues nothing but destruction.* It  
 can not be, but that by how much soeuer it shall please Olorius  
 to establishe *Freewill*, by so much shall hee dyspoyle G O D of  
 his

Freewill of  
 it selfe vt-  
 terly lost.

The Grace  
 of God  
 without  
 our Free-  
 will onely  
 sounde and  
 perfect.



August. de  
Nuptijs &  
cōcup. Lib.  
2. Cap. 3.

Pag. 148.

Whether  
our conuer-  
sion be the  
worke of  
God onely,

his Grace and that most iniuriously. But I heare the colorable pretence of Olorius, wherewith he practizeth to make his defence carry a certeine shewe of truth, painting it out with a deceauable soyle: so that hee may seeme neither to yeld all to the grace of God, according to the Catholike sayth, nor yet (after the errour of the Pelagians) leaue nothing at all to the operation of Grace. For whereas the deuillish doctrine of the Pelagians (which taught that euery mā was endued with sufficient freedome to doe good without the helpe of God) hath bene long sithence condemned for hereticall, according to the testimony of Augustine: This Gentleman fearyng to bee deemed a Pelagian, doth deuise his Assertion after such a sort, that he may neither seeme utterly to exclude Grace altogether, nor yet so yeld ouer all to Grace, but that *Freewill* must of necessitie be copemate with Grace. But let vs heare Olorius uttering his owne wordes.

Veryly we do cōfesse this to be true, that our thoughtes & our workes which we deuise & bring to passe vertuously and godly ought to be ascribed vnto God, through whole grace and fauour they are accomplished in vs. Behold godly Reader, how this godly Prelate, of his Catholike pietie, attributeth some thyng to the Grace of God: whiche doth ascribe our godly sayinges, thoughtes, & deedes to the worke of God. And this much truly did neuer any of the Pelagians deny, but affirmed alwayes, that onely God must bee accompted the Authour, not onely of our lyfe, of our beynge, yea of all the actiōs also of our lyfe: but also that all our *Freewill* ought to be referred to him, beynge the Authour thereof. But this is not enough Olorius: for question is not demaunded here, whether God be the Authour of all good workes, which no man will deny. But the question is whether those thynges, which belong to the purchasing of our conuersion and Salvation in the sight of God, do so procede from God the Authour thereof, as that his onely Grace do worke & same altogether in vs: or whether *Freewill* also doth worke any thyng together with Grace. For here is considered the chief knot of all the controuersie. Which shalbe debated afterwarde more at large in place fit for it by Gods grace. In this meane space, let vs marke how Olorius goeth forward.

For

For vnlesse God had restrayned me from rushing wilfully into wickednesse: vnlesse Gods spirite had forewarned me with his counsell, that I should not throw my selfe headlong into euerlastyng calamitie: vnlesse he had strengthened me with his wholesome and strong protection, & made me able to worke the good worke that he commaunded me, I should neuer haue bene able either to thinke a good thought, or to doe a good deede: and all myne endeouour employed either to the purposyng or accomplisshyng my worke should haue bene vterly vneffectuall. What neede I aunswere much hereunto: Neither could Luther him selfe (if he were anye) speake or professe any sentence more godlyly, if a man regard the wordes, and not the meanyng of the man. For what can be more truly or more substantially spoken, then that *Free will* can worke nothyng but wickednesse, destruction, headlong ruine, and euerlasting wretchednes: nothyng but nopsome thoughtes, vnlawfull Imaginations: finally nothing that is godly or good, except it be guided by the grace of God: which Grace doth restrayne from wickednesse, doth recouer from destruction, doth direct from wandring, doth refozme with wholesome counsell, and byyng into the right way those that go astray. Truly if the matter go thus altogether, as the wordes empozte: That is to say: If the very founteine and perfection of all our actiōs, thoughtes, and deuises tending to godlynesse and poured abroad into our luyes, doe issue vnto vs from no where els, then from the onely wellspring of Gods grace: what other abilitie then shalbe left in wretched *Free will* to worke any good worke (if Osorius be the man he would seeme to be) but an vprofitable and naked name onely: But least peraduenture he may seeme to be hyed by the Lutheranes, to write so effectually in the defence of Grace, our Catholicke Bysshop returneth agayne to the patronage of *Free will*, endeououryng to proue by his Diuinitie, that the worke of our conuersion doth not so altogether depend vpon Grace onely, but that *Free will* also must play his part withall. And why so?

Bycause (sayth hee) it is in our power not to consent to good counsell, to reiect it beyng offered, to refuse courtesie, and through wickednesse and outrage to treade vnder

**Freewill.**      **The second Booke.**

**An answer**  
were of  
August. De  
peccat. &  
merit. Lib. 2  
Cap. 18.

foote profered grace. And who doth deny but that we may so do: Nay rather what els doth *Freewill* at all, whē it worketh after her owne nature, but by resistyng & refusall throw headlong into errour: (Luther him selfe witnessing y<sup>e</sup> same?) But for moze credite of the matter Augustine shall aunswere for Luther. In that we turne our selues away from God (sayth he) cometh of our selues, and this is euill will. But in that we turne vnto God, we cannot, except he styrre vp and helpe vs thereunto. And this is good will. Thus much Augustin. We may therfore resiste (say you) and withstand the holy Commaundementes of God accordyng to the operation of our *Freewill*. In dede there is nothyng moze easie, neither nedeth any helpe hereunto. Agayne, We can geue our consent vnto, and embrace Gods Commaundementes also: Surely this is true, if the Grace of God doe guide vs: But if Gods grace doe not gouerne vs, we do then vterly deny it, Augustine agreyng with vs herein.

**August. De**  
peccat. &  
merit. Lib. 2  
Cap. 5.  
**August. De**  
peccat. &  
merit. Lib.  
2. Cap. 5.

To Sinne (sayth Augustine) we are not holpen by God: but to doe well or accomplish the Commaundementes of righteousness throughly, we are not able except God helpe vs: And immediatly after. If we be turned from God, it proceedeth of our selues, and then we be wise accordyng to the flesh: God therefore doth ayde men beyng conuerted, and forsaketh them beyng reuolted, yea he doth not onely helpe them beyng conuerted, but helpeth them also that they may be conuerted. Thus much Augustine. So to, and what will O-

**Obiection.**      **Osorius** Logicke conclude hereof at the length? Forsooth if every man of his owne free power be able to dissent from, and consent with the Grace of God, it appeareth then, that *Freewill* is not altogether vneffectuall. For to this effect I suppose will he direct the force of his Argument. But I doe aunswere agayne with Augustine. That the same might be so construed and graunted well enough, if it were not spoken by them, whose meaning is apparant. For to admitte that man him selfe may will, and may condescende, and yeld, and do somewhat in his conuersion, and spirituall workes: yet hath not man this power of his owne naturall strength neither in whole, nor in part: but he receaeth that strenght of him, which worketh in man, both to will and to do.

**Freewill**  
hath no  
power of

And therfore the reason that Osorius frameth here, of not reseruyng, and of condescendyng: if hee meane of naturall giftes:  
Augu-



Augustine doth playnely declare, that this is the very errour of Pelagius. If he meane of the power of Grace, hee sayeth Luther nothing at all: who did neuer so dispoyle mans *Freewill* of freedom, but that being manumysed and aduanced by Gods grace, it was able to do much: and agayne he did neuer so vphold this freedom, but that man might of his owne proper strength refuse Grace, being at any tyme offered: (for neither Luther nor any other did euer meane (I suppose) that Grace was so necessarily thowen vpon mans will in his conuersion, as that he should be enforced to receiue it being offered, whether he would or no, lyke as when a marke is emprinted into the fleshe by a whote pyn, or as stones that are violently whirled out of a Crossebow. But this is generally affirmed, that the holy Spirit of God doth by his secret operation, worke such an effectual influence in the myndes of the saythfull, that the grace which he offereth may bee receaued, not with vntillying will, but that will may with glad some cheare delight to embrace it, with most earnestly bent affectio. But if it happen to be reiected, the fault therof to spyng from out the corruption & malice of the flesh. If Osori. will not be satisfied yet, but will vye still with this his Argumēt, that euery person accordyng to the proportion of his *Freewill*, may freely receyue, or refuse the Grace of God, if he will, I will then aunswere briesly and resolutely, that the disceit of this subtle Sillogisme is framed of the *Fallax*: to witte: a *Diuisis ad Coniuncta*, as the Logicians do terme it. For albeit will (being seuered from Gods grace) be of it selfe free to reiect Gods calling: yet is it not after the same sort free to obey Gods calling, vnlesse it bee altogether vpholden by the ayde of Gods grace. Let vs now see further the remnaunt of his disputation.

I do stand at the doore (sayth he) and knocke: hee doth not say, I do breake open the doores, or I do rende abroad the henges and doe violently rushe in: but I knocke onely: that is to say: I do admonish: I do foretell the daunger ensuyng: I doe foreshew hope of Saluation, I promise to geue ayde: and I allure vnto me, with fayre promises. In dauid Osorius hee standeth knockyng at the doore, and they to whom it is geuen do open vnto him, but vnlesse it be geuen vnto them they open not at all. Therefore in that hee doth knocke, this is

her selfe either of the whole or of any part to worke.

A Fallax, a Diuisis ad Coniuncta.

Pag. 149.

Against the  
2. Epistle of  
the Pelag.  
1. booke  
Cap. 18.

The fittel-  
tie of the  
Argument  
framed by  
not yeldyng  
cause suffi-  
cient.

proper to the calling: but in that an op<sup>r</sup> entrey is made, this is to be peculiarly ascribed to Election and Grace. So likewise he doth not heaue the doores of the hokes, nor rusheth in forcibly: and yet although hee presse not vpon with any fozeine force, he wo<sup>r</sup>keth notwithstanding a secret effectualnesse, and draweth them vnto him, who he hath chosen, and entirely loueth, through inward operation of voluntary will. *Neither is any mā good that will not be good (as Augustine reporteth) yet to haue a will to be good, must the grace of God needes be assisstant: bycause it is not written in wayne: God is hee that worketh in vs, both to will and to do accordyng to his good pleasure, and the Lord doth first frame and fashion the will. &c.* Therefore whereas it is sayd that God doth knocke at the gate of our will, I gladly yeld hereunto: but to say that he doth no moze but knocke, this I do vtterly deny: In lyke maner whereas you say that hee admonisheth, that hee foze telleth daunger ensuyng: that hee sa<sup>r</sup>deth with hope: that hee promisseth ayde, and that he allureth with reward, truely these are not vntruely spoken Osorius: But ye speake not all, nor as much as should be spoken. And therefore herein your haltpng bewrayeth it selfe playnely. For you are flouen into a *Fallax*, which the Logicians do tearme *Ab insufficiente causarū enumeratione*. True it is, that the grace of God doth knocke: doth foze warne, and doth allure: what doth grace therfoze nothpng els but knocke: foze warne: promise: and persuaue: Doth it not also create within vs a cleane hart: doth hee not renew a new spirite within our bowels: doth he not plucke out of our fleshe the stony hart, and engraffe in steede thereof a fleshy hart: Yea doth he not also alter all our whole nature: I meane all those inward naturall qualities: doth hee not make them plyable and (as it were) out of an old deformed lumpe, new fashion it into a new creature: doth he commaunde those thynges, which he willet by admonishyng onely: by calling, and persua<sup>d</sup>pyng onely: doth not Gods Grace geue also that which he commaundeth: And where in the meanes whiles lurketh then the law that is witten within, in the hartes of the saythfull?

When we heare these wordes in the Gospell: *No man cometh vnto the Sonne, but he whom the Father draweth: Tell vs a good felowshyp, doth he which draweth nothpng els but ad-*  
monish:

month: but call: but allure: What is he (sayth Augustine) that is drawen if he bee willing? for the willing are lead, and none are drawen but the unwilling. And yet no man commeth, but he that is willing: but to this willingnesse he doth draw us by wonderfull meanes, who is skilfull to worke within, even in the very hartes of men, not to make the unwilling to haue fayth, but to frame the unwilling pleyable to be willing. &c. If it be so that þe heavenly Grace by inward operation do make men willing, that before were not willing: I would sayne learne now whether Grace do nothing els, but knocke onely: Go to, and whiles Grace is a knocking, who is it within that openeth? Freewill, I suppose: But now for as much as this Freewill is powred into all persons indifferently by a generall influence, as much in one, as in another, why doe not all alyke open to the heavenly Grace, when the Lord doth knocke: forsooth bycause they will not (you will say) yet doth the wheale runne neuerthelesse as rounde as it did before. For I demaunde agayne, why some same to be willing whiles others are unwilling: what els thinke you to be the cause hereof, but bycause God doth open their Freewill first, whiche do open vnto God, that they may be able to open, otherwise it could neuer opẽ vnto him. Whereby you may easely perceave, that Freewill is not the porter to let in Grace, so much as the very gate it selfe: and that it doth not els open, but as it is first opened by his meanes whiche doth knocke, and that it applyeth not any way els, but as it is made pleyable, and so made pleyable, that it may same rather to be drawen, then to bee lead: neuer goyng before Grace, but followyng altogether, and to speake the wordes of Augustine, *Neuer as a foregoer, but as an hand-mayden of Grace onely in euery good worke*. If you will deny this to be true, what Argument shall I better vse agaynst you then the wordes of your owne mouth: For what meaneth it els that you pour selues of the Romish Synagogue at the begynnyng of your Mattens, pray dayly to the Lord *Domine labia mea aperies*, Lord open thou our lyppes, if they open of them selues, and are not rather opened by him: And in what sorte doe you then desire the Lord to open your lyppes, that your mouth may shew forth his prayse, whom you affirme to do nothing els but knocke onely: Why therfore doe ye not rather amende your

August. 2.  
gaynst the  
2. Epistle of  
Pelag. 1.  
booke Cap.  
19.

Grace doth  
not knocke  
alone, but  
openeth  
mans will  
also,

August. de  
verbis A-  
post. Sermo  
13.

O Lord o-  
pẽ thou our  
lyppes.



booke, that your prayer may bee agreeable with your desire, and sing an other song on this wise: our *Freewill* shal open our lippes *O Lord*, and our mouth shall chaunte forth thy prayse.

Objection.

Answer.

What then (will you say) is it not in our owne power to moue our lippes? *Ves truly* *O* for there is nothynge moze easie then to moue them to contetion, to quarellynge, to lyeng, to blasphemous communication, to noysome talke, and vayne tittle tattle. But I will in no wise graunt that we are able to moue our lippes, or to open our hartes of our owne will, to shew forth the prayse of God. All which notwithstanding tend not to this ende, as though *Freewill* did worke nothynge at all: *yes* it worketh surely: but how it worketh and how it is wrought, bycause *O* forius doth not declare sufficiently *Augustine* shall make playne vnto him. Not they that are carried of their owne motion but as many as are carried by the Spirit of God, they are the children of God. Here will some man say vnto me. Then are we plyed,

Aug. vpon the wordes of the Apostle the. 15. Sermon.

and do not plye our selues. I answer, yea rather thou doest both apply thy selfe and art applyed: And euen then doest thou plye well, if thou be plyed by Gods spirite, without whom thou canst doe no good thing: euen so also thou doest apply thy selfe of thine owne *Freewill* without the helpe of Gods Spirite, & the doest thou euill. To this ende is thy will, which is called free, prone and effectuell, that by doing euill, it become a damnable handmayd. &c. Whiche wordes you must interpret to bee spoken of *Augustine* in this wise: not that will doth worke nothynge, but that it worketh no good thynge without Gods helpe. And that you may conceaue the same moze effectually, harken what the same *Augustine* teacheth in his treatize *De Gratia*, & *Lib. Arbit.* It is vndoubtedly true (sayth hee) that we doe, when we doe: and that we will, when we will: but he bringeth to passe in vs to will, and to do, geuing to our will most effectuell abilitie, which hath sayd: I will make you that ye shall be able to do. Briefly to conclude. It shalbe lawfull for me to speake the same and in such wise touchynge openynge, whiche and in what wise *Augustine* spake of doyng, when the Lord doth knocke we do open with a *Freewill* in dede, bycause when we do open, we do it freely and willingly: but that we may be able to do so, not we, but he doth open our hartes first. Whereby you may perceaue to what end this our discourse tendeth

August. de grat. & Lib. Arbit. Cap. 16.

berth, not that *Freewill* hath no place, but that it be boyde of me-rite, unworthy of prayse, and to be take for no part of any cause, not bycause we dispoyle her of all maner of motion, but we doe distinguish the maner of motion in such wise, that all the prayse of well doing be ascribed vnto him, vnto whom onely all is due, whatsoeuer we will or can, as *Augustine* reporteth: and that in

*Freewill* is made naked of all maner me-rite.

this respect *Freewill* is endued with no actiuitie, whereupon it may haunte her force: For so shall we line more out of daunger (sayth he) if we yeld ouer all vnto God, and not commit part of our actions to him, and part to our selues. &c. And agayne in the xiiij.

*Aug.* in the same booke the 13. Chap.

Chapter of the same booke. I graunt in deede that we will and worke, but God worketh in vs both to will, and to worke, according to his good pleasure. Thus it becometh vs to speake and beleue. This is godly: this is true, that by this meanes our Cōfession may be humble and lowly, and all attributed vnto God. &c.

But I heare what this arrogaunt hautyness of *Freewill* doth whisper agaynst this humble Cōfession.

If all this (sayth he) be the worke of God, and no power

Page. 149.

bee left in mans endeouour that may procure furtherance to our conuersion,

*Ergo*, sithence there is nothyng left in vs to doe, what are we the, other then as good as stones & stockes.

Which Argument *Olorius* hath gathered (as hee sayth) not out of *S. Paule*, but out of *Luthers* braynsickenesse. I would haue maruelled if *Olorius* could haue gathered any Argument from any without some reproche, or could haue reproched any man without a lye. But thus to doe is not to gather some thyng fro an other, but to lye rather: not to dispute by Arguing, but to play the part of a captious scoffer. But to let passe this broken scoffe, as which neither furthereth his cause, nor empayrth *Luthers* estimation: we will turne our talke agayne to þ matter. *Luther* is here therefore cited for a drunkard, who by blazing abroad *Medusaes* head doth enchaunt men into stones and flyntes. And why so: forsooth bycause he doth deny, þ we do aspire to þ fauour of God of our own strength: but affirmeth that all whatsoeuer we do take in hād, or bying to passe towardes þ attaynement of saluation, we obtaine the same wholly through the onely worke of Gods grace, which worketh

The beating down of *Olorius* Argument.

Ezechiell.  
II. Chap.  
and 36.  
Chap.

The Fallax  
from the  
proposition  
Secundum  
quid, to Sim-  
pliciter.

Ofori. dou-  
ble fault.

Aug. contra  
Iulian. Lib.  
4. Cap. 3.

all in all in vs. Whereupon Oforius cryeth out forthwith, That will is fast tyed, boūde, and restrayned with euerlasting fetters, so that men must of necessitie be chaunged into stones, rockes and stockes. So that it is much to bee feared, least by this Argument he turne Peter also into a stone, bycause Christ called him a Stone: & least he chaunge Christ him selfe Peters Paister also together with Peter into some stony substaunce, bycause Paule calleth him a Rocke, and bycause the Prophetes doe nominate him þe Corner Stone. It is also to be feared, least he bewitche into stones all the whole aſcient race of the old Testament: of whō we heare the Prophetes speake in this wise. *And I will take away from their fleshe their stony hart. &c.* If the propheticall Scripture do accustome to resemble the properties of personages by some similitude of domine creatures, after an vsuall phrase of figuratiue speache: may it not likewise be lawfull for vs to expresse the hardnesse of māns nature, vnlesse we enchaūt mē forthwith into stones, stockes, & flyntes? I beseech you. Or bycause we professe that *Freewill* is all together vneffectuall in those thynges, which apperteine vnto God, and to worke or vnderstand things, which passe beyond the reache of māns capacite (vnlesse it be plyed by Gods Spirite) is there no force therfore in *Freewill* to worke in other thynges: or to worke in those thynges, which belong vnto God beyng holpen and assisted by the grace of God: And will you so frame your Argument from the proposition *Secundum quid*, to conclude with that, which the Sophisters terme *Simpliciter*?

Wherein though you be a Bpshop, your fatherhode seemeth to me to haue committed a double errour. First bycause you conceaue not the sense of those men sufficiently, whō you quarell against: next bycause you deceaue your selfe in þe selfe same Assertion which you do mainteine. For those men, which do call backe all the causes of actiōs frō *Freewill*, attributyng them to Gods grace onely, doe not conceaue of it after such sort, as though the mynde beyng endued with heauēly strength, whē it is made payable, doth not apply it selfe any thyng in the meane space. For enē as Gods secrete Grace through Iesus Christ our Lord, is not powdered into stones stockes or brute beastes (as Augustine doth truly record) but into him which was created in the Image of God): euē



So God doth not worke in this his owne Image, as hee worketh in a stone: or after the maner as huge heauy burdēs are drawn by mans pollicie: in the which abyde no inward operation (as Aristotle sayth) which may auayle to motion: The matter goeth farre otherwise here: and the natures are farre vnlike. True it is that the heauenly grace doth draw vs in deede, not through any force of externall coaction, as blockes & Images are drawn: but God leadeth and boweth, which way him listeth, euery person inwardly by his owne will, nor plyeth hee any man otherwise then voluntarily.

Aristoteles  
Ethickes  
booke. 3.  
Cap. 1. 5.

It is well then (say you) If will do nothyng but when she will, and if it will alwayes first before it do: how then shall will bee sayd to worke passiuely, whiche both willeth alwayes those thynges which it doth, and doth nothyng but that whiche it willeth? The Answer is easie: Will in deede doth nothyng, but when it willeth: this is true. For otherwise it could be no will, vnlesse it did doe willingly and voluntarily.

Obiection.

The Answer.

But yet neither doth will alwayes all those thynges whiche it willeth: And agayne to be able to will, it is alwayes made plyable first, By the one whereof may be vnderstanded the Instrument or toole of action, by the other the cause of action. Wherefore whenas will is taken after this maner, that it yeld to the guiding of the workeman in þe maner of a toole, by what meanes can it be called either free, which serueth as bounde: or how can it be sayd to do, which in doyng doth alwayes suffer and is drawen: And yet it doth not so alwayes suffer by doyng, that it neuer doth any thyng of it selfe: and agayne doth neuer so doe in those thynges which apperteine vnto God, but that it is made plyable to doe. And therefore the maner how it doth, and how it suffereth, must be aduisedly considered.

How mans will doth execute the force of an instrument.

For we doe confesse that both are true after a certeine sort, as Augustine testifieth in his booke *De Correp. & gratia*. Let the not deceaue them selues therefore (sayth he) which say. To what purpose are we taught and com-

By what meanes will doth both worke and suffer.

maunded to eschue euill and to do good, if we can not doe it, but as God doth worke the same in vs, so will and to worke? Nay rather let them vnderstand, if they be the children of God, that they are made plyable by Gods Spirite, to doe the thynges that ought to be done, and when they haue done so, to yeld thanks to him, by whom

Aug. Lib. de Correp. & gratia Cap. 1.

they

they were made to do so. For they are made phable bycause they should do something, not bycause they should do nothing &c.

How will  
demeaneth  
it selfe pas-  
sively and  
actiuelly.

Which saying doth make euident vnto vs, that eche of these two are to be founde in *Freewill*, both that it is made to do, when it doth well, and agayne that it selfe also doth, when it is made to do. So that herein is no contrarietie at all, but that it may both demeaneth it selfe by suffering, and also by doing (and to answer for Luther with Luthers owne wordes) to witte, after diuers and seuerall sortes, and after the common phrase of speech in diuers and seuerall respectes. For in respect of the worke it selfe, whenas will occuppeth the place of an Instrument or toole, it both doth, & is made to do, euen as other tooles do in any matter whereunto they are applyed. But if you haue relation to the efficient cause or workeman, to whose vse it serueth in steede of a toole: in this respect the will of man demeaneth it selfe altogether sufferyngly, as the which in respect of procurynge of Gods Grace (from whence issueth all motion of good will) it worketh nothyng at all, but simply obeyeth & suffereth. For in any good worke, what is mans will elles, then an instrument of the holy Ghost: voluntary in deede, bycause it is moued whether soeuer it is moued of her owne accord, yet is it an instrument notwithstanding, bycause of thynges well done, it is neither the cause it selfe, nor any sparcke of the cause in respect of the worker, but a seruaunt rather, and a handmayde onely: whose seruice, the Spirit of God being the worker, doth apply to do these things which it pleaseth him to haue to be done in vs: for the accomplisshyng wherof it ministreth no helpe at all, as of her selfe.

Mans will  
is taken for  
an Instru-  
ment, yet  
free neuer-  
thelesse.

Wherein  
the papistes  
do attribute  
to much to  
Freewill.

But the Papistlicall generation can not digest this by any meanes, to whom sufficeth not that *Freewill* shalbe taken as an instrument, or as it were a workeshoppe onely, vnlesse it beare as great a stroke or rather greater with Gods Spirit working together with it: nor doe they thinke it sufficient that the whole action of our Election and regeneration bee ascribed to the onely free mercy of God, vnlesse we also as fellowworkemen, be coadiutors of this worke together with God. For euen the same doe Olorius wordes emporte manifestly, which folow in this wise.

wordes, that *Freewill* is approued by his authoritie, which Luther doth practise to ouerthrowe? For to what ende would he haue called vs fellow workers with God, if none of vs did further the worke that GOD worketh in vs? to what purpose would he haue admonished vs to worke our owne Saluation, if to do it were not in our owne power? *We are together Gods labourers as Paule reporteth. 1. Cor. 3.* Where I know that the word συνεργοι, doth signifie together labourers. But what is this at the length to the purpose? doe you not here playnly put the old Proverbe in practize: to witte: I aske you for Garlick, and you offer me Dynpones, I desire to borrow sickles, and you lyke a churlishe neighbour deny that you haue any Mattocks. How carefull the Apostles were in plantyng the doctrine of the Gospel we are not ignorant, nor do deny. And it is not to be doubted, that Gods providence vfed them as most choyse instrumentes to addeesse, and husband his Wynearde, yea and that not without singular profite. But we make no enquiry here as now, how much mans industry doo hyng to passe by the outward preachyng of the word, or whom it profited most: but the question is here touchyng the fruite of inward conuersion, whether *Freewill* of her selfe do worke, or not worke any furtheraunce towards the embracyng of fayth, towards repentance, towards spirituall righteousnes, towards attainment of Saluation, and towards the regeneration of lyfe: So that the state of the question be now, to witte: Whether mans mynde and will beyng of the selfe same nature (that it was when we were first borne) be endued with any actuall or effecti- all power able to worke together, with Gods holy Spirit towards the begynnynge of our conuersion, and entryng into our godly consideration of good purposes, and actions of inward obedience: Wherein many wryters doe vary in Iudgement and opinion, yea that not a litle.

But Osorius propositiō alledged here of þ Apostles together workers maketh nothyng to the purpose, nor aunpleth to þ maintenance of *Freewill* a rushe. For to admit that the Apostles were together workers with God: yet that those same together workemē should be hyed to worke in this Wyneard, and sent abroad into the Lordes harvest, proceeded not of their owne

The state & substance of the question of Freewill.

How it is to be vnderstanded that the Apostles were together workers with God.



owne voluntary motion of *Freewill*, but of the free Election and calling of God onely. Agayne this their Ministry (as farre forth as concerneth their own persons) even then when they laboured most earnestly, was extended no further, then to the outward preaching & dispensation of the word: for as touching the inward conuersion of the hearers, & nourishment of their fayth, this was the onely worke of the holy Ghost, and not of the Apostles: *Paule did plante: Apollo did water*. But what doth this helpe to *Freewill*, when as neither he that planteth, nor he that watereth are any thing at all, but God onely who getteth the increase. And what is the reason then, why they are sayd to bee nothing? Is it because he that planteth, and he that watereth, and he that ploweth doeth nothing at all: was *Paule* nothing? or did he not worke at all: who being continually trauailing is reported to haue laboured more then all y<sup>e</sup> rest: or shall we say that y<sup>e</sup> rest of y<sup>e</sup> Apostles did nothing, which did employ not their trauaile onely, but shedd their blood also in furthering y<sup>e</sup> worke of the Gospell: *Deas* verily, wonderfull much, if you respect the outward Ministry of preaching the word and their function. But we doe enquire of the inward operation of conuersion, and the renewing of the myndes, which is the onely worke of God, not of *Freewill*, nor of mans outward endeavour. Godly Preachers in deede doe pearce into the eares of men with outward voyce, & set downe before them the wordes of fayth and truth: And yet thus to do, springeth not of their own *Freewill*, but from the free calling of God, whereby they are lead to do the same: but to beleue y<sup>e</sup> doctrine inwardly, to become faithful hearers of y<sup>e</sup> whole some word, is the onely worke of y<sup>e</sup> holy Ghost, who by secret inspiration doth dispose y<sup>e</sup> myndes, doth renew the hartes, doth inspire with fayth, finally of vniwillng doth make willng: so that here is no place left now for *Freewill* to challenge, but y<sup>e</sup> he onely possesse the whole, which onely worketh all in all: who chusing out workemen to preach the word, doth frameth the wills of the hearers that they may beleue. Whereupon I do answer to that subtle Argument of *Olorius* briesly, and playnly in this wise.

The Argument of *Olorius* and

Whosoever worketh together with an other, worketh actiuelly and not passiuelly onely.  
The Ministers of the Gospell are together, workemen with

with God. *Ergo*, The Preachers of the worde, when they worke  
with God, do not suffer passively onely.

I answer, that in the said proposition should have bene  
added these wordes *Per se*, & *in se* quengis. That is to say: Of  
him selfe; & in the things wherein he worketh. For thynge  
that of his owne power worketh together with an others helpe;  
doth somewhat in dede in those thynges, whiche it doth, and is  
not wrought onely. That is true. And for the same purpose the  
said proposition must be denyed: for the *Freewill* of Gods  
Ministers doth neither worke in *Preachynge* the word *Per se*, of  
it selfe, except it be holpen by Gods Spirit: nor doth procede  
any further even when it is holpen, the to the outward action of  
preachynge. But as concerning the inward fruite of preachynge,  
(namely nourishment of fayth, and the operatiō of conuersion) The subject  
is chaūged.  
all this action procedeth from the holy Ghost, and not frō *Free-  
will*. And this seemeth to bee the very meanyng of Luther, to  
witte, haūng respect to those thynges onely, wherein *Freewill*  
can not challenge to be any meane of effectuall operation, either  
in workynge, or in together workynge, nor can make any title of  
claime therein, nor prescribe to bee any partener with the holy  
Ghost in the worke.

It remaineth that we arme our selues agaynst the other su-  
telitie of Olorius, which he royneth out of the Apostles wordes.  
S. Paule wrytyng to the Phillipians, doth counsell them  
in a certein place to worke every of them their own  
saluation with feare and tremblyng.

I doe heare it, and I awayte what this choppelologicke will  
stampe out hereof.

*Ergo* (sayth Olorius) we are able to worke our Salua-  
tion of our owne *Freewill*.

I doe answer, The antecedent is true, but the consequent  
most false, and also gether sauynge of Pelagique errour, nor a-  
greeable with the antecedent. For this word *workynge*, which the  
Apostle useth, doth not signifie any such thyng as may uphold  
the force of *Freewill*, to declare it to be the efficient cause of Sal-  
uation, as though it did depend vpon the dignitie of our workes:  
but is onely a word of exhortation, to comfort them to goe fore-  
ward

the Papi-  
sts.

The Ann-  
swere.

The subject  
is chaūged.

How Lu-  
thers wor-  
des are to  
be construed.

An other  
Argument  
of Olorius,  
Pag. 149.

An Ann-  
swere.

Phil. 2.

ward diligently, and to perseuer carefully in the course of Saluation, where they were now settled. And withall teacheth them further, how they ought to perseuer with feare (sayth he) and trembling, to witte, exhortyng them to take vnto them the feare of God in humbleness of mynde, which might hold them alwayes conuersant in good workes, whyles they made hast to attaine the goale of Saluation. Finally that no man might caull & say, that this vertue of perseuerance did farre surmount their weakenes, he addeth forthwith, calling them backe as it were to a better hope through confidence of greater helpe: For it is God (sayth he) which worketh in you both to will and to worke accordyng to his good pleasure. &c. If God do worke in vs (Osorius) both to will and to worke, what is it then that Freewill can will or doe? Furthermore if life euerlasting be the gift of God, not for the workes sake which we haue done, how shall Saluation be obtained by good workes: wherefore you tripple twice in your Argument. First, whereas you place Saluation in good workes. Then, whereas you deriue good workes out of mans Freewill, as from the springhead therof. For thus ye conclude: If it were not in our own power (to witte in our Freewill) which both are false and most frivolous.

The double  
error of  
Osorius.

Page 149.

And yet after all these manifest trackes of Pelagius playne footesteppes, not unlike that craftie barlet Syrus in Terence, whiche cleareth him selfe to his Quaffer, as vnacquainted with the Partage of his sonne: euen so least he should seeme to be defiled with some spotte of Pelagius error, addeth immediately: What? Are we such as will consent with Pelagius? Did we say at any tyme that we were able to worke any godly or prayseworthy worke through our own strength and industry? If you will abide by your wordes Osor. you haue so said in dede. For he p doth auow, that it is in our own power to worke our saluation: what doth hee mean? as by these wordes, but that we be able of our owne strength to worke somewhat worthy commendatio: But whether he agrā hereto in Pelagius or no, let p indifferēt Reader Iudge as seemeth him best. But I pray you sit, by what meanes do you asseme p to be in our owne handes, which you deny agayne to be in our owne power? Or how can ye defend them both, but you must needs make a lye in p one: or what



what shipper deulle will you vse here to tounge your selfe withalle  
 You say that Saluatiō is not obtained by our owne strength;  
 but through Gods grace workyng within vs. And why then  
 chaufe you so maliciously agaynst Luther, Melancthon, Bucer  
 and Caluine, which affirme the same that you doe? But a litle  
 earst ye confesse the thyng, which ye do now deny. Be steadfast  
 therfore, and let vobour your mynde wheteunto you will stand;  
 that we may know once where we may finde you. If you as-  
 firme that all consisteth in our owne handes, then do you not a-  
 greē with Pelagius, but you go farre beyond him: If you ascribe  
 all to the grace of God, what needeth any more scoldyng? But  
 you will deuise your meaning perhappes, and will allowe to  
 Gods grace such a parte of the worke, that *Freewill* also may  
 occupy some part with all. Yet doe ye not withtayne this measur  
 notwithstanding. For if you will so cut asunder this shippe,  
 which can by no meanes bee vnscattered, and will yeld ouer the  
 forepart therof to māns guyltyng, & the powre to Gods tuition  
 surely so. Paule will gaynesay you euery way, which yeldeth  
 whole interest of boeth, as well the former as the hinder partes to  
 God, whether Olori. will or no: Declaryng *That it is God that*  
*worketh in vs both to will, and to bring to passe all thyngs according*  
*to his good pleasure.* But you will finde out some meane thyng  
 parauenture betwixt boeth, whiche you may attribute to *Free-*  
*will.* But even here agayne you shall be driven backe, whereas  
 you may heare Paule pronounce *That it is God that geueth the*  
*increase,* so that now not onely the originall of good will, but the  
 increase also of well doying, the accomplishyng, procepyng and  
 successe also flowe from our the holy Ghost, and not from man.  
 If it be so this (will you say) that Gods grace doth worke  
 all in all in vs, to what purpose serueth the *Freewill* that is  
 naturally engrafted within vs? or beyng holpen by grace,  
 how is it sayd to doe any thyng, if you shall thinke that it  
 ought not to be accepted in any respect a partener in work-  
 yng a good worke? For answers wherof, I would wishe you  
 to harken not to the wordes that I speake, but vnto Augustine.  
 It is most true Olori. that whatsoever good worke is wrought  
 by vs, the prayse thereof ought to rebounde wholly not to our  
*Freewill*, but to Gods grace, which performeth all whatsoever

Olori. doth  
 attribute  
 our Salua-  
 tion, partly  
 to Grace, &  
 partly to  
 Freewill.

Olorius  
 Obiection.

Answer.

August. de  
grat. & Lib.  
Arbit.

Otherwise  
worketh  
Gods Spi-  
rite, other-  
wise mans  
Freewill &  
the diuer-  
tie of them  
both.

Will doth  
nothing in  
good things  
but whē it  
is holpen  
& applyed.

is performed by vs goodly, and worthy prayse. For that is it that  
the wordes of Augustine import, that true and humble con-  
fession doth require in vs. That is to say. That we referre all  
vnto God. And yet this grace of God doth not so worke all that  
whiche is proper to it selfe, by her selfe onely, as working in vs  
without our Freewill. And agayne it neither worketh so toge-  
ther with our Freewill, that any portion of mayle or rewarde  
should bee ascriben to Freewill, for any of all whatsoeuer is due  
vnto God. And therefore where as Augustine in his booke *De*  
*gratia & libera arbitrio* doth affirme, that neither grace without  
Freewill, nor Freewill without grace is sufficient: We do confesse  
both to be true: for either of them worketh with the other. I ob-  
fesse it thus yet after a certeine severall sort. For the Grace of  
God worketh, when it helpeth mans Freewill; yet it worketh in  
such wise, as that it is not wrought by an other: it doth so  
helpe Freewill as beyng neuer holpen by Freewill. Furthermore  
it doth so helpe, but that it is alwayes free not to helpe, if it will:  
In fine whereas Gods grace doth worke most effectually by hel-  
pyng mans will, yet worketh it not so with mans Freewill, as sta-  
ndyng in neede of the helpe of Freewill by any meanes, but rather  
vssing & seruice therof. But the state of Freewill is farre other-  
wise: For Freewill worketh together with Gods Spirit, not as  
commaundyng his seruice at any tyme, but alwayes wantyng  
his assistance. In the one wher of you perceaue the efficacye of  
the cause that worketh, in the other the seruice onely of the In-  
strument. Wherefore when will doth worke most effectually  
(Gods grace directyng it) yea and freely, because it worketh vo-  
luntarily, yet doth it neuer attempt any good thyng of her selfe,  
without the directiō of grace, neither by any meanes otherwise,  
then as it is holpen, but neuer helpeth grace by which it is both  
wrought, and holpen. Yea and then also when it is wrought it  
so worketh, that it can not chuse but worke of very necessitie. E-  
uen as Seruauntes in respect of their birth are free, but beyng  
commaunded by their Maisters (whom they be bounde vnto) they  
must obey whether will they nill they, of very Necessitie. In like  
maner saith it with mens Freewill, albeit they stand in such  
plight as that they be alwayes carried with free motiō, that is to  
say, with voluntary motion to the thynges whatsoeuer they do,  
yet

yet is it so farre of to be able enough of their owne power to pro-  
secute their purposed imaginations as they would wishe them-  
selues; that many tymes they are withdrawen agaynst their  
willes, from executing the mischief which they conceaue; &  
gayne to do good deedes; they are so the seruantes of grace,  
that when they are drawen, they can not chuse but obey of ne-  
cessitie.

Grace doth  
plye, but is  
never plyed

What neede examples in matter most apparant: How oft  
and how many doe we finde; that purpose many thynges in their  
myndes, which notwithstanding come to a farre other manner of  
end then they were deuised for; being quite ouerthrowen by the  
onely countermaunde of almightie God. As appeareth in Ba-  
laam; and the brothers of Ioseph: of whom the first was bar-  
red from speakyng that which he determined: the other from ex-  
ecuting their deuises by the wonderfull prouidence of God. It  
would be to much to recite all the exaples mentioned in the scrip-  
tures to this effect as Pharao, Sennacherib, Hamman, An-  
tiochus, Herode, the Pharisees, Iulian and innumerable others  
of the same sorte: whose *Freewill* being wonderfully interrupted  
euen amidst their chiefest practises, was neither able to do a-  
ny good thing well, nor yet accomplishe the euill that they had i-  
magined accordyng to their determinate purpose. It shall suf-  
fice to produce one or two examples, whereby it may make both  
euidently appeare, how that it neither resteth in the choysse of mā  
to proceede in euill doyng after his owne will, nor to leaue of frō  
doyng well being drawen by Gods Spirite. Saule breathyng  
forth as yet slaughter & threatenynge, whenas he persecuted  
the Christians with wholy bent affection of *Freewill*, what cruel-  
tie would he haue executed, if he could haue brought to passe the  
deuise, which he had thoroughly determined in mynde: And why  
could hee not doe it: But because there is no freedome in mans  
*Freewill* of it selfe, euen in workyng wickednesse, but such as be-  
ing hindered many tymes, & alwayes bonde, must be enforced  
to acknowledge her owne weakenesse on euery side.

Examples  
of mā will  
beyng hin-  
dered euen  
in the euill  
whiche it  
purposed.

Will obey  
eth the spi-  
rite of God  
many times  
whether it be  
will or no

Let vs comple with Paule the Apostle Peter: that we may  
learne in the both, how that we are not able of our selues either  
to frame our lyues altogether to wickednesse, or to direct the  
same sometyme to godlynesse. And first touchyng Sawles wic-  
ked

The exaple  
of Paule &  
Peter.



Aug. de  
Correp. &  
grat. Cap. 8

Aug. de  
Correp. &  
grat. Cap. 8

How can it  
be said that  
Peter's faith  
was not free  
and voluntary  
if he was  
enabled by  
Christ's prayer?

Ierem. Cap.  
10.

Luther in  
his booke  
of Asserti-  
ons, Art. 36

The  
Prou. 16.

Prou. 16.

hed will in his most wicked enterpises, how little it awayed  
hath bene declared already. Let vs now behold Peters sayth,  
not by what meanes he receaued it at the first, but let vs see what  
his fleshy will was able to doe, to the uttermost of his power, ei-  
ther in refusing sayth when it was geuen him, or in forsaking it  
when he was holpen. Upō which matter let vs geaue care to the  
testimonie of Augustine: When it was sayd vnto Peter (sayth  
hee) Peter I haue prayed for thee, that thy sayth may not fainte:  
Darest thou presume to say that Peters sayth should haue fayled  
though Peter him selfe would haue wished it to haue fayled, consi-  
dering that Christ prayed that Peters faith might not fayle, as  
though Peter would haue willed any thing elles, then as Christ had  
prayed for him, that hee should will? Whereupon appeareth that  
Peters faith did not depend so much vpon his owne will, as vpon the  
prayer of Christ: who did both helpe his faith, and direct his will.  
And because his will was directed of the Lord, therefore could not  
the prayer made for him be vnaffectuall. And therefore when hee  
prayed, that his faith might not fayle, what prayed hee for els, but  
that he might bee endued with a most free, most valiaunt, vnuan-  
quishable, and most perdurable will in the faith? Thus much Au-  
gustine. And therefore Ieremie the Prophet crying out vnto the  
Lord most worthely: I know O Lord (sayth he) that the way of mā  
is not in him selfe, neither is it in man to walke and to direct his  
owne steppes. Whiche wordes me seemeth that Luther did note  
not altogether vndiscretely, whose wordes if I would here set  
downe, I can not see which part therof Osorius would be able to  
confute. For in this soyle doth Luther argue: If mans way &  
mans steppes be not at his owne disposition, how shall the way  
of the Lord, & the pathes of the Lord be at mans direction? And  
hereupon deriuyng an Argument a Comparatis, as they cearine  
it in Schooles, addeeth forthwith, how then is mā able to dispose  
him selfe to good, whenas he is not able of him selfe to make his  
wayes euill? For otherwise if he be able, how then did the Pro-  
phet say, that he knew that mans way was not in him selfe? or how  
is it that in p 16. of his booke of Prouerbes p wise King beyng  
enspired with p same Spiritie confelleth, that he knew as he te-  
stified? The hart of man (sayth he) purposeth his way, but the Lord  
doth direct his steppes. Albeit this is not spoken to this end, as  
though

though we did affirme that māns will is no wayes frē towarde wicked thynges: for who knoweth not how fraille and prone the disposition of māns will is alwayes to catch hold of euill: though from doyng therof, it be many tymes hindered. The comparison tendeth to this ende onely, that if mans *Freewill* beyng hindered, and bonde, sēme many tymes lesse frē to put in executiō euill thynges: how much lesse frēdome thinke you doth it enioy towarde the thynges that further vnto godlynesse: for as much therfore as this appeareth to bee most true by the euident testimonies of the Scriptures, and experimented by the continuall course of mens actions and conuersations: Let vs heare what Osorius doth object agaynst Haddon.

Man is not altogether de priued of free will to euil, though the same be many tymes stayed.

But I say thus that all good men, all godly men, all men most endued with heauenly giftes doe testifie, that in this sentence of thine lurketh haynous wickednesse: vnshamefast impudencie: detestable maddnesse and most execrable treacherie. Unless your so manifold lyes hetherto dispersed abroad, and as it were clouted together in one lumpe, vnlesse your shamelesse face Osorius, and that your impudent vsage in lyeng and blaunching, your monstrous vancie (the lyke whereof can scarce possibly be founde in any wyter, surely more monstrous in no man) had long sithence disabled all the substance and credite of your talke, in the Iudgemēt of all good and godly men: you might happely haue founde some one, which would haue soched this your communicatiō. But now haupng vttered scarce one true Sentence throughout all this worke of yours, with what countenance, and with what face dare ye speake in this wise? But I say this. &c. And what doth this famous speaker tell vs at þ length? I do say this that in this sentēce of Luther, Melancthon and Caluine lurketh haynous wickednesse, vnshamefast impudencie: detestable maddnesse and most execrable outrage. Goe forward then, and tell vs first without a lye (if you can) I pray you, what they haue vttered in their wordes. Forsooth bycause they stand stiffely herein that māns mynde is alwayes holden captiue, his will fast chayned, dispoyled of all abilitie to doe, in so much that we can neither doe good nor euill, no nor thinke any good thought by any meanes. Finally this is the effect of their

Pag. 151.

Pag. 151.

Ofor. lyeng  
rayling a-  
gaynst Lu-  
ther Melā-  
thon, Cal-  
uinc. &c.

opinion, that there is no difference betwixt vs and any o-  
ther toole or instrument. &c. Cruely I should haue maruel-  
led much Oforius, if that lyeng spirite in your mouth, if your  
wicked lippes & deceitfull tounge could haue vttered any thyng  
vnto vs without a lye, or haue made a lye without raylyng. Vea  
Sy: Is the winde in that doore: who that assigneth frē and vo-  
luntary power to doe good, not in our owne will, but in Gods  
grace: who that ascribeth all our actions (especially these which  
be godly) to the direction and disposition of God: who that af-  
firmeth that our will is neither frē of it selfe without Gods  
Grace, and that it doth nothyng els but sinne deadly, when it  
worketh after the disposition of her owne nature: doth he so dis-  
poule man naked altogether of all will, as though it could doe  
nothyng at all: or purpose nothyng at all: or as though he made  
no difference betwixt man and any other instrument or toole:  
who that endeouureth to proue manifestly by the Scriptures  
this thyng chiefly, that all the thoughtes of mans hart, and all  
his senses alwayes are prone, and inclined at all tymes to wic-  
kednesse, doth hee seeme to affirme that man is voyde of all se-  
lyng of thought: Tell a good fellowshippe, the man that doth  
that which is in his owne power, or the man doying that whiche  
is in his owne power, doth nothyng els but sinne: doth this man  
now nothyng at all, whiles he sinneth: or whiles he imagineth  
mischief, doth he imagine nothyng at all: And how then, I pray  
you, doth Luther spoyle men of their will: or how is hee re-  
ported, to bynde mans will fast in euerlastyng chaynes, in such  
wise, as that it can not onely not doe, but also not thinke any  
good or euill:

Ofor. Pag.  
151.

Freewill is  
not of pow-  
er simply &  
absolutely  
to make his  
wayes euill

But Luther doth deny that it resteth in mans Freewill to  
make his wayes euill. And what inconuenience is there in this  
sentence, if the meanyng therof be taken in the right sense, as it  
ought to be: Cruely if our wayes either good or bad were sim-  
ply and absolutely at our owne disposition: how is it that the  
Scripture teacheth that mans steppes are directed? or how is it  
that the Prophet doth deny mans way to be his owne? or how read  
we in the holy Prouerbes, That when mā hath prepared his hart  
most, yet it is the Lord that governeth the tounge? How often doe  
we finde the old Prouerbe to proue true, that man doth purpose  
one



one way and God doth dispose an other way: How ripe are the examples of some persons which with halter in hand, and knife ready bent to dispatch them selues of their wretched liues, or whiche haue practized to drowne them selues, haue not accomplished the wicked fact, that they deuised euen then, when they were most willyng thereto: Surely Gods diuine prouidence doth wonderfully dally with mans thoughtes and imaginati-  
ons, deludynge, ouerthrowyng, makynge frustrate transposi-  
ng beyond all expectation of man, the thynges which we haue most  
firmely determined. And what freedome is this at the length,  
whiche is alwayes constrained to serue at an others appointe-  
ment: the strongest force wherof beyng many tymes hindered,  
must alwayes depende vpon the permission and commaunde-  
ment of the hygher power: whiche thyng Augustine doth very  
well declare. *All willes are subiect (sayth he) to the will of God,*  
*bycause they haue no power, but such as hee graunteth. The cause*  
*therfore that maketh this, and is not made, is God, other causes doe*  
*both make and are made, as are all created Spirites, but chiefly such*  
*as are endued with reason. And agayne. Our willes are so farre a-*  
*ble, by how much God would haue them to bee able and foreknew it.*  
*And therfore in what soeuer abilitie they stand, they are undou-*  
*tedly able, and what soeuer they shall doe, they shall surely do, by-*  
*cause he did foreknow that they should be able, and should do, whose*  
*foreknowledge can not be deceaied. &c. And agayne in an other*  
*place. Neither is it to be doubted, that mens willes can not resiste*  
*the will of God, but that he must needs doe what God will, for as*  
*much as he doth dispose the willes also as him listeth, and when him*  
*listeth. Therefore to will, and to nill, is so in the power of him that*  
*willeth and nylleth, that it neither goeth beyond Gods power, nor*  
*hindereth his will, but is many tymes hindered by the power of God,*  
*and alwayes ouermaistered. &c.*

August. de  
Ciuita. Dei  
Lib. 5. Cap.  
9.

Aug. in the  
same place.

August. de  
Correp. &  
gratia.

But that is somewhat more hard which is objected out  
of the same Article, that will is so fast bounde, that we ca  
thinke no euill thought by any meanes. For so doth Oforius  
cite the place. Wherein he doth first cast a myste before the Rea-  
ders eyes, and then deale iniuriously with Luther. For he doth  
neither saythfully, nor fully rehearse the wordes of his Article.  
He is also no lesse iniurious to Melancthon and Caluine, who

he alledgeth as partakers of the same opinion. Albeit I know right well, that they doe not varie from Luthers meanyng, yet did they alwayes of very purpose reftayne from this kynde of speache. Where did Melancthon euer wryte, that all thynges are perfozmed by vnaduoydeable necessitie: Where did Caluine say, that *Freewill* was but a deuise in thynges: Who euer heard Bucer say, that man was not of power to thinke euill: not bycause they varied from him in meanyng and Iudgement, but they chose rather to quallifie, with some moze plausible kynde of stile, that which seemed to be propounded by him somewhat moze roughly. But to returne agayne to Luthers wordes: I doe reknowledge herein not your new furnished cauil Olorius: but the auncient rusty canker of many others agaynst Luther, as of Leo, Rossensis, Eckius, Iohanes Coclaus, Albertus Pighius, Iohn Dreidon, Alphansus de Castro, Andrew Vega, Peter Canisius, and such like: which do neither read Luthers wrytyng with Iudgement, neither consider his meanyng, nor cōferre the first with the last: but catch here and there a worde halfe gelded for hast: and out of these beyng sinisterly construed, if they finde any one thyng moze then other fitte to be quarelled withall, that they snatch vp, that they vye stiffely, and are alwayes rakyng their nayles vpon that scabbe (as the Proverbe sayth). And bycause amongst all other his Assertions, they can picke out no one sentence moze odious in the Iudgement of the simple people: it is a wōder to see, what a coyle they keepe here, and how vyperously they gnaw and turmoyle this one Sentence, wherein he sayd, That mans will hauyng lost her freidome, is now of no force at all, not so much as to thinke an euill thought. And in this respect surely, I can not but marueile much to see the vndiscrete disorder of some, but chiefly the singular shamelesnes of Olorius. For albeit Luther in so many his Commentaries, Sermons, Bookes, and Answers doth vye this one pointe alwayes, and euery where trauaile earnestly to proue, that māns *Freewill* (beyng boyde of Grace) auayleth to nothyng but to cōmitte sinne: yet doth Olorius so frame all his wrytyng agaynst Luther: as though Luther did teach that mans *Freewill* could not so much as thinke an euill thought.

And frō whence doth he pike this quarell: out of the wordes  
of

of Luthers Article before mentioned, I suppose: But for as much as Luther doth in the selfe same Article openly professe, that *Freewill* of her owne nature auayleth to nothyng but to Sinne, and that all the imaginations of the hart do (of a certeine naturall inclination) rushe headlong into euill: in what sense can þ mā be sayd not to be able to thinke an euill thought, whiche is alwayes occupied in imaginynge euill: But I beleue he will presse vpon vs with Luthers owne wordes, wherewith he affirmeth that no mā of him selfe is of power to thinke a good thought, or an euill thought. &c. Well, let vs heare what conclusion this Logician will coyne out of these wordes.

Luthers  
Artic. 36.

Mans minde whether it thinke well or euill, doth neither of them both of her owne power.

*Ergo*, Mans mynde of it selfe cā neither thinke a good nor an euill thought.

Oforius a  
lycng Rhe-  
thoritian &  
a grosse Lo-  
gician.

I do here appeale to your Logicke Oforius. What kynde of Argumēt is this: by what rule make you this cōsequent: what: bycause the substance of the matter doth depend vpon the first causes properly, will you thereupō conclude, that the second causes do therfore nothing at all: Or bycause the freedome of doyng is restrained to the first and principall cause, to witte, to the onely Paestie of God, that therefore mans will is no cause at all, bycause it is not frē: and þ therfore it cā thinke no ill thought by any meanes, bycause it doth it not of her owne strength and libertie, as though to do a thyng properly: & a thyng to be done of her owne proper power, were all one to say: So then by this reason the Jewes, which crucified the Lord of glory, shalbe sayd to do nothyng, bycause all the outrage whatsoeuer they kept, was determined before, by Gods vnsearcheable counsell. In like maner Pharao in withholdyng the people of Israell, and Nabuchadonator in spolyng them, may be sayd to do nothyng, bycause the hart of the one was hardened by the Lord, and bycause the other leadyng his armie into Egypt, was constrained to chaunge his will in his iourney, and bende his force agaynst Ierusalem. Likewise neither the Shippe whyles she sayleth, nor the Pylote within the Shippe, do any thyng at all, bycause their course whether it bee fortunate or vnfortunate, is not alwayes directed after their owne will, but as the wyndes &

Æ. b.

the



Mans Free-  
will is an  
Instrument  
of Gods  
Grace.  
Esay.  
Ezechi.  
Cap. 11. 36.

This worde  
freedome is  
discussed &  
distingui-  
shed.

the tydes do driue them. For what doth Luthers disputation of Freewill enforce els, but that he may referre all the order of do-  
pung to Gods free disposition onely: Neither doth hee dispoyle  
mā of will altogether, which doth onely disable will of freedome:  
Neither is it a good consequent to say, bycause mans will is de-  
nyed to be free, therfore that man is altogether destitute of will,  
bycause it is not free, but alwayes captiuatē, bounde, & an hand-  
mayde, as the which in euill thyngs is either alwayes seruauit  
to Sinne, or in good thynges handmayde to grace, euen as an  
Instrument or toole is alwayes at the bestowing of him that wor-  
keth withall. For what should let but Luther may as well call  
Freewill, by the name of a toole, as Esay doth name *the wicked*  
*by the name of Sawes in the hand of the Lord?* and as well as in  
many places of Ezechiell those hartes are called *stony hartes*  
*which the Lord doth promise to soften and mollifie with his grace?*

And yet I will not much trouble Olorius herein. For whe-  
ther will be free vnto euill, or be seruauit vnto euill: it maketh  
litle to the present purpose, nor will stand Olorius much in steede.  
This is vndoubtedly true, that mans naturall strength (bee it  
free, or be it bond) is more the strong enough to all wickednesse.  
So were all these stormes rayfed agaynst Luther needlesse al-  
so, considering that he doth so frankly ostentynies, and in ma-  
ny places professe in playne wordes, that mans mynde is al-  
wayes prone, and inclined to all euill cogitations: considering  
also that he doth confesse euery where, that to thinke euill is as  
properly naturall to mans will, as that of it selfe it neither can,  
nor doth acquainte it selfe with any thyng elles, but with euill  
thoughtes. And I thinke it is not so needefull to stand much vpon  
the name of freedome, especially sithence we doe agree vpon  
the truth of the matter. And it may happen that Olorius is de-  
ceaued in doubtfull construction of the word, or rather deceaueth  
others therewith: taking the same in an other sense the Luther  
vnderstode it. For whereas some thynges are sayd to bee free of  
necessitie in respect of outward coaction, some free of necessitie  
in respect of bondage: Will may right well be called free after the  
first maner of necessitie: as the which is neuer constrained to will  
vnto ill, which it willet, be it good, or bad: For comp-  
ulsary will (as Augustine sayth) is no will. Accordyng to the lat-  
ter

ter maner of necessitie, man hath neuer power ouer his owne will so, but that (whiche way soeuer it is carried) it alwayes obeyeth his commaundement of whom it is carried, albeit it doth alwayes serue both voluntarily, and willyngly. Whereupon S. Paule discoursing vpon the euill whiche hee would not, but did it neuer thelesse, sayth, that he did it not: but imputed the doing therof to Sinne dwelling within him, and to the law of his members, the force wherof being greater then his own strength, did drawe him into bondage, though hee stroue agaynst it. And surely that is the bondage that Luther did meane accordyng to Pauls saying, when wrytyng of bond will on this wise: Mans will (sayth he) is after this sort common to vse, as is a horse or a beast: if God do ride vpon it, then it willethe & goeth whyther God will haue it: if the Deuill sit vpon it, then it willethe and goeth whyther the Deuill will haue it: nor is it in his owne choysse to runne to either of those riders, or to get either of them: but the riders do contend for the hauyng and keepyng of him. &c. If Orosius do see any meane betwixt these two riders, I would fayne haue him shew it. We will say perhappes, that betwixt these two there is a meane in will, whereby will is able to apply it selfe to this, or to that: Augustine doth make aunswere, *that the very begynnyng of this applyeng, if it be towards good, ariseth not without Gods good will and grace: if it be towards euill: then it springeth not but out of euill: Euen as Bernarde doth teach that the whole begynnyng must be ascribed to Grace.*

Luther. Lib.  
de Seruo  
Arb. Cap.  
46.

August.

In fine: to shutte vp the matter in fewe wordes, as concerning Luthers proposition, wherein he denyeth that Freewill is of power to do good, or euill of it selfe: Two thynges seme worthy to be noted here. The one concernyng the power of doying, the other concernyng the freedome of power: If we enquire of the power of will, how effectuell it may be to good or euill of her owne naturall force: neither Luther nor any other will deny, the propertie of will to bee otherwise, but that it may will the thynges that it willethe: neither that the force of will is so altogether blotted out, but that it may apply when it is applyed either to good, or to euill: and that it doth so farre forth not apply, by how much it is either destitute of Grace, or ayded by Grace, after none other sorte, then as the horse doth beare his rider hee

The power  
of doying  
wanteth not,  
but it is the  
freedome of  
power that  
wanteth.

tra-

trauerſeth in his ryng, and runneth his face, he ſweateth vnder his rider, he trauaileth his grounde, is very nymble, chaufeth & champeth vpon the bydle, commeth a loſt, pozketh out with his hœles behinde, he runneth rounde in his carryer backward and foze ward, and perfozmeth all other qualities and properties of his kynde, which are ſubiect to his ſenſes. All which motions if you reſpect the naturall qualitie and force of the horſe, ſeeme to be not altogether out of his owne power: But if ye reſpect the libertie of motiõ, the actiuitie therof will appeare to conſiſte not ſo much in the naturall power of the beaſt which is ruled, as in the power of the ryder, which doth mannage him. Euẽ ſo ought we to Iudge of mans will, whoſe naturall inclination if you regard, and what it may doe of her owne ſtrẽgth: who will deny, þ the property of will is to will, but to be able to will, is proper to habilitie: For of will it procedeth, that we will, but of habilitie it cometh, that we perfozme. So with our will we will, with our mynde we conceaue: and with our habilitie we doe perfozme.

Auguſt. de bono perfeuer. Lib. 2. Cap. 13.  
Auguſt. de grat. Chriſti contra Pellag. Lib. Cap. 30.

And, as Auguſtine ſayth, *thinking we do beleue, thinking we doe ſpeake, and thinking we doe whatſoener we doe.* And in an other place the ſame Auguſtine doth confeſſe: *that nature may be of power not onely to do euill, but alſo to haue ſayth, hope, and charitie, yet to haue all theſe, hee doth affirme to come of Grace altogether.*

Luther de ſeruo Arb. Cap. 48. 47

Wherefore we agree well enough together as touchyng þ habilitie of will. But to let paſſe this treatie of habilitie: if queſtion be moued touchyng frẽdome of will, bycauſe hereupõ hangeth all our cõtrouerſie (for neither do we enquire here, what þ property of will is: or what will cã do properly: but what euery man may do, or not do in all thyngs, by the frẽdome of his owne proper will) Luther doth aũſwere ſorthwith, that the name of frẽdome ſeemeth to be a name of more maiestie, thẽ that it ought, or may agree cõueniently to any thyng properly, but to þ onely Maieſtie of God, or to him, whõ the holy Ghoſt hath made frẽ by grace.

Obiectiõ of the Defendours of Freewill taken out of the booke of Hyperaſtiſtes.

But þ great Proctours of Freewill are wont to object, that in ſome ſenſe this is true in dede: That there is no power abſolutely & fully frẽ, but the onely omnipotẽt power of Gods Maieſtie: yet neuertheles as we call Angels immortall, men holy, wiſe, and good (though we doe acknowledge God onely to be truly immortall, onely wiſe, and onely good) ſo nothyng withſtãdeth

deeth



berth, but we may call men after their certeine manner fr̄e. I do  
 Aunswere. Angels in dede are called immortall, and that trulpy: Aunswere.  
 bycause they obtained that state of their creatour at the first: be-  
 sides that also, they neuer lost that state of immortalitie where-  
 in they were placed, although some fell fr̄o the blessednes of im-  
 mortalitie. But as for our fr̄edome, the condition & state therof  
 is of a farre other condition and kynde. For albeit mā in the be-  
 gynnynge was created in the fr̄e estate of will through þe benefite  
 of his creatour, which he might haue reteinied still without any  
 contradiction if he would: yet did hee loose the same fr̄edome,  
 and Paradise withall, by his own default: so that he turned that  
 blessed estate, into miserie: and his fr̄edome, into bondage: that  
 beyng out of Paradise now, by how much we are sequestred fr̄o  
 all felicitie, even so farre seeme we to be cut of from all fr̄edome,  
 without the Grace of the Redēmer. For shypwrecke beyng  
 once made of yniuersall blessednesse, I can see none other reme-  
 dy, but that fr̄edome must be drowned withall. Therefore the  
 selfe samethyng whiche doth open Paradise, beyng shut fast a-  
 gainst vs, must of necessitie restore fr̄edome agayne: which can  
 not by any means be brought to passe through force of nature,  
 or through any power of our owne: It consisteth onely in the  
 Grace of the Redēmer. As our Redēmer him selfe witnesseth  
 in S. Iohns Gospell. *If the Sonne shall make you free, then shall* Iohn. 8.  
*you be free in dede.* Notyng vnto vs this one thyng chiesly, by  
 those wordes, the state of our bondage to be such, as except it be  
 renewed with Grace of the Redēmer, that in all this nature of  
 ours is nothyng fr̄e. Whereouer as concernyng the vsuall ma-  
 ner of speach: that men are called good, holy, and wise: I know In that men  
 that men haue bene accustomed to bee tearmed so. But what is are called,  
 this to the purpose: The question here is not, by what name mē holy and  
 are called, but of what value euery thyng is in the sight of God. wise must  
 And yet do I not doubt at all, but þ many men may bee in their be referred,  
 kinde good, holy, and wise, & euen so to be esteemed well enough. not to their  
 But howsoeuer this holynesse, godlynesse, and wisdom of mē deseruyngs,  
 seemeth in mans Iudgement, yet is it nothyng whatsoeuer it but to grace  
 be, if it procede not from the grace of God. (For what hast thou, wholly,  
 that thou hast, not receaued?) After the same sorte do I aunswere  
 touchyng fr̄edome, whiche beyng once lost through Freewill,  
 must

Aug. Epist.  
89. ad Hil-  
larium.

August. de  
serm. Dom.  
in monte.  
Lib. 2.

An Argu-  
ment out of  
the wordes  
of August.  
to Hyllary.

In what  
sense Aug.  
calleth will  
Freewill.  
Will see-  
meth ra-  
ther to be  
termed vo-  
luntary the  
free:  
The Con-  
fession of  
Auspurg.

must of necessitie sticke fast: cloyed in & puddle of thalldome, but  
lesse it be renewed agayne by Gods graces. Whereupon August.  
very aptly. *Freedom* (sayth he) without grace, is no freedom but  
*contumacie*. And as in this place August. denyeth that to be li-  
berty, which is severed frō grace, so in an other place he will not  
graunt that to bee named will, except it be conuersant in good  
things. *Will* (sayth he) is not will: but in good thyngs; for in euill &  
wicked thynges, it is properly called *Lust*; & not will. Wherefore if  
there be neither frōdome, where Gods grace is not present: nor  
will, where wickednesse is practized: by what meanes then will  
Osorius mainteyne, that *Freewill* is in euill thynges, whereas in  
that respect, there is neither frōdome, nor will: There is also in  
the same August. & in the same his Epistle to Hyllary, that may  
well be gathered and framed into an Argument on this will.  
The lyfe of libertie is the perfect soundnesse of will.  
But in doying euill mans will is not sounde.  
Ergo, In doying euill mans will is not free.  
For euen so are we taught by Augustines wordes.  
The lyfe of libertie (sayth he) is the soundnesse of will, and by  
so much every man is more free, by how much his will is most sound.  
Albeit I will not strue much about the contention of tear-  
mes. If any mā be minded to name the choysle of will applyable  
towards good or euill, to be voluntary, rather then free, he shall  
not erre much in my Iudgement. Neither will I be offended, if  
a man do say (as Augustine doth) that mā's will is frō towards  
euill thynges, so that he hold the meaning of Augustine, as well  
as the wordes. For I am of this mynde, that when Augustine  
doth name mans *Freewill*, & couple it to grace: he calleth it frō  
in this respect, by cause beyng frō frō all forcible constraince, &  
bebeth it selfe through voluntary motiō that way, wherunto it  
is directed, be it to goodnes through Grace, or to euill, through  
naturall lust. And in this sense, accordyng to August. meaning,  
& Confessiō of Auspurg doth expōnde mā's will to be frō: that  
is to say: peldyng of his owne accord. The selfe same do Bucer,  
and Melancthon also: & this also doth Caluine not deny: who  
doth neither strue much about this tearme of frōdome; & doth  
learnedly also professe, that the originall cause of euill, is not  
to be sought elles where, then in euery mans owne will. But as

concernyng Luther: for that he doth vpon some occasion some-  
 tyme expresse his minde in writing somewhat roughly, wherein  
 afterwards he discouereth his meanyng in a more mylde phrase  
 of speech: it was not samely in my conceite to rache out those  
 thynges onely whiche might breede offence, cloakyng meane  
 whiles those thynges fraudulently, which do wipe away all mis-  
 likyng. He doth set downe in his Assertion thus: That it is not  
 in mans free power to thinke a good or euill thought. Agayne  
 in the same Assertion the same Luther doth not deny, that all  
 mans imaginations of their owne inclination are carried to all  
 kynde of naughtynesse: & that *Freewill* can do nothynge of it selfe  
 but Sinne. On this wise with lyke heate of disputation rather,  
 then of any errour he calleth *Freewill* sometyme a fayned or de-  
 uised teatime, not to bee founde in dede any where, makyng all  
 thynges to be gouerned by vnauoydeable necessitie. Which ve-  
 hemencie of speech many men do cast in his teeth reprochful-  
 ly now and then. And yet in other places agayne expounding  
 him selfe, he doth graunt without all Hyperbolicall speeche, that  
 in inferiour causes *Freewill* can do somewhat, and withall doth  
 franchely affirme, that it can do all thynges hepyng assisted with  
 Grace. And why is hee not holden excused as well for this, as  
 for that: for the other: why doe the aduersaries shut fast their  
 eyes, and blindfold them selues willyngly at matter well spokē,  
 and neuer looke abrood, but when they liste to carpe and cauill.

Caluinus  
 contra Alb.  
 Phigium.  
 Lib. 5.

Was there euer any so circumspect a writer, whose latter di-  
 ligence & more attentiuē heedfulness might not alwayes amend  
 some oversight escaped at the first: either in Exposition, or Iud-  
 gement of thynges: The more that Solon the Sage grewe in  
 yeares, the more he increased in knowledge: and may it not bee  
 lawfull for vs to increase vnderstandyng with our age likewise  
 Surely August. could not excuse the errours of his yowth, nei-  
 ther shamed he to confesse in his age, the oversight that escaped  
 his penne in yowth vnauisedly, & not onely to reforme them by  
 ouerlickyng them, (as the Beare licketh her whelpes) but also  
 to reuoke them openly, with an open, graue, and grayheaded  
 retraction: and so pray pardon of his errours franchly: nor  
 doth in anye permitte those bookes to be prejudiciall vnto him,  
 whiche hee wrote bepyng a young man, saying very modestly of

August. de  
 bono perso.

him



uer. & prof-  
per. Cap. 12  
and. 11.

A compari-  
son of Lu-  
thers Affec-  
tions and the  
Papistes.

him selfe that hee began then to write like a learner; but was not grounded in Iudgement. Neither was such perfection to be required in Luther: who albeit uttered somewhat at the first in wordes, otherwise then common custome of Schooles were acquainted with, it had bene the partes of graue Demines, not to pry narrowly into þ vnaccustomed phrase of wordes so much, as to sift out the substance of the doctrine, how agreeably it accorded with the Scriptures in truth, and sinceritie. And if the matter would admitte some other interpretation, yet ought Assertion haue bene compared with Assertion, and place with place: Finally consideration ought to haue bene had of the entent and meanyng of the wyter: then also of the first originall, & scope of his doctrine, whereunto it tended, and what it emported. And if ye would examine vprightly the opinions and assertions of me, accordyng the true touchstone of Gods truth, and not sinisterly foreiudge them: whether opinion I pray you seemeth in your conceite most sounde, of those which doe aduance the Paestie of Gods grace: or of those which doe enhaunce the weakenesse of mans nature: of those which doe make mens merites, & workes, the effectes of Saluatio: or of those which do ascribe it to Gods free imputation, through Iesu Christ: of them which doe determine that righteounesse commeth by sayth: or of them which say it is obteyned by the workes of the law: of those which spoyle Freewill of all matter to glory vpon: or of them which do call me backe to a true, and humble acknowledgement of them selues: of those which razing out the euerlastyng and vnechaungeable decre of Gods Predestination, doe committe the succesles of thynges to happe hazard, and blyad chaunce, and to free affectiō of mans will: or of them which setting aside all chaunceable euentes of fortune, and all power of mans will, doe referre all thyngs to the assured gouernaunce of Gods infallible foreknowledge, guidyng all thyngs after his own pleasure, in most stayed and stable order: And yet doth not Luther so roote out all Freewill altogether, and all chaunceableness of fortune, but that he doth admitte the vse of them in some respect: to witte in respect of inferiour causes, although in respect of hygher causes, & in those thynges which concerne saluation or damnation, he beleueeth surely, that no force of Freewill, ne yet any chaunceableness

ness of fortune or principle any thing at all.

For as much as this is the chief grounde of Luthers doctrine, what els may the well affectioned & indifferent Reader (I pray you) beate of this his Assertion, then that which may magnifie the glory of God extoll his omnipotencie: may establishe the sauetie of the saychfull, dependyng vpon the free promise of God through saych, & not vpon the worthynes of merites through Freewill: may terrifie the wicked with a wholesome feare of God: may restrayne them fro outrage: may comfort vs agaynst death with hope & is in God: agaynst miserie, with grace: agaynst infirmitie with strength: agaynst destruction with Gods mercy: may rapse vp the goodly to loue and embrace their God: The fruite of all which thyngs as the goodly Reader may easily reape by this doctrine, let vs see now on the other side, what payson Oforius both sucke out of the same, as one that seeth nothing in this Assertion, but horrible wickednes (as he sayth) shamelesse arrogancie, detestable madnes, execrable outrage. And now would I sayne heare how he will confirme this proude affirmation so vehemently vttered. For (sayth he) this beyng graunted, I doe say, that lawes are abolished: decrees put to silence: sciences rooted out, learnyng extinguished, peace and tranquillitie disturbed, and verie confusion made of all, right and wrong without all order. If Oforius require this at our handes, that whatsoeuer his lauishe tounge shall rashly roaue at large, be copied for an vnreproueable oracle, the is this matter done at an end. But that world is gone long since Ofor. where in this Pythagoricall prouerbe *solus ipse*, was take for a law. We thinke it not now enough to harken to all that a man will speake, but to consider what, & vpon what grounde a man speaketh. Well what say you hnto vs at the length Oforius? That lawes will decay, statutes be put to silence, sciences rooted out, learnyng extinguished, tranquillitie disturbed, and right and wrong confounded together. Certes you haue heard of this man here many hygh and absurde speeches (gentle Reader) but heare yet much more absurditie. I say furthermore that here vpon doth follow, that man is spoyled of sense, bereft of aduise, and deprived of reason, and driven to that passe, as no difference may seeme to be betwixt him & a stone throwen

The fruite  
and como-  
ditie of Lu-  
thers doc-  
trine.

Oforius  
Pag. 157.

The man  
hath spokē.

Ibidem.  
-dico blis  
to nobis  
et dicitur

out of a mans hād. And yet haue you not heard all. O fori. rraue  
 leth forward still, & in some natw (as it seemeth) into some mayne  
 playne, where he purposeth to make vs a course of his harysh e-  
 loquence. I say also: that the holy cōmandements of God,  
 his preceptes & statutes, his exhortations and thōatnyoga,  
 rewardes promised for well doynge, and punishmēt threate-  
 ned for malefactours, were all in vayne prescribed to the  
 posterity by Gods word. O Heauē, O Earth, O Sea of Her-  
 cules. But is there any more yettully all these be but trifles yett.  
 For ouer and besides this ensueth so hapnous a fact, more horri-  
 ble then tounge can speake, or hart can thinke, so vnspēakeably fil-  
 thy, & so monstruously straunge, that all the rest beyng layd toge-  
 ther, may in respect of this, be accounted scarce worth the spea-  
 kyng. And what is it a Gods name? Forsooth that: Luther of  
 Melancthon, Bucer or Caluine, or who soeuer wrote the first  
 fōunder of this doctrine, besides that he doth thereby turne  
 all states and cōmon weales quite vpsidowne; he breaketh  
 yett further into such vmeasurable impiety, as that he doth  
 imagine God him selfe (the most holy of holy ones) & our  
 most deare Father (to who no iniquitie can by any means  
 be imputed) to be the author of all wickednes and cruelty.  
 We haue heard a tedious Catalogue of hapnous absurdities,  
 which (as he sayth) must needs ensue vpo Luthers doctrine.  
 And if it be not true. Here requireth vs to make him a lyar, as  
 that either Luther neuer spake so: or els to teach him that  
 Luthers doctrine may well be maintained. As though there  
 were any such pitche in all this pour rapping (M. Oforius) that  
 might not easily be confuted: or any such weakenes in Luther,  
 that might not much more easily be defended. yea & so defended  
 as that neither he may seeme to haue taught the doctrine of Nes-  
 cessitie, without good consideratiō; nor you able to deface y same  
 without great perill of comitting horrible sacriledge. I speake  
 now of Necessitie, not that Necessitie, that is called violent con-  
 cecio, but of that which is named of doubted assent, & abso-  
 lute infallibilitie: not that Necessitie which the scholemen call  
*Consequētia*, but which is called *Cōsequētia* or *Hypothēsi*. For  
 Necessitie is neither take after one onely significatiō amongst  
 y Deuines, nor yett amongst y Logicians & Philosophers, wher-  
 of

Ofori, Pag.  
 152.

The man-  
 fold con-  
 sideration of  
 Necessitie.



of (I suppose) you be nothing ignorant; at the least you ought not be ignorant thereof surely. Therefore they that haue employed their studies somewhat more carefully about scanningg of this matter, haue defined Necessary after this manner: to be such a thing, as can not bee altered, a certayne settled and firme vnmoueablenes, which can not be chaunged by any meanes from that whiche it is. Of this Necessary, Aristotle hath set downe two principall begynnynge: the one internall, the other externall. Then also distinction is made of this Necessitie, which is moved by force of the internall cause, and inward proprietie of Nature: So that some thynges may be called simply, and absolutely necessary: as God: and those thynges whiche beyng chaunged do emply contradiction: as if a man would say: that foure were not an even number, that foure and thre, were not seuen in number: And this is called Geometrical Necessitie, which will not admytte any chaunge by course of nature. There is another Necessitie, called Naturall Necessitie. Which albeit bee of her selfe the begynnynge of her owne motion, yet it consisteth not in so simple and absolute an estate, but followeth onely the vsuall course of her owne nature: And after this manner, she is sayd to bourn of Necessitie: The Sunne is continually carried about in his course of Necessitie: whiche can not chuse, but doe as they doe, accordyng to the proprietie of their naturall disposition: yet doe they not follow their naturall inclination so absolutely, and vnauoydably, but that God may hinder, and alter their dispositio, or make them cease from their naturall operation. Such a kynde of Necessitie to Sinne, we say that man is clogged withall sith the fall of Adam, if the holy Ghost and Grace be absent: For of them selues they can not but sinne, albeit there is no let in their nature, but that they may bee holpen or chaunged, and otherwise altered: as we see come to passe in those that are regenerate in Christ. That Necessitie therefore whereby wicked men are sayd to bee lead to sinne, is not so absolute, and vnauoydable, that they can not chuse but sinne: for as soon as the holy Ghost, and the Grace of Christ cometh, this Necessitie is vtterly cut of. And thus much of that internall Necessitie.

But the Necessitie that spryngeth from externall causes is

P.ij,

also

What is  
Necessary.

Two begin-  
nynges. of  
Necessitie.

Necessitie  
of Coactio.

et non  
Necessitie

et non  
Necessitie

also ventured two manner of wayes, whereof the first is tolering  
and is called Compulsary Necessitie. As when a thing is for-  
ced to move, or to fyre agaynst her own nature. And this Ne-  
cessitie can be no meddles fall into mans will, for it is impossi-  
ble that a will shall will any thing but willingly. The other is tol-  
erable and infallible, as of the Hypothesis, or Invention of the  
Consequences, which Logicians do take to be in *Sensu Composito*,  
not in *Sensu Diviso*. Now this Necessitie, called of the Con-  
sequences, is on this wise. As when a thing may be true by occasi-  
on of the Necessary coupling together of one proposition with an-  
other, though the thing that is concluded to be true, be not Ne-  
cessary of it selfe. And in this respect, we do affirme that all our  
actions are done of Necessitie, not by the force of the inward  
cause, or els their owne nature, that is to say, if they be conside-  
red apart, & referred to their own cause, so wille, unto wille, &  
wille unto wille, being considered apart, in her owne nature from the  
externe beginning, to wille. Gods Providence and foreknow-  
ledge, it is sayd to be free in his certayne kinde, so that it is en-  
dowed with a certayne facultie to incline it selfe, to whether part  
it wille, although it be not able of her selfe to move and in-  
cline at all but unto that part, which Gods do foreknow.  
Whereby you perceive Of for in what sence this Necessi-  
tie, which we do affirme is not alwayes absolutely  
tyed to our actions, as farre forth as they doe pro-  
ceede from our owne will, but in such sort, that the con-  
plyng & conforning of Gods Providence  
tion with our workes, which thing to  
be even so, the Devines doo seeme  
to signifie *Per Sensum Compositum* and *Necessitatem  
Consequentiam*.

114

W. J. ...  
F. ...  
W. ...

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

CONFIDENTIAL

Time  
to be  
in  
will

1895



# The second Booke.

## A Description of Freewill, and the thynges apperteynyng therunto after the rules of Dinitie, taken out of August. P. Lombard and others.

- 1. What Freewill is**
- Will.** { Is a thyng properly pertainyng to reason, whereby man doth discern good fro euill, what is to be desired, or what to be eschewed.  
Freedom is a thyng properly pertainyng to will: whereby of voluntary appetite without forcine coaction it may either will good or euill, but to will good cometh of Grace, which maketh to will and to doe.
- Free.** { The definition of Freewill taken out of Aug. and Lombard. Lib. 2. Dist. 24.  
Freewill is an adinitie of reason and will, whereby good is chosen through the assistance of Grace, or euill, if Grace be absent, or thus.  
Freewill is a facultie of the Soule which can will good or euill, discernyng them both.
- 2. In what thyngs Freewill doth consist.**
- In God first and chiefly.
- In blessed Angels.
- In mans nature, and that foure maners of wayes according to the fourefold diuision of mans state.
- 3. In what respect it is called mans Freewill.**
- Not in respect of thyngs present, nor thyngs past, bycause present thyngs and thyngs past be of this qualitie, that beyng done they cā not be vndone, nor thyngs past can be reuoked.
- But is called Freewill in respect of thyngs to come. And these be the thynges that our Lombardines do affirme are in mā's power, but vtruelly, for mā's habilitie (to confesse truth) is directed by gods euertlasting decree neither is it in mā's habilitie to order chaunceable thynges at his pleasure.
- Whole will is of it selfe simply and absolutely most free fro all bondage of sinnyng and all infection of sinne, for God can not of his own nature sinne: not bycause any force restrayneth him, but bycause of his own nature he cā not so will, so that God is both holy of necessitie, and yet this necessitie doth not seclude Freewill from God in who all necessitie ioyned with all freedom is resabnt.
- Whole state and condition is this; that their will is made Redfast and vntchangeable in all goodnes, not of them selues, but through Grace.
- Whole freedom was once such which could both sinne & not sinne. And in this sense the auncient writers must be vnderstanded as often as they speake of mans Freewill, that is to say, of the Freedom of mans nature.
1. In the state of innocencie.
2. In the state of blessednesse.
3. In the state of life after sinne, & before regeneration by Grace.
4. In the state of life after sinne, & after regeneration by Grace.
- or of his heauenly countrey, as scholmen terme it, where man shalbe endued with a freedom that can not sinne by any meanes.
- In which state man hath no Freewill to do any thyng, but to sinne deadly as Lombard sayth: and of this state meaneth Luther writyng of bonde will.
- In whiche state man hath freedom not to sinne except veniall sinne as sayth Lombard. But although Augustine and Luther doe yeld an habilitie not to sinne after a certeine force: Yet in respect of a tuall sinne they doe not except man either from veniall or deadly sinne. Bycause was neuer any man yet found (Christ onely excepte) endued with such store of Grace that had not in all his lyfe Synned, yea and that deadly.

Are either simply and absolutely necessary as God and his holynesse, and as those thynges which beyng charged, empty contradiction, wherof the one parte must needs bee true the other needs falle: as foure is not an equall number, foure & three are not seut in noberr and this is called Geometrical Necessitie which alteration nature doth not admitte and this Necessitie petyneyth nothing to Luthers Disputation of Freewill.

Some be called internall, as be the thynges which are moved of their own nature and of inward operation: And those.

This Freedom the scholemens do attribute to me in all states. But this necessitie must bee distinguished & proportioned by his principall causes, wherof.

1. From necessity or condition which is called the Freedom of nature.

Of what thynges Free-will taketh his denomination.

2. From sinne or from bondage of sinne, which is called freedom of Grace. And this freedom is attributed to them only, which are made free by Grace. Wherein if they meane of the imputation of sinne, it is true: but if they meane of aduall sinne, it is false.

3. From misery, which is called the freedom of Glory, and this freedom shall bee will in the state of innocencie once, and shall haue the same much more perfect hereafter in the state of glory.

Some haue externall: hyphenes: and of these there is two manner of Necessities.

Or be not simply and absolutely necessary, but after the common course of nature, as her doth burse of Necessitie. The Sonne is alwayes moored and other such lyke, beyng naturall thynges, which yet are not of such Necessitie, but may be hindered by God and to cease from operation.

Further violent. Which is called the Necessitie of eternall cognition: as when thynges are constrained to moue or to do contrary to their nature, as stones and heauie thynges, as the scholemens call Necessitie in respect of the consequence not of the consequence or in *Sensu Diuino* and not in *Sensu Composito* and fro this Necessitie the freedom of mans will is utterly expeted.

How much freewill is em-

It is wouled in her naturall qualities, to witte, in Reason, in vnderstanding, in memory, witte, &c. Disposed altogether in thynges as bee heauyness, and appetencye to God. And this much well agreeth with the doctrine of Luther. Lombard. Lib. 2. Dist. 37.

Or stable and infallible by reason of the consequence not of the consequent or in *Sensu Composito* not in *Sensu Diuino*. This Necessitie of the consequence not of the consequent is to be vnderstanded, when a thyng may bee true in respect of the necessary affinitie of proposition from proposition, although the thyng concluded be not necessary of it self: as true in *Sensu Composito*, which otherwise is false in *Sensu Diuino*, or false in *Sensu Composito*, which otherwise is true in *Sensu Diuino*, as if a man say, that white may bee blacke by distinction of contrary tymes it may bee true, but loyning the tymes and in *Sensu Composito*, it can not be true.

Pag. 151.  
The shame  
lesse and ly-  
eng cauill  
of Olorius.

Since we haue now layd this foundation for our better furniture to be able to make aunswere: We will now adresse our selues to our aduersaries Argumentes. Wherein although he obserue no course, nor forme of cōmon Disputatiō, let vs yet helpe his lame Logicke as well as we may. And first of all, touching y<sup>e</sup> ouerthrow of Lawes (wherewith bycause it lyketh Olorius to hyge this point chiefly before the rest) let vs geue our attentiuē eares to his wordes; and marke well how cunningly he argueth. But I say (sayth he) that by this doctrine of Luther (whereby he doth teach that things are directed to their end by Necessitie) that Lawes are subuerted, Decrees put to silence: and right and wrong confounded together. And why doth he not adde this much more also that whole common weales are ouerthrowen: Well go to. I do heare very well what you say Olorius. But I haue not heard yet any substantiall Argumēt, whereby you proue this that you say to be true. Certes there be at this present within Christendome many Nations, many Prouinces, many Kingdomes, many Dukedomes, many Cities and common weales that fauour Luthers doctrine: Wherein I appeale to your owne conscience (speake it if you can) haue you euer heard amongst all these (I say not of any one commō wealch or Citie) but of any one litle Village, or Euill familie, that hath bene any one iote defrauded of the benefite of their Lawes, or become lesse prouident for the cōmon qupet of their countrey, by followyng Luthers doctrine: Although we haue not yet receaued frō Spayne and Portingall into our common wealch your bloudy lawes of Inquisition, embzued with Christian bloud, and do suppose also that no discrete common wealch will euer receaue them: Yet though Gods inestimable prouidence we bee not destitute of politike Lawes, nor of honest sciences, nor of vigilauit Counsellours. Wherein albeit our grosse capacities may seeme butwothy to bee compared to the fine and pregaunt wittes of Portingall: yet howsoeuer they seeme, we are by their direction sufficiently enough instructed to discerne betwixt the limittes of right & wrong, & not to confounde thē: neither haue we euer confounded thē as farre as I know: what maner of hotchpot you make of them in Portingall I know not. For as much therefore as common experience



ence teaching the contrary, doth most manifestly conuince you of open lying, with what face dare you so boldly affirme: that through this doctrine of Luther, Lawes are subuerted, Counsels put to silence, and confusion and disorder of right and wrong to haue entred in? Whereof you neuer saw any p[ro]ofe, ne yet can tell a d[re]ame so much of any attempt practized in any common wealt[he]. And therefore I marueile what kynde of lesing you will coyne at length to make this rauillation of yours to carry some shew of truth. I suppose verily that (being dissuaded of p[ro]ofe and recordes, and founde an open lyer in matter so euident) you will throwde your selfe vnder some close couert of Pelagius. To witte. That where the vse of the law consisteth of two pointes principally, that is to say, in aduaucing vertue, and in punishing vyce: hereupon Osorius will frame an Argument after this maner and forme.

Lawes are ordeined in vayne, vnlesse there be habilitie to performe them. Ofori. Argument.

But there is no habilitie to performe by the doctrine of Necessitie which Luther doth teache.

Ergo, Lawes are ordeined in vayne by Luthers doctrine of Necessitie.

I do aunswere the Maior proposition were true, if this bondage of Necessitie, which doth p[re]iudice habilitie, were natural, and not of ic owne faultynesse, that is to say: If we had bene created without this habilitie by nature, and had not thrown our selues into this inextricable Labyrinth of yelding, through our owne default. But as now hauyng heaped vpon our selues this Necessitie of sinnyng voluntarily by our owne purchase, and hauyng made Necessitie (as Augustine sayeth) of a penall offence: for good cause therefore lawes are of Necessitie established, which may by some lawfull meane reduce vs to nature, or at least reteyne vs in some couenable order of lyfe: not ouerpasseing this also withall: that where the Maior treateth of the obedience of mans lawes, in the Minor that Necessitie (which Luther doth teach) ought not be referred to mans lawes nor the discipline of externall lyfe, but to the obediēce of Gods law onely.

Aunswere.

Necessitie of sinnyng is not to be imputed to God, but to our selues.

Moreover, for that I haue promised to helpe to vnderproppe Osorius Logicke, which is of it selfe very ruinous, and ready

to fall to the ground. I will not refuse to frame by some order and forme, the remnant of his allegations into Arguments, that the Reader may more easily be instructed, what answers to make to every of them particularly.

An other  
Argument  
of Osorius.

The freedome of mans will beyng take away, the force of lawes preceptes and rules of good lyfe and all ordinaunces of Ciuill discipline and statutes do cease. The Necessitie which Luther teacheth doth abolish all freedome of mans will.

*Ergo*, This doctrine of Necessitie being allowed. Lawes decay, good statutes and ordinaunces, and all ende-  
uour of good and godly lyfe is extinguished.

Answer.  
Freedome  
taken two  
wayes.

First in your Maior proposition this word Freedome must be distinguished: namely to be taken either as opposite to co-  
actio, or opposite to bondage: if in the Maior you vnderstand of co-  
acted freedome, then is the Maior true. For whosoever taketh  
away freedome from man, doth also dispoyle him of will. But  
if you vnderstand of bonde freedome, then euen by this meanes is  
your Maior cleane false.

Necessitie  
to be taken  
two maner  
of wayes.

Next we deny your Minor with Augustine, wherein also  
this word Necessitie must be distinguished. Whiche being de-  
uied into two partes, the one whiche is called Copulsary Ne-  
cessitie, the other whiche is sayd to be of the Consequence, *ex Hypothesi*, wherof the first neither any of our Oppositors do deny,  
the other can none of all your Doctors deny: whiche con-  
sistynge of the foreknowledge of God, by a certeine vnmou-  
rable coniunction of causes, and bynnyng Necessitie to thyngs fore-  
ordained by God, doth utterly abolish fortune and chaunce: but  
doth not take away will, nor withsameth the freedome therof  
as there is no contradiction, but one selfe thyng may be called  
both Voluntary, and Necessary also. For freedome of will is not  
taken away through Necessitie, but through coaction. As for  
example, when we say that God liueth euerlastynge, and o-  
uer-  
rech all thynges vprightly: we doe confesse that both these are  
peculiar to Gods nature of Necessitie, and not by any foreine  
coactio. After this maner in the booke of Exodus. Whereas Pha-  
rao did endeouour to stay the chyldren of Israel from departing  
out of Egypt, we must needs confesse, that he did not of Necessi-  
tie,

The Necessi-  
tie that  
Luther tea-  
cheth, doth  
take awaye  
fortune and  
chaunce,  
but taketh  
not awaye  
freedome  
from will.

tie, in respect of Gods secret appointment: & in dede he neither could will, nor do otherwise: But in respect of his owne inclination, which was the very peculiar & nearest cause & moued him to stay there: no Necessitie of coaction forced his will to this vnwillingly, but that which he did, he did voluntarily: and with no lesse earnest willingnes of mynde did he bring to passe & thing which his greedy affection had willed before. Although a man may be constrained to do somethyng many tymes agaynst his will: yet can he not be framed by any meanes to will a thyng & he would not. For the will which willet not, is not now called will, but vnwillynghesse: nay rather nothyng at all. And for the same very cause, because there is no such thyng at all in the course of nature, nor to be founde any where, therefore hath it no denomination nor vsuall name of speache, whereby it may be expresse in Latine: of the same force also are the other Argumentes touching Artes and Sciences, whereof he cauillet so much after this manner.

Freedome  
is taken a-  
way by co-  
action not by  
Necessitie.

If all thynges that happen bee referred to the power of God and are done of Necessitie according to Luthers doctrine, which byndeth all the actions of men to Necessitie.

Ofori. Ar-  
gument.  
Pag. 151.

It would hereupon follow that all Sciences should be ouerthrowen, all endeuour of mā vtterly frustrate, nor any industry of mē (were it neuer so skilfull employed in husbandry, to byeng and sellyng, to traffique, to prouision for the familie, to Surgery and Phisicke, or any other actions of mans lyfe whatsoeuer) shall profite nor be anyleable.

I do aund were this to bee most true, that the operation of all thynges ought to be referred to the will and prouidence of God, as to the chief and principall cause: by whiche prouidence all thynges are ordered of very Necessitie. But this Necessitie taketh not away habilitie to endeuour from men, but causeth onely that mens actions are not chauncrable. For albeit the thyngs that God willed, doe necessarily come to passe: yet doth mans will neuertheles yeld her diligent endeuour, which will the prouidence of God doth not take away, but gouerneth. In dede mā will doth worke, yea and freely worke: that is to say: wor-  
keth

The Cōfa-  
tation.



keeth voluntarily, not coactly: yet it worketh so, as if God helpe, it worketh well, if God doe not helpe, it worketh ill. And yet whether it worke well, or ill, it alwayes worketh of Necessitie: neither doth will employ her habilitie any iote lesse beyng gouerned by God, but rather is encouraged to worke so much the more earnestly, bycause the thynges come to passe necessarily, whatsoeuer Gods will hath foreordained to bee done by the industry of man.

Certes this saying of Luther is vndoubtedly true, that no thyng happeneth in all the actions of mans lyfe, either well, or euill, either without Gods knowledge, or without his will, or els without his direction. And yet bycause the succesles of those thynges are vncertaine vnto vs, therefore followyng the rule of our will and reason, and withall obeyeng the will of God (who commaundeth vs to do our endeuour) we do apply all our diligence earnestly to worke, commending in the meane whiles both our selues, & the successe of our trauaile to the tuitiō of almighty God: at whose especiall commaundement all thynges come to their end necessarily, & obey his direction of very Necessitie. Wherby you perceaue that our endeouours and trauailes doe nothyng lesse decrease or waxe more dull to worke, bycause they are foreknownen, and directed by God: but our will is by so much more encouraged to worke, bycause we will obey Gods will, who commaundeth to worke. And therefore that Sophisme of yours is altogether Sophisticall & deceauable, not much vnlke to that, whiche we read in Origine in his second booke agaynst Celsus: where the Sophister, to dissuade the sicke body from counsell of Physicke, frameth this Argumēt. If thou be Predestinate (sayth hee) to recouer healt, thou shalt surely be hoale whether thou take Physicke, or no: but if thou be Predestinate to dye, the Physicion shall both loose his labour, and thou cast away thy money to no purpose. Whom the sicke person perceauyng to be towards Mariadge, with the lyke Sophisme (driuyng out as it were one naylor with an other) aunswereth after this maner. If it be thy destiny to haue issue of thy body, thou shalt haue one, whether thou marry a wife, or not marry a wife: but if thou be predestinate to be childlesse, thou shalt surely be childles, though thou marry a wife neuer so much. The deceite of this Sophisme

Origene a-  
gainst Cel-  
sus. 2. booke

philisme lurketh herein. Bycause our endeouours, and Imaginations ought not to depend vpon an vncertaine certeinie, whiche may be applyable to good or euill indifferently, or vpon chauceable aduenture (the successe wherof we know not) but must be ordered by a direct assured rule of reason. For albeit on the one side it may so come to passe, that he that marryeth a wife shall haue no children: yet on the other part, for as much as it is impossible to haue children without copulation of man and woman: therefore that ought to be yeldd vnto, that seemed consonant to reason, not that which is Argument concluded videl. therefore he must not marry a wife. In lyke maner saith it with the other Argument concerning the Phisition. Although it may so come to passe that no Phisicke may helpe me, yet bycause it is most agreeable to reason that vnto lesse Phisicke be ministred, health will not be recouered. I will follow herein the most approued rule of reason, and will not wilfully throw my selfe by an vncertaine Necessitie of destiny, into that whiche seemeth impossible, or at least lesse agreeable to reason. Wherefore as these assumptions be false, thou shalt in vayne marry a wife, & thou shalt be Phisicke in vayne: in lyke maner I aunswere that Osorius Argument is Sophisticall, where hee argueth that our endeouours are applyed in vayne, & that we do traualle in vayne. Well to go forward to the other trifling toyes of this Sophister.

Our actions must be guided by approved reason and not vncertaine certeinie.

to be guided by approved reason and not vncertaine certeinie.

*An other Argument touchyng rewardes and punishmentes.*

For as much as vertue and vyce doe proceede from out the free choyse of will, it can not be, but that he which doth bereaue will of her freedome, must also dispoyle the lyfe of man of due reward for vertue, and punishment for vyce.

An other fittle Sophisme of Osorius is opened. Pag. 151.

Luther, by byndyng all thynges to Necessitie, doth bereaue will of her freedome.

Ergo, by Luthers doctrine it doth come to passe, that neither punishment shalbe executed vpon malefactours, nor vertue aduanced with condigne reward.

The very same Argument did Pelagius long since blyssed August. though not in the selfe same wordes, yet all one in effect. I aunswere the partes therof. And first concernyng free-

Aunswere.

The Obie-  
ctio of Ce-  
lestine the  
Pelagian a-  
gaynst Au-  
gustine.  
Aug. Aun-  
swere.

freedome of will mentioned in the *Prinor*; what is thought to be dis-  
tinguished, hath bene declared before already. Then if in the  
*Prinor* you respect that kynde of Necessitie; whiche forceth vs  
to yeld whether we will or no, your *Prinor* is false. As touchyng  
reward for vertue; and punishment for vyce: Celestius the Pe-  
lagian byged agaynst Augustine in the same wise. Man is not  
to be blamed (sayth he) for committing the Sinne; which he can  
by no meanes auoyde. Augustine maketh aunswere: Nay ra-  
ther (sayth he) man is therefore faultie, in that hee is not without  
sinne; bycause by mā's Freewill onely it came to passe, that he should  
fall into that Necessitie of Sinnyng, which Necessitie by his owne  
will he can not withstand. Whereby you perceave O for that Ne-  
cessitie of sinnyng is neither utterly abolished frō mā's nature, &  
that malefactours are duely punished notwithstanding for their  
offences. By what reason may this be iustified (will you say)  
sithence the Iudgement of our choyle (whereby we fall into  
Sinne) is not frō, but subiect to thysdome. Be it as you say,  
but thorough whose default this seruitude came first is already  
declared. Agayne whether offence be committed through frō or  
seruite choyle of will, it maketh litle to the purpose for the qual-  
lyfieng of the punishment, so that it appeare to the Iudge; that  
the fact was committed of willfull and corrupt lust and affectio.  
But you will say agayne.

If the offence be voluntary.

Obiection.

Aunswere.

August. vpo  
the wordes  
of the Apo-  
stle the. 2.  
Sermon.  
August. E-  
pistle to  
Sixtus.

Ergo, the doing therof consisteth in our owne power.  
For what soeuer is voluntary, seemeth to be within the  
compasse of our habilitie. I aunswere, To will, we haue in  
deede naturally in vs: but to will well we haue not: So that ha-  
bilitie to will is of our selues, to witte: We are able to will, but  
to will well is not in the power of will: for this soundenesse of  
will, Adā lost (when he had receaued it) through his own abuse.

As touchyng rewardes. I Aunswere. Albeit our deedes de-  
serue not to be rewarded, yet doth God righteously reward thē  
whenas he doth crowne his owne giffes in vs. Neither doth it  
follow hereupon, bycause God doth reward good workes in vs,  
that therfore those good workes are our own, as procedyng frō  
vs through our owne strength, & habilitie. But bycause he hath  
bouchsauen to make those giffes to be ours, & bycause he pow-  
ereth



reth those good giftes into vs, therefore worthely are those good giftes rewarded as his owne. And yet neither is this reward geue as due to desert, in respect of the worthynes of the worke: but of his gracious liberalitie, which he hath bountifullly powred vpon vs vnderferued before, to make vs obedient vnto him.

Briefly, if this Answer were, though of it selfe very playne and manifest, shall seme but of small credite with you, I will bying you Augustine for an vmpyer betwixt vs sufficient enough (I trust) who being long agoe assayled with the same Obiections by the Pelagians, shall for the better maintenaunce of his owne credite, fully answer these cauellations of those heretiques like vnto your selfe. For the Pelagians did object agaynst him in this sort. If it be true, that all thynges fro the begynnyng are determined to their end by Gods foreordinaunce & decre, & that mens willes are directed by God: to what purpose are lawes made: & punishment ordeined for malefactours: why are men rebuked, reprobued, reprehended, & accused: for what do we that we haue not receaued: what maruell is it if we be disobedient to God, whē as he that commaundeth to obey, hath not geuen will to obey?

Celestius  
the Pelagian  
against  
Augustine.

Euen as Augustine hath answered this Obiection long since, so let Olorius content him selfe to be answered in as few wordes: For correcting of wyce (sayth he) punishment is ministred for two causes. First bycause no man is euill, but by his owne default, for the euill that he worketh, is euill voluntarily and of his owne accorde. And although it ought not to be doubted that mans will ought to be subiect to Gods will, whom mā can not let to worke what him best liketh, for as much as when him listeth, he frameth mans will to worke after his will, yet here is no cause to the contrary, but that man should receaue due punishment for the offences, which him selfe committeth willfully, seying that he is the worker of his owne Sinne, for no man Sinmeth agaynst his will. The other cause why transgressours are worthely punished, is bycause the trespassours either are regenerate, and such being cleansed before, and falling agayne to their former filth, of their owne accorde, can not pleade for defence that they neuer receaued grace: as men who through their own Freewill, haue made frustrate the Grace of God once receaued, by their owne wickednesse: But if they be not regenerate, yet is that damnable originall sinne worthely punished: that will

August. de  
Corrept. &  
grat. Cap. 6.

will through anguish of punishment may conceale desire to be regenerate, if at least the man that is so chastized be the child of promise. That God by outward vsing this meane of scourge vexation and chastizement may by secret inspiration fashion and frame the will to obedience.

And thus much hether to concerning lawes and ordinaunces, for rewardyng vertue and punishyng vpee in Ciuill gouernement. There followeth now an other absurditie, to witte, where he sayth, that by Luthers doctrine man is altogether dispoyled of vnderstandyng: depriued of Iudgement, bereft of reason, and drituē to that extremitie, as to be no better then a naturall stoane thowen out of a mans hand.

### *Oforius Argument.*

Ofor. cauill  
Pag. 151.

Whosoever do attribute the orderyng of all thynges to absolute Necessitie, exemptyng freedome from will, doe spoyle men of their vnderstandyng, depriue them of Iudgement and bereue them of reason, and do transforme them into brute beastes and stoanes.

Luthers doctrine doth bynde mens actions and willes to Necessitie.

Ergo, Luthers doctrine doth dispoyle mē of their senses and turneth them into stoanes.

Answer.

I deny the Maior of this Argument. In the Maior I distinguish this word Necessitie. Lately the Argument is altogether vicious: and that for two causes. Either bycause Oforius thinketh: That no Necessitie at all byndeth thynges to be directed

Ofori. double error.

by the eternall prouidence and ordinaunce of God: or els he supposeth this Necessitie to be such, as must needs exclude all freedom of will. Both which are false. And first touchyng Necessitie.

All thyngs are subiect to Gods prouidence.

Luther & other aſcient writers do learnedly affirme: That the actions of mans lyfe are not subiect to fortune: but herein they do acknowledge the prouidence of God, which they assigne to be the onely and principall gouernesse and guide of mā's lyfe, as which directeth mā's purposes, boweth and bendeth his will, and ordereth all the enterprises thereof. Whoeouer they teach the same prouidence to be such, as whiche is not whirled about through blynd and sudden motions ( wherein no place is left to the

the

the happenynges of fortune) nor such a prouidence as must needes depend vpon inferiour causes, or vpon a necessary cou-  
plyng together of causes (wherein destiny is excluded) nor such  
a prouidence as is vnauidedly & vncertainly tossed to & fro, ac-  
cording to the wandring chaunces of fortune (wherein fortune  
& chaunce is taken away) but such a prouidence, as consisteth in  
a certeine assured stedfast & permanent order, workyng so in the  
meane whyles by inferiour and mixte causes neuertheless, not  
as though it were tyed to those causes with any such necessary  
bonde of couplyng, that it may not possibly doe otherwise by her  
owne absolute and most free motion, neither as though those  
causes could not possibly doe otherwise, but must of Necessitie  
follow the direction of the same prouidence, wherunto they be  
subiect. Whereby is cometh to passe, that *Freewill* beyng oc-  
cupied in these meane causes, neither ceaseth to be altogether  
free (as being forced by no foireine constraint, but guided by her  
owne accord:) nor yet remaineth so absolutely free, but that it is  
constrayned whether she wil or no, to yeld to the direction of Gods  
prouidence, voluntarily notwithstanding & not coactly. Where-  
upon amongst the learned this Necessitie is called *Necessitas*  
*immutabilitatis aut certitudinis*: whiche though doe not vige  
thynges with violent coaction, yet for as much as nothyng is  
in al the creation of nature of so small substance, as can be with-  
out the compass of Gods knowledge, therfore albeit many things  
seeme according to our capacities to be done by chaunce, yet in  
respect of Gods prouidence (if wee duely consider the origi-  
nall and principall cause of thynges that are done) wee shall  
finde nothing done, but which could not but be done, of very Ne-  
cessitie. I make hast to the other absurdities: to witte: to Ose-  
rius his most frivolous babbynges. For in this soyle he cram-  
leth from mans lawes and ciuill gouernement, to Gods lawes,  
arguyng as it were in this sort.

If will be nothing awayleable to good lyfe, nor of it selfe  
can do nothyng but Sinne: then are Gods lawes com-  
maunded in vayne: in vayne also are exhortations and  
aduertisements ministred: in vayne are blessings  
and cursinges set downe in the Scriptures.

But no man will say that these are commaunded in the Scrip-  
tures

Chaunceable things  
Destiny for-  
tune chaunce  
be excluded  
from beyng  
the causes  
of actions.  
The order  
of superiour  
and inferi-  
our causes.

Freewill is  
neither alto-  
gether bdd  
nor altoge-  
ther free.  
Necessitie  
vchangea-  
ble and of  
certeintie.

In respect  
of Gods  
prouidence  
all thynges  
are done of  
Necessitie  
and not by  
chaunce.

Obiection.  
An Argu-  
ment taken  
frō the pre-  
ceptes and  
exhortations  
of Gods  
law.  
Pag. 151.



tures in vayne.

*Ergo*, this doctrine of Luther is falſe & execrable, whereby he leaueth none other habilitie to *Freewill*, but onely to ſinne, & whereby he bindeth all things to neceſſity.

Aunſwere.  
August, de  
gratia & li-  
bero arbit.  
Cap. 16.

This *Major* muſt bee denyed, beynge nothyng els but a moſt manifeſt cauillation: to witte: tending to this effect, as though God commaunded vs to doe nothyng, but that we might of our owne ſelues perſorme: whereunto *Augustine* aunſwereth in this wiſe, *O man in the commaundement learne what thou oughteſt to doe, in the puniſhment learne thy weakeneſſe through thyne owne default: In the prayer learne from whence thou mayeſt obteyne.* &c. By the law of commaunding, and forbidding therefore accordyng to *Augustine*, we come to the knowledge of our ſinne and infirmitie, not of our owne ſtrength & power, yet is not the law therefore commaunded in vayne. For to vs that aſke in the *Sonnes* name, and acknowledge our infirmitie, is *Grace* promiſed: which worketh in vs both to will, and to doe: accordyng as the ſame *Augustine* doth recorde in the ſame place: *Let vs remember that hee doth ſay: make vnto your ſelues a new hart and new Spirit, who hath ſayd, I will geue you a new hart, and I will geue you a new Spirit. How is it then that he that ſayth make vnto your ſelues a new hart, ſayth alſo, I will geue you a new hart? Why doth he commaunde if him ſelfe will geue? Why doth he geue, if ma be the worker? but by cauſe he geueth the thyng that he commaundeth, and helpeth him whom hee hath commaunded that hee maye do it? For through grace it cometh to paſſe, that man is indued with a good will, which was before of an euill will.* &c. Therefore by this Argument of *Augustine* appeareth that this word of admonition, exhortation, or of rebukynge vſed in the *Scriptures* is as it were a certaine meane, or instrument which the holy *Ghoſt* doth vſe in conuertynge the will of ſuch, as are not yet regenerate: and in beautifyng the firſt iſſues of his good giſtes in ſuch as are regenerate, that they may grow to a more ripeneſſe through Repentaunce, through fayth, and through Prayer. And by what wreſt of Logicke doth *Oſorius* gather habilitie of *Freewill* out of the holy ordinaſices, ſeyng *Augustine* doth in ſo many places ſo directly gaynelay him, but eſpecially in his 2. booke agaynſt the two *Epistles* of *Pelagius*, writynge in this wiſe.

August. 2.  
gaynſt the.  
2. *Epistles*  
of *Pelagius*  
Cap. 10.

will. I can see nothing in the whole Scriptures, geuen by God in commaundment to man, to proue that man hath Freewill, that may not bee founde either to bee geuen of Gods liberalitie: or required to set forth the assistance of his grace. This much Augustine.

Briefly to knitte vp the matter in a word or two: if you will know to what end, commaundmentes, couenaunts and exhortations are deliuered by God. Learne this out of S. Paule, if Augustine ca not satisfie you. That is to say: Bycause after þ knowledge of good & euill is once receaued, we are therfore vnder the law of Necessitie, & bycause also we are vnder þ law, whether we be able, or not able to perfoyme: the law speaketh vnto vs of Necessitie, that if we be able to perfoyme them, we should lyue by them: and that if we despise them euery mouth should be stopped, and all the world be culpable before God. And withall that such as are not yet regenerate in Christ, vnderstandyng how much is commaunded beyond their habilitie & power, may flie to prayer, and sake for the Mediatour, and call vpon him for assistance of Grace: on the other side, such as the holy Ghost hath endued with more bountifull giftes of his gracious liberalitie, may in more earnest heart affection, yeld them selues thankfull to God, who hath geuen them strength to be able to walke in his wayes. Whereby it is come to passe, that neither the Necessitie of the commaundment is made frustrate by our inabilitytie, nor mans endeuour any thyng weakened by the Necessitie of infallible certaintie, nor yet freidome or will disabled by Gods prouidence, all which you do most falsely repute to ensue vpon the doctrine of Luther. I come now at þ last, to that great and most haynous matter, the very chief and wellspring of all the other absurdities. To witte: Wherein Luther maketh God to be the Authour of all mischief, and chargeth him with vnrightheous dealing, in this Argument forsooth. For where as Luther doth attribute the successes of all things, be they good be they euill to God as to þ chief and principall originall, and doth conclude all thynges vnder the absolute Necessitie of prouidence, hereupon the aduersary doth gather three monstrous inconueniences.

The first, that by this meanes men haue not freidome vpon their owne willes.

Why the  
Commund-  
ments of  
the law  
were ordi-  
ned out of  
S. Paule,  
Rom. 3. s.

Mans infir-  
mitie doth  
not take a-  
way the  
Necessitie  
of the law.  
The Necessi-  
tie of cer-  
teintie doth  
not dimi-  
nishe mans  
endeuour.

The fore-  
knowledge  
of GOD  
doth not  
take away  
freidome  
from man.

I.

As, ij.

The

2. The second, that men are not Authours of their shone sinne.  
 3. The third, that God doth execute his Judgements upon men uniuersally for the sinnes, whereof they be not the Authours, but God. Whereupon I will argue from destruction of the consequent on this will.

*Olorius Argument.*

God doth not take away freedom from mans will, nor is Authour of euill: but euery man is Authour of his owne euill. Neither is God iniurious to any man in executing his punishment upon him for his offence.  
*Olorius* *Pag. 151.* Ergo, Luthers doctrine is wicked and haynous, whiche teacheth absolute Necessitie of doying good or euill by the foreknowledge of God, and whereby he imagineth God to be the Authour of wickednesse.

Answer.

Of the  
truth of  
Gods Pre-  
destination  
and fore-  
knowledge

How thyn-  
ges may be  
rearmed  
chaunce-  
able

There are extant in the Scriptures many famous and notable testimonies touching the truth of Gods Predestination, and foreknowledge of thynges to come: which neither *Olorius* nor all *Popes* are able to gainsay. Whereupon Necessitie of all the actions which we do, must needs ensue, in respect of the Hypothesis, as *Scholem* teame it. But as touching his glorious assumption of the haynous inconueniences concurraunt withall: that is most false. For first neither doth the freedom of mans will perish so, but that men may alwayes willingly, & voluntarily chuse that, whiche they will. Neither is any man charged with such Necessitie, as the force of constrain may compell him to doe that, whiche he would not: And it may come to passe, as is mentioned before, that the thynges which be Necessary by the Hypothesis, beyng done without the same Hypothesis, may same to be chauceable, and not Necessary. And by what meanes then is will bereft of freedom: vnlesse peraduenture, because God (seying mans will inclinable to all wickednesse) doth not restrayne it when he may, for this cause he may be sayd to take away freedom from will. But this withstandeth our disputation of Necessitie nothing at all. For although this freedom be holpen to good, yet remaineth the same neuertheless free to wickednesse, in the sense spoken of before. But he might haue holpen (you say.) In deed nothing was more easie. For what



what can not his omnipotencie byng to passe about any difficultie: but what then, I pray you: *Ergo*, God is vnrighteous by cause whē he could geue grace he would not: Truth in deede, if god did owe this grace to any mā of duety: but by what law will you auerre that God was bounde to geue this grace of duetie: first, God did at the first creatiō endue the whole nature of mankynd with *Freewill*: So also if he did suffer mankynd afterwarde to be directed by the same *Freewill*, I pray you what vnrighteousnesse was there in him hitherto as yet? But ye will say, that this *Freewill* is spoiled, and vneffectuall to worke spirituall good thynges: through whose default I pray you: through Gods default: or mans default: If it were māns default: for what cause then is God accused, as either vniust for not geuyng assistance, or cruell, for punishyng the same, which euery of vs doe committe of no coaction, but of our owne voluntary will:

But besides this he chargeth GOD to be the originall cause of all mischief. If that be true, then must this needes follow, whiche were execrable to be spoken: that wicked mē are vnrighteously damned, as whom him selfe had created to the end they should be damned, and so doth punish them for the offences, whereof him selfe was Authour, and procurer at the first. For this is *Olorius* obiection. For reme-  
dy whereof, I perceauē that I had neede to goe circumspectly to worke: least God be disabled in any thyng that is due to his omnipotencie, or that moze be ascribed to his power, then is agreeable with his Justice. Whereouer as there want not testimonies in the Scriptures, which in vtter apperaunce may seeme very well inclinable to either part: so I thinke it not amysse, to vse herein some ayde for the better discoverie thereof: Besides this must be had no small consideration of the simple and vlettered multitude, who once hearyng God to bee named the Authour of wickednesse, and not vnderstandyng the matter aright, will forthwith interpret thereof, as though it might bee lawfull for them forthwith to rush into all disorder whatsoeuer, & that they are vniustly punished, if they doe the euill which God doth both will and cause to be done. Whiche kynde of people I wishe to be aduertized, when they heare the direction and orderyng of all thynges good or euill to be ascribed vnto God, that

Luther  
falsely accu-  
sed to make  
GOD the  
Authour of  
wickednes.

Luthers as-  
sertion de-  
fended a-  
gaynst the  
cauill of  
*Olorius*.

An admo-  
nitiō to the  
Reader.

August. En-  
chirid. 100.

they Imagine not these wordes to be so spoken, as though God were willing to haue iniquitie committed: That is to say, as though G D D were either delighted with wickednesse, or as though wicked men when they do wickedly, did therein accomplishe Gods will simply and absolutely. And yet neither may this be denyed in any wise, & of the generall masse of all the creation, any one thyng cā be without the cōpasse of Gods Deuine foreknowledge, or done without his will: albeit we must nedes confesse with Augustine that many thyngs are done agaynst his will. Now therefore encombred (as it were) betwixt these two whirlepooles, how shall we say that he doth either will Sinne, which he doth forbide and punish: or that he doth not will sinne, whenas nothyng can be done, God not being witting and willing thereunto?

To be the  
cause of  
sinne pro-  
perly ought  
not to be  
imputed to  
God.  
Ambrose of  
the calling  
of the Gen-  
tiles the se-  
cond booke  
the last  
Chapter.  
Comitting  
of sinne can  
neither be  
without  
the know-  
ledge of  
God, nor  
without  
his will al-  
together, &  
by what  
reason.  
Will to be  
distingui-  
shed in  
God.

Surely as touchyng Sinne, God ought not to be named the Authour of Sinne properly: Neither (as Ambrose truly writeth) can iniquitie issue from thence, whence floweth all righte-ousnesse. And yet can not God be excluded from the direction & rule of Sinne altogether, vnlesse we may thinke that some thyng may chaunce in mans lyfe, which the almighty eye of God either seeth not, or that his will willeth not. If he do not see it, where is then his eternall foreknowledge: if the thynges which he seeth, be done without his knowledge and will, where is his euerlastyng omnipotencie, which worketh all in all: and where- with he is sayd to doe all thinges that he will in heaue and in earth? What shall we say then: If God will not haue Sinne, why is sinne committed, & so wōderfully ouerflowyng: If he will haue sinne, how may it be defended that he is righteous: for after this sorte reasoneth Olorius, as though the righteousnesse of God could not be excusable, if God may be supposed either to will Sinne, or to be any cause or procurour of Sinne.

Albeit this drift of Olori. whereby he cōcludeth & God wil- leth not sinne, because hee is righteous, may be in some respect yelued vnto: so & it haue relation to & same will of God, which hath discouered it selfe vnto vs in his expresse law, which will & Schoolemen tearme *Voluntatē signi*, or if he argue on this wise. God is righteous.

Ergo, He is not a Sinner.

God

God is righteousness it selfe.

*Ergo*, He can not sinne.

This Argument would hold well enough.

But this other Argument can not be good, to say:

O for, drift.

God is righteous and the founteine of all righteousness,

*Ergo*, God can not will Sinne in any others without prejudice to his owne righteousness.

As though God could not will Sinne in some respect not sinfully, with that most secrete and vnsearcheable will, *where-with he ordereth, and sweetely disposeth all thynges in heauen and in earth*, not empying in the meane space any ioate of his owne righteousness at all: May rather what if euen for the selfe same cause, bycause he is righteous, some kynde of actions do sometimes burst out, whiche beyng committed of men, in respect of mans nature are Sinne: but in respect of God, are not Sinne, but punishmentes of Sinne, powred fromout his most iust Iudgement: for it is not the least office of Justice to punish sinne by sinne: nor is it by and by necessary to Iudge alpeke of the causes them selues, whenas one selfe same action doth procede fro diuerse causes: vnlesse the causes be altogether correspondent in action. When the Magistrate doth execute the offendour, he is both the cause of his death, and doth willyngly cause him to be executed: not bycause he delighteth in his death, but endured onely by necessitie of doyng Justice, he doth in that respect both rightfully, and necessarily minister Justice. But if a priuate mā, or a Ruffia should willyngly put a mā to death, he should be deemed a murderer. When the parent doth chastize his vnchristie child with the rodde, he doth the same rightfully, yea if he dyd it not, he should Sinne. But if the brother should beate his brother, or the seruaunt his fellow seruaunt, the same could not but be culpable. Wherefore in all maner of actions regarde must be had, not onely what is done, but how it is done: so must the ende and causes also bee considered, whiche beyng in number many tymes many, & diuers, & not all of one nature, do neuertheless concurre. For it may be (as it doth oftentimes come to passe) y in causes beyng cōcurrafit in one actiō may be great diuersitie. So that one selfe same cause may be in one kynde of actiō wicked, and in an other actiō, more righteousness. It may so come

It is no repugnancie to Gods righteousness to will sinne in some respect without sinne.

There is many tymes great diuersitie in causes of one selfe same action.



Anselm. de  
calu Diabo  
li. Cap. 19.

Caluine a-  
gaynst Pi-  
ghi. Lib. 5.

Luthers &  
Caluines  
doctrine  
true and a-  
greable tou-  
chyng the  
cause of  
Sinne.

to passe that a man at a tyme may committe robbery, or fall into some other haynous wickednesse: where if you seeke for the very cause of executyng that action, you may rightly impute it to the frailtie of mans nature: If you seeke the procuryng cause that draue him to consent, no doubt it was his wicked thought, and corrupt mynde, which is altogether replenished with sinne: neither is it to be doubted but that Sinne is engendred out of the corrupt will of mā, without the which (as Anselme doth witnesseth) no wicked action is committed. Whereby appeareth at the length, that because no vncleannesse can be founde in the will of God, therfore his most sacred nature can by no meanes be defiled with Sinne. But if you be desirous to learne from whence this corruption and euillnesse of the mynde, & imaginatiō doth procede, Caluine him selfe whom you accuse very grauously, shall aunswere you in his owne behalfe. This corruption of mynde (sayth he) commeth partly by the procurement of Satan, partly by the frailtie of nature, which man did defile by his owne voluntary fall. Whereupon, he sayth, when the cause of euill is sought for, we ought not to seeke it els where, then in our selues: but the whole blame therof we must lay vpon our selues.

You will say then, and how then will these wordes of Caluine agree with Luthers doctrine? seing Luther maketh God the Authour both of good and euill, and Caluine maketh man the cause of euill? May rather by what meanes can you forge vnto vs such a crafty deuise of iarryng, in so vniforme an agreement of Iudgemēt, betwixt Luther and Caluine? Caluine supposeth that the cause of euill ought not to be sought for els where, then in man. Luther teacheth that no righteousness ought to be sought for els where then in God onely. And where be these felowes now, which either go about to make man excusable, or God culpable of vnrightheousnes by any meanes: for to this effect tēdeth the whole force of Olor. brablyng agaynst Luther: as though God could not will sinne by any meanes, but that the glory of his Justice should by and by be blemished. And because mans will imaginynge or doynge wickedly at any tyme, can not imagine or do euill without Sinne, therefore Olorius dreameth forthwith that it fareth in lyke manner in Gods will, which is most vnttrue. For nothyng withstandeth at all, but that  
many

many causes of semblable affections may concurre oftentimes, all which notwithstanding may not altogether poynt out semblable force of operatio, after one and semblable force. And therefore this is no good Argument.

Gods will is not to be measured by the affection of mans will, where in Olorius doth erre.

God according to his secrete vnsearcheable will, doth sometimes encline the willes of men to committe horrible mischiefes, and after a certaine maner willetth Sinne.

Ergo, God may be iustly accused of vnrighteousnes & iniquity.

Which Argument applyed in the behalfe of mans nature, might seme to be of some validitie perhappes in the opinion of men. But to transpose the same from men to God, it can not holde. And why so: because there is great difference betwixt thynges wherof God is the Authour, and thynges wherof man is the doer. For euen Sinnes them selues and wickednesse, as they come fro God are scourges, yea and that most righteous, and whatsoeuer is decreed either by his couered, or discouered will, it is in this respect both holy and righteous, because the will of God ought alwayes to be accompted for the very foundation of all righteousness. Upon which matter let vs heare what Augustine speaketh in his thyrd booke *De Trinitate*, euen his owne wordes. *The will of God is the chief and principall cause of all kindes of actions and motions. For there is nothyng done whiche proceedeth not fro that vnsearcheable and intelligible wisdom of the most mightie Emperour, according to his Iustice vnspokeable, for where doth not the almightie wisdom of the highest worke as it willetth? which reacheth from one ende of the world to an other mightely, and ordereth all thynges sweetely, and doth not these thynges onely, which beyng in dayly practise, and by reason of common vse are not much marked or marueiled at, but thynges also passing all vnderstandyng and capacitie, and whiche for the rarenesse of vse, and strangenesse of successe, seme marueilous: as are Ecclesies of the Sunne and Moone, earthquakes, mōsters, and vgly deformed vnnaturall shapes of creatures & such like: Of the which no one thyng commeth to passe, without the will of God, though it seme to be otherwise in the Iudgement of many persons. And therefore it seemed good to the phāsticall Philosophers to ascribe such vnkindely operations to other causes beyng not able to discerne the true cause thereof, which in power surmounteth all other causes, to*

Aug. Lib. 3.  
de Trinit.

The will of God higher then all other causes, the will of God: wherefore besides the will of God, there is none other principall cause of health, sicknesse, reward, punishment of blessings and recompences. This is therefore the onely chief and principall cause, from out the which do flow all thyngs what soeuer; and is it selfe without beginning, but endureth without endyng.

Let vs now gather the Argumēts of Augustine into a short abridgement. If the will of God be the souereigne and principall cause of all motiōs: what remayneth but that Osorius must either deny that Sinnes are motions: or yeld vnto this of necessitie, that the same motions are not done without the will of God: which will neuer thelesse must be adiudged cleare from all repproche. Moreover if the same motions, which are on our behalfe Sinnefull, be punishmentes for Sinne: What should lette, why that euē the selfe same sinnes should not seeme to procede after a certeine maner frō God, without any p̄iudice of his Justice at all: none otherwise truely, then when as God is accompted the creatour of monsters, Ecclypses of the Sunne & Moone, vnpassable darkenes, vntymely byrthes, and yet notwithstanding no ioate of his maiesty and integritie empayred.

An Obie-  
ction out of  
the Psalm.  
Answer.

But we are byged here with an Obiection out of the Scriptures, where it is sayd, that God is not a God that willet iniquitie. Answer. As though Luther did not perceauē this saying of the Prophet well enough: or that he were so impudent at any tyme, as that he would cōtrary to the Prophet deny that sinnes raunge immoderately agaynst Gods will: We rehearsed a litle earst out of Augustine: that somewhat may be done agaynst the will of God, which neuer thelesse cā not happen without his will. In the one part wherof, the vnsearcheable wisdomē of his Diuine counsell is playnly discernable: in the other p̄ thyng that is naturally wicked & displeasūt in Gods eyes: So that p̄ thyng, which is of it selfe & in respect of it selfe naturally euill, may become good in respect of Gods ordinaūce, & in respect of the end whereunto it is directed by God. The worke of our redēption from sinne and death, is a good worke of Gods mercy. But man should neuer haue stode in nede of this redēptiō, vnlesse death & sinne had happened. Therefore death and sinne could not execute their malice, without the foreknowledge & ordinaunce of God. So also no lesse notable is the worke of Gods Justice in executyng his

Agaynst  
Gods will  
& without  
Gods will.



his iust wrath agaynst Sinners: which severitie of Justice had neuerthelesse neuer expresse his wonderfull brightnesse: if sinne had neuer bene committed.

But here I suppose Osorius will not deny that men rushe headlong into wickednesse and Sinne, if not by Gods prouidence, yet by his sufferance at the least. For it may be, that many thynges may happen by a mans permission, in the which he that did permit them may be blamelesse notwithstanding.

I heare you well & aunswere to the same, that it is not altogether nothyng that Osorius doth alledge in dede, and yet this allegation of his comprehendeth not all. For first I demaunde what if Osorius beyng a Bishop do suffer Gods flocke committed to his charge to starue by defrauding the necessary foode of the word, whom of duety he ought to cherish with all diligence and care? What if the Shepheard doe willyngly suffer y maggotte to pester the shepe: or what if the Maister should suffer the seruant to perish, whose perplexitie he might haue releued by putting his hand to in tyme: may not we iustly accuse Osorius of fraude for not feeding: or can Osorius acquit him selfe by any slipper deuise of negligence in this behalfe? If in comon conuersation of lyfe, the man that will not repell iniury when he may, be adiudged in euery respect as blameworthy as if he offereth the iniury him selfe, by what meanes can God (who pou say doth permit sinnes to be done) either deemed be excusable in respect of this sufferance onely: or how can you charge vs as accusing him of iniustice: bycause we say that he doth not onely permit, but also will sinne after a certeine maner. Which thyng

Augustine doth very well declare. *If we suffer (sayth August.) such as are vnder our correctiō to doe wickedly in our sight, we must needes be adiudged accessaries to their wickednesse. But God doth permitte Sinne to range without measure euen before his eyes, wherein if he where not willyng, surely he would not suffer it in any wise, and yet is he righteous notwithstanding. &c.* Wherefore your allegation of bare sufferance doth neither helpe your cause, nor disaduantage our any thyng at all.

But go to: let vs somewhat yeld to this word of yours sufferance, whereupō ye stand so thoughtely: yet will ye not deny, but that this sufferance of God, is either coupled together with

August. 2.  
gaynst Iulian  
the Pelag.  
Lib. 5. Cap.  
3.

with his will, to altogether sundered fro it: If ye confesse þ will and Sufferaunce be ioyned together: how can God be sayd then either to suffer the thyng whiche he willet not, to will the thyng, wherof him selfe is not after a certeine maner the cause: but if you sunder will from Sufferaunce, so that Gods Sufferaunce be made opposite to his will: That is to say, contrary to the determinate counsell of God, in bringyng any thyng to passe: Surely this way your bare Sufferaunce will not be sufferable, but foolish, false, and ridiculous. For neither can any thyng be done without Gods Sufferaunce, but must be done by his will: and agayne nothyng soundeth moze agaynst the conuenience of reason, that any thyng may be done with his will, otherwise the as him selfe hath decreed it to be done. But if so be that ye set Gods Sufferaunce opposite to his will, namely to that will, wherewith he boughsafeth and accepteth any thyng, verily it may so be, that some one thyng may be executed by Gods Sufferaunce, yet altogether agaynst his will: so that we forget not in the meane space, that this Sufferaunce is not idle & fruitlesse, but altogether effectuell: not much unlike the orderly proceedinges in Iudgements, whenas the Iudge deliuereth ouer the trespassour to be executed: it is comonly sene that the Sufferaunce of the Iudge, doth worke moze in the execution of the offendour, the acte of the executioner, & yet the Iudge is not altogether exempt from beyng the cause of his death, though he be cleare of all blame in that respect. And therefore to make you conceaue our meanyng moze effectually Osorius, you may vnderstand by the premisses: That the will of God, is to be taken two maner of wayes, either for that vnsearchable will, not manifested vnto vs, wherewith thynges may happen accordyng to the determined decre of his purposed counsell, whereunto all thynges are directed: And in this sense or signification we doe affirme that God doth will all thynges that are done, and that nothyng at all is done in heauen or in earth, that he would not haue to be done. Or els how should he be called Omnipotent, if the succesles of thyngs be other, then as he hath decreed them: Secundarely the will of God may be take for that, which by expresse word and commaundement he hath reuealed vnto vs, and which beyng done he accompteth acceptable in his sight. And

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in this sense. The saythfull and goodly onely do execute the will of God, euen that will, wherewith he can not will nor allow any thyng, but pure & good. After this maner is that will fully disclosed, and enfealed vnto vs in his Scriptures, wherewith God is sayd to be a God that doth not will Sinne.

Accorpyng to that former will which is hidden from vs, and is neuertheles alwayes iust, and discovered vnto vs but in part by his word, as there is nothing done without his prouidence & foreknowledge: so in this sense we do affirme, that he willethe nothing at all, but that, which is of all partes most pure, and most righteous, be it neuer so secrete. For euen as it is hidden fro the knowledge of all men, what shall come to passe, by the purposed appointment of God: so shall nothing come to passe, but that which he hath decreed vpon before: neither should any thyng at all be done, if he were altogether unwilling thereunto. Finally to conclude in few wordes, all whatsoeuer concerneth this present discourse. God can not be sayd to be properly, & truely the very cause of sinne, accorpyng to that will, which he would haue to be reuealed vnto vs in his Scriptures. And yet if the concurrence of causes must be deriued from the first originall, surely God ought not be excluded altogether from the ordering & appointing of sinne. Fro whence if we respect the meane & second causes, it is vndoubted true, that makynge doth perishe through his owne default. For no man liuyng sinneth unwillingly. But if we tourne our eyes to the first agent, & principall cause, by which all inferiour causes haue their mouyng. Then is this also true, that all second and subordinate causes are subiect to the eternall prouidence and will of G O D. And therefore both these may be true. That mans destructio cometh through his owne default. And yet that therein the prouidence of God beareth the sway, without any prejudice at all to his Justice.

But this prouidence notwithstanding is altogether vnstayed: for albeit God seuerlastyng purpose be sayd to be the cause of our sinfull actions, yet are those sinnes in respect of Gods acceptaunce, meane righteousness. For G O D in most vpright disposed order doth by sinne punish sinne. And therfore with those sinnes (in that they are scourges of Gods Justice) God doth worthely execute his iust Iudgement agaynst men,

God, is not cause of euill according to his will reuealed by his word.

Gods will can not be exempt altogether from the ordering of causes. Mans destruction cometh of him selfe & yet not without Gods prouidence.



Certayne  
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August. de  
Prædest. &  
grat. Cap. 4

me, which although his pleasure be to vse otherwise according to his vnsearcheable counsell, either to execute his Iudgement vpon the reprobate, or to manifest his mercy towarde his elect, neither is he iniurious to y<sup>e</sup> one in exactyng y<sup>e</sup> which is due: nei- ther culpable in y<sup>e</sup> other sorte in forgyuynge that, which he might haue exacted. These two thyngs therfore especially be to be be- lieued to be inseparable in God (though mans capacitie ca<sup>n</sup> scarce- ly atteine hereunto) the first. *That there is no wickednes with God.* Secondly. *That God hath mercy of whom it pleaseth him to haue mercy, and doth harden their hartes, who he willeth to be hardened.*

Now that we haue spoken sufficiently in the defence of Gods Justice, and acquitted it cleare from all quarellsome accusation: to retourne agayne to our former question. If Osorius doe de- maunde now, if God bee the cause of Sinne: Bycause I will protract no tyme: I aunswere in two wordes: That in seuerall and sundry respectes, it is both the cause, & not the cause. Now let vs see, how this will hang together.

First, I call him the cause, not bycause he distilleth new poi- son into man, as water or other liquour is powred into empty caskes from somewhere els: for that needeth not: for every man ouerfloweth more then enough already with faultynes naturall, though no new flames of corruption be kyndeled a fresh: but by- cause hee forsaketh our old nature, or bycause he withholdeth him selfe from renewyng vs with grace: Bycause nature beyng not holpen waxeth dayly worse and worse of it selfe, without measure, and without end: Whereupon Augustine debatynge of mans induration, speaketh not vntruly on this wise, *But as touchyng that whiche followeth: Hee doth harden whom hee will. Here the force of mans capacitie is overwhelmed with the straungenesse of the word.* But it must not be so taken as though God did beginne to harden mans hart, which was not infected before. For what is hardnesse els then resistance of Gods commaundementes? which who so thinketh to be the worke of God, bycause of this say- ing: He doth harden whom hee will, let him beholde the first beginnyng of mans corruption, and marke well the commaundement of God: the disobedience whereof made the hart to offende, and let him truly confesse, that whatsoener punishment befallerth him si- thence that first corruption, hee suffreth it righteously and deser- nedly.

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De Libero Arbit. & Grat. alledgyng certeine testimonies out Arb. & grat.  
of the Apostle. Where it is sayd that God gaue them vp to vyle Cap. 21.  
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How blynding and hardning is to be taken with God.

2. Whereouer after this wither awyng of Grace, this also followeth thereupon. That God doth righteously minister occasiō of sinnyng in the wicked and reprobate, and maruelously encline the hartes of men, not onely to good, but also to euill: If we may beleue the testimony of Augustine. Altho in his booke *De Libero Arbitrio & Gratia*, alleggyng certeine testimonies out of the Apostle. Where it is sayd that God gaue them vp to vyle affections. Rom. 1. And agayne, hee deliuered them vp vnto a reprobate mynde. And in another place. Therefore God doth send them strong delusion that they should beleene lies. By these and such lyke testimonies of Sacred Scriptures appeareth sufficiently, that God doth worke in the hartes of men, to bende encline and bow their willes, whereunto him listeth either to good, accordyng to the riches of his mercy, or to wickednesse, accordyng to their owne desertes: to witte, by his Iudgement sometymes reuealed in deede, and sometymes secret: but the same alwayes most righteous. For this must be holde for certeine, and vnshaken in our myndes. That there is no iniquitie with God. And for this cause when ye read in holy writte that me are deceaued or amazed, or hardened in hart, doubt hereof nothyng at all, but that their sinnefull deseruyngs were such before, as that they did well deserue the punishment that followeth. &c. The premisses considered, and for as much as God doth vyle the peruersenes of men (will they nill they) to these purposes & endes, whereunto he hath decreed them, may any mā be doubtfull hereof, but that God ought not by any meanes be excluded from the disposing of sinnes?

Aug. de lib. Arb. & grat. Cap. 21.

2. Thessa. 2.

3. Besides this also, whereas the holy Ghost misdoubteth not to speake in the Scriptures, after this vsuall phrase of speech, to witte. That God doth harden mens hartes: doth deliuer vp into reprobate myndes: doth dazell with blyndnesse: doth make eares deafe: doth lead into errour: and such like. How shall we say, that sinnes doe happen now without God: Albeit neither doe we say that God is therefore properly and simply the cause of wickednesse, whenas we are of our selues more then enough the true &

The true cause of sinne is properly in man not in God.

natur-

naturall cause of wickednesse. Be it therefore that the will of man is the cause of sinne: but seying this will must of Necessitie be subiect to the will of God, and be directed by the same: surely it may not be lawfull to exclude God from the direction and disposition of sinnes. If Osorius shall thinke him selfe not yet fully satisfied w<sup>th</sup> this answer, he may be resolved agayne if he will with this. That the whole cause of sinne is resiaunt in man him selfe, and in his corrupt will: but the cause wherfore sinne doth become sinne, must be ascribed to Gods good ordinaunce: in the one wherof is sinne, and the punishment for sinne, as Augustine maketh mention. Out of the other affections be ordeyned, & such affections as be, may be wicked: which affections notwithstanding are not in the guiding cause it selfe, but are by hym guided to some good purpose & end: of which doctrine let vs heare what August. doth him selfe testifie & professe. It is out of all controuersie (sayth he) That God doth well euen in suffering all things whatsoener: yea euen in the thynges that be wickedly done: for eue those he suffereth to be done not without his most iust Iudgement: now whatsoener is iust, the same is good surely: Therefore albeit the thynges that are wicked in this respect that they are wicked be not good: yet that not onely good, be, but euill also, is neuertheles good. For if it were not good that wickednes should be, surely the almighty goodnes it selfe would by no meanes permitte it to be done, who without doubt can as easily not permit the thynges that he will not, as he can easily do the things that be done. If we do not firmly beleue this, the groundworke of our faith (wherein we do cōfesse that we do beleue in God the Father almighty) is in great bassard. For God is not called omnipotēs for any other cause in very deece, but bycause he is able to do what he will, the operatiō of whose Deniue will the will of no creature cā hinder or preindice by any meanes at all. &c. This much Augustine. And bycause I will not be tedious, I argue vpon Augustines wordes in this wise.

An Argument out of August.

Every good thyng doth proceede from God as from the Author and guider therof.

But it is good that wickednesse be.

Ergo, God is the Author and director that wickednesse cometh to passe.

But here some Iulian of Pelagius sect & with him our Portingall

tingall Prelate Oforius will brawle and caull: That those dedes of wickednesse are committed through the sufferance of God forsakynge them, and not by his omnipotent power workynge in them: meaning hereby I am sure: That God doth permit wicked thynges to be done in dede, but by his power forceth no man to doe wickedly. Agaynst such persones Augustine doth mightly oppose hym selfe euen to their teache, prouyng those thynges to be done by Gods power, rather then by his Sufferance, and for more credite voucheth a place of S. Paule. Who knittynge those two together: to witte, *Sufferance* and *Power*, writeth after this maner: *What and if God willing to shewe his wrath, and to make his power knowne, did suffer with long patience the vessels of his wrath prepared to destruction? &c. Rom. 9.* Afterwardes produceth many examples & reasons taken out here and there of the Propheticall Scriptures, to make good his Assertion *Achab was Delined ouer* to geue credite to the lyeng mouthes of the false Prophetes. First, in that he beleued a lye, you perceauce that he sinned. Whereouer in that he was geuen ouer not without cause, you conceaue the punishment of sinne. I demaund of you now, by whom hee was geuen ouer: you will aunswere of Sathan: neither will I deny it, though it seme rather that he was deceaued by him, then deliuered ouer. But goe to. Who did send Sathan: but he which sayd, *Go forth and doe so*, vnlesse Oforius do suppose that to send forth, and to suffer, be all one, which besides him no man els will say, I suppose.

August. 2.  
against Iu-  
lyan the Pe-  
lagic. 5. book  
Cap. 3.

1. Kinges.  
Cap. 22.

By like Iudgement of God, *Roboam is sayd to be driven to harken to sinister Counsell*, by cause he should refuse the counsell of the Elders. And from whence came this I pray you but from him of whom it is written in holy writte: *For it was the ordinance of the Lord, that he might performe his saying, which he speake by the mouth of his Prophet.* 1. Kinges. 15. 12.

1. Kinges 12.

The lyke must iudged of Amasias, who had not fallen into that perill if he had harkened to Ioas the kyng of Israell, now what shall we alleadge to be the cause why he did not harken to the good counsell of Ioas? Here will Oforius runne backe againe after his wounted maner, to *Freewill*, or to Sathan's mo-uyng cause. And this is true in dede in respect of the second and instrumentall causes. But Gods sacred Oracles beynge ac-

2. partillipo.  
Cap. 25.



customed to searche out the souereigne and principall cause of thyngs, do rayse them selues higher, and do aunswere, that this was wrought by God him selfe, who dyd not onely suffer hym, but of his determinate counsell directed him also thereunto, because hee would auenge him selfe of the kyng, for his abhominable Idolatry.

1. Paralipo.

12.

When Dauid caused the people to be nombred, I know that Sathan is sayd to prouoke hym thereunto, as we read in the Chronicles. But let vs marke what the Scripture speaketh els where. *And the wrath of the Lord beyng kindeled agaynst*

2. Paralipo.

24.

*Israell, he stirred up Dauid to number his people. 2. Sam. 24.* And nothyng withstandeth truely, but that both may bee true. Neither is it agaynst coueniencie of reason (as Augustine truly witnesseth) that one selfe wickednesse may be a punishment, & scourge of sinne vpon the wicked, by the malicious practize of the Deuill, & by Gods iust Iudgemēt also, seying it skilleth not whether God byng it to passe by his own power, or by the seruice of

Esay. 63.

Sathan. *Esay the Prophet cryeth out in his Prophecie. O Lord why hast thou made vs to erre from thy wayes? and hardened our hartes from thy feare? And in Ezechiell G O D speaketh by the*

Ezech. 14.

*mouth of his Prophet. And if the Prophet bee deceaued I the Lord haue deceaued him.*

Iob. 1.

Let vs consider Iob hym selfe the most singular paterne of perfect patieſce, whom beyng turmoyled with infinite engynes of Sathans Temptatiōs all men will confesse to be plagued by the horrible malice of Sathan. True it is, will you say: and with Gods sufferance withall. Be it so. But I demaunde further, who made y first motiō of Iob, whē God sayd on this wise: *Hast thou considered my seruaunt Iob? And wherefore did God make this motion first. But that it may appeare that the Enemy is not permitted onely, but made a Minister also to make triall of mans patience? Furthermore after that he was robbed & spoiled of all his goodes and Cattels, and throwen into extreme pouertie, I would sayne learne who stole those goodes from hym? That dyd the Caldeans & Sabees will Osorius say, I am sure: which is true in dedde. Yet Iob doth not so acknowledge it: But lifyng hym selfe by higher, and entryng into a more deepe consideration of that souereigne prouidence, which ordereth and disposeth*

poseth the seruice of all the workes of his creation at his owne pleasure, professeth earnestly, that none els dispoyled him of his goodes, but he that gaue them. *The Lord gane (sayth he) and the Lord hath taken, blessed be the name of the Lord. &c.* Iob. 1.

But that wōderfull force and vnmeasurable power of Gods wisdom, and prouidence, disposing all thynges accordyng to his euerlastyng purpose, & with outstretched cōpasse spreadyng it selfe farre, & wyde, abroad throughout all degrees & succesles of thynges, is not discovered vnto vs by any one thyng more notably discernable, thē in the death of his sonne Iesus Christ: In that most innocent Passion of all other, & most innocent death (I say) of our Sauour Iesu Christ: In y<sup>e</sup> whiche as there were many causes goyng before, and the same also not a litle differyng ethe from other, yet amongst them all was there none, but was not onely ioyned with Gods sufferaunce, but was long before also foreordayned by his will, decreed by his wisdom, pea & ordered almost by his owne hand. For otherwise, in what sense is he called *The Lambe slayne frō the beginning of the world*, whenas they were not yet created that should kill him: and when as yet were no sinnes committed by mankynde, whiche might procure Gods wrath. If God from the furthest end of eternitie, in his euerlastyng foreappointed wisdom and determination, had decreed vpon nothyng that should cause those thyngs to come to passe afterwarde, through vnauoydeable Necessitie?

The  
meanes of  
Gods pro-  
uidence is  
notified by  
example.

Out of those matters heretofore debated and argued, two thyngs may you note, Olorius, wherof the one concerneth Luthers doctrine, and is true: the other toucheth your suggestions and is false. For as to the first (wherein Luther doth discourse vpon Necessitie, agaynst the mainteynours of chaunce and fortune) cā no more be denyed by you: then Gods prouidence in gouernement of the present tyme, and foreknowledge of thynges to come can be any wayes deceauable. On the other side, where as you doe w<sup>th</sup> so gorgeous colours & glorious titles blaze forth the beautie of mans *Freewill*, ioynnyng in league herein with the old Philosophers, auncient Masters of ignorance, and especially Cicero, bendyng your whole force to ouerthrowe the doctrine of necessitie, what els doth your whole practize herein: thē the same which August. did long sithence worthely reprobē in

Not to  
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ther: but to  
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God hym-  
selfe.

Ciceroes  
discourse, a-  
gainst Gods  
providence  
is detesta-  
ble.

Cicero de  
natur. deor.  
lib. 2.

August. de  
Civitat. dei.  
5. Booke  
Cap. 8.

Cicero? To witte: Whiles you strine so much to make vs free, you practize nothyng els but to make vs horrible blasphemours, and withall endenour to undermyne the vnpennetrable Castell of Gods foreknowledge. For who is able to foretell thynges to come, which he neuer knew? or preuente the assured certaintie of successes of thyngs, without the vtter subuersion of tbe infallible providence of Gods foreknowledge? Wherefore I would wishe you to be well aduised Olorius, least whiles you thinke to molest Luther with your outragious barkyng, for affirmyng an infallible Necessitie flowyng from aboue, from out the founteine of Deuine operation in direction of thyngs: ye fall your selfe headlong at the last in this cōberlome, gulfe to be adiudged not *λεδομασιν*, but playnly *διουμαχῆν*: and beyng not able to endure the doctrine of Necessitie, ye entangle your selfe vnto such an inextricable maze of impietie, as that ye shalbe thought to practise the abādonnyng of the vnderueable certaintie of Gods most Sacred Scriptu- res out of heauen, after the example of that your sine Cicero, whiles ye affect Cicero to much in the nymbleness of your stile. For what els can be gathered out of that detestable discourse of Cicero? (as August. calleth it) or out of this execrable opyns of Olor: (if he will be y man he seimes for). How can those things be auoyded, which God doth know shall come to passe most assu- redly: but that Necessitie must be graunted by the doctrine of prouidence: or Necessitie beyng excluded, Gods prouidence al- so be rent asunder withall: For after this maner doth Cicero dispute in his booke *De natura Deorum*. If thynges to come (saith he) be foreknownen, then it must nedes followe that every thyng must procede in his due order: but for as much as no- thyng is done without some cause, therfore must a due order and knittyng together of causes be graunted of Necessitie. Where- upō must nedes ensue, y all thynges y are done, are performed by vnauoydeable Necessitie: If this be graunted (sayth he) all Ciuill societie is rooted out, Lawes are established in vayne: correction, prapling, disprapling, good counsell are ministred in vayne, neither anye ordinaunce deuised for the aduancement of vertue, and punishment of vyce serueth to any purpose at all. Now bycause these haynous and dangerous absurdities are not tollerable in any weale publique. Therefore (sayth Augustine) this



man will not yeld, that there should be any foreknowledge of thyngs to come. So that by this meanes he forceth the Reader into these inconueniences to chuse one of these two: either that mans will is of some force, or els that thynges must be determined vpon before of Necessitie: beyng of opinion that they can not be both at one tyme together, but that if the one be allowed, the other must needes be abolished. If we leane vnto Gods foreknowledge and prouidēce, then must Freewill haue no place, on the other side if we mainteyne Freewill, then foreknowledge of thyngs to come, must be banished. So þ whiles Cicero, beyng otherwise a man of wōderful experience (as August. sayth) endeouureth to make vs frē, doth bring vs vñ p̄cōpasse of sacrilege as horrible robbers of Gods foreknowledge: and beyng ignoraunt him selfe how to vñite this frēdome and foreknowledge together, rather suffreth God to be despoyled of his wisdom, then men to be left destitute of Freewill: which errour Augustine doth worthely repproue in him. For it is not therfore a good consequent, bycause the well ordering & dispositiō of all causes is in the hands of God, that mans Freewill therfore is made frusteleffe altogether: for that our willes them selues being the very causes of humaine actions, are not exempt frō that well disposed order of causes, which is alwayes vñchangeable with God, and directed by his prouidence. And therfore he that with his wisdom doth cōprehend the causes of al thyngs, the same also in the very causes them selues, could not be ignoraunt of our willes, which he did foreknow should be the causes of al our doyngs.

Aug. de Cl-  
uitat dei  
lib. 5. Cap. 9.

So to now. Let vs compare with this blynd Philosophy of Cicero, the Diuinitie of Osorius in all respectes as buſsard-lyke. For as Cicero doth bphold the frēdome of mans will, by the ouerthrow of Gods prouidence and predestination, and contrarywise by the ouerthrow of mans Freewill, doth gather and establish the certaintie of Gods prouidence, supposing that they can not stand both together: In lyke maner our Osorius imagining with him selfe such a perpetuall and vnappeasable disagreement betwixt Necessitie in ordering of causes, and mans Freewill, that by no meanes they may argre together: what doth he meane els, the pursuyng the platteforme that Cicero before him had builded in the couplyng of causes, but to come to this issue at the length, either to establish the doctrine of Necessitie

Aug. in the  
same booke  
and Chap.

A subtle So-  
phisme pra-  
ctizing to  
persuade  
meere ab-  
surdities.

An execra-  
ble conclu-  
sion.

The subtle-  
tie of the  
Sophisme is  
disclosed.

August. de  
Ciuil. Dei  
Lib. 5. Cap.  
9.

with Luther? or agreeing with Cicero, utterly to rote out the  
foreknowledge and providence of God: for if to chuse be the pro-  
pertie of will, then are not all thynges done of Necessitie, accord-  
yng to Osorius opinion. Agayne, if not of Necessitie, then is  
there no perpetuall order of causes, after Ciceroes suppo-  
sitiō. If there be no perpetuall order of causes, neither is there  
any perpetuall order of thynges, by the foreknowledge of God,  
which can not come to passe, but by the operation of causes pre-  
cedent. If the perpetuall order of thynges, be not in the fore-  
knowledge of God, the all thyngs attayne not y<sup>e</sup> successes, wher-  
unto they were ordeyned. Agayne if thyngs attayne not the suc-  
cesses, whereunto they were ordeyned, then is there in God no  
foreknowledge of thynges to come. Let vs compare now the first  
of this subtle Sophisme with the last.

The choise of mans will is free.

Ergo, There is in God no foreknowledge of thynges to  
come.

Let Osorius advise him selfe well, what aunswere he make  
to this Argument. If he hold of Ciceroes opinion, what remay-  
neth but hee must needs condemne vs of Sacrilege as Cicero  
doth, whiles he endeuoureth to make vs free: But I know he  
will not hold with this in any case; and in very deede, Ciceroes  
Argument ought not to be allowed, for that he doth not discende  
directly in this Argument frō proper causes, to proper effectes.  
For whereas *Freewill* is mainteyned in the one propositiō, this  
is no cause wherefore it should be denyed that thynges are done  
by Necessitie. As also this is not a good consequent lyke wise,  
bycause Necessitie is taught to consist in an unchangeable or-  
der of causes, and in Gods foreknowledge, that therfore no  
thyng remayneth effectuell in our *Freewill*. And why so bycause  
agreeing herein with Augustine, we doe confesse doth, to witte:  
As well that God doth know all thynges before they be done: and  
that for this cause y<sup>e</sup> thyngs foreknown are done of Necessitie.  
And that we also do willingly worke whatsoeuer we know, and  
feele to be done by vs, not without our owne consentes.  
But you will Reply. That Luther contrary to Augustines  
doctrine doth leaue mans lyfe altogether destitute of *Freewill*,  
tyeing all our actions fast bounde in the chaynes of vnauoyea-  
ble

his Necessitie. I do answer. As Luther doth not defend euery absolute and vnaduoydeable Necessitie, but that whiche we spake of before, of the consequence: No more doth he take away all freedome from will, neither from all men: but that freedome onely, which is set contrary and opposite to spirituall bondage: no nor yet doth he exempt all men from that freedome, but such onely, as are not regenerate with better Grace in Christ Iesu. For whosoever will inueste such persons with freedome, is an bitter enemy to Grace.

Luther doth neither teach euery Necessitie absolutely, nor take away freedome from all men.

And no lesse false also is all that whatsoever this counterfaite Deuine doth now groude him selfe vpon, and hath more then an hundred tymes bigged touchyng this opinion of Necessitie. For in this wise he brauleth agaynst Luther and Caluine.

If the thyngs that we doe, are done of meere Necessitie, and decreed vpon from the furthest end of eternitie.

Surely whatsoever wickednesse we do committe, as not lead by our owne voluntary motion, but drawn by perpetuall constraynte, is not to bee adiudged for Sinne.

Which trispyng Sophisme we haue utterly crused in pices before, by the authoritie of Augustine. Neither came euery into the myndes of Luther, or Caluine to mainteyne any such Necessitie, which by any compulsary externall coaction should enforce will to committe wickednesse vniwillingly. For no man sinneth, but he that sinneth voluntarily. Albeit none of our actions are destitute of a certeyne perpetuall directiō of the almighty Lord and Gouvernour, yea though neither the sinnes them selues can not altogether escape the prouident will and foreknowledge of God: Yet is not the peruerse frowardnesse of the wicked any thyng the lesse excusable, but that they ought to receaue cōdigne punishment accorpyng to their wicked deservynges: for whosoever hath voluntarily offended, deserueth to be punished. And therfore herein Osorius frivulous Diuinitie, doth not a litle bewray her nakednesse: that whereas debatyg about the matter of sinne, he seemeth not to haue learned this lesson yet out of Augustine, that sinne & the punishmēt of sinne is all one. And therfore mainteynyng one lye by an other, doth conclude as wisely: that it is not agreable to equitie (suchence men are Instru-

August. de Natur. & Grat. Cap. 22.



Olorius.  
pag. 152.

mentes onely, & God the worker of all thyngs) that they should be condemned as malefactor's which are onely Instrumentes, with as good reason as if the sworde wherewith a man is slayne should be adiudged faultie, & not the persō that slue the man with the sword: Whiche I my selfe would not deny to be agaynst all reason, if þ matter were as Olor. would applye it. But who did euer speake of dycaime, that men were Instrumentes onely in doynge wickednesse: and that God is the Authour and worker of all mischief: These be þ wordes of Olorius, not Luthers nor Caluines.

An answer  
to the false  
diuinitie of  
Olorius.

That wicked men are Sawes & Instrumentes many tymes in the handes of God for the punishment of sinne, this not Luther onely, but Clay also, doth boldly confesse. So to. And will you therfore cōclude that men are nothyng els, but instruments, and tooles onely: very wisely I warraunt you: deriuyng your Argument from the propositiō Exponent, to the Exclussive: nay rather maliciously wrettyng and peruerting all thynges from the truth, to slanderous cauillyng. August. doth sundry tymes witnesse that mens willes are subiect to Gods will, and are not

Aug. de  
Correp. &  
grat. cap. 14.

August. de  
Ciuitat dei.  
lib. 5. Cap. 9.

able to withstand it. For as much as the willes them selues (sayth he) God doth fashion as him liketh, and when him lysteth, and that our willes are no further anayleable, then as God both willed, and foresawe them to bee anayleable. Whereby you see, that Gods almighty power doth worke in our willes, as in a workeshoppe: & whē he purposeth to do any thyng, that then he doth neither transpōse our willes otherwise, or to other purposes then by þ seruice of our owne willes. And yet doth it not therfore follow, þ mens willes are nothyng els then Instrumentes, and tooles onely of Gods handyworke, as þ thyng that of it selfe doth nothyng but as it is carreyed, and whirled about, hither & thither without any his own proper motiō, through the operation of the agent cause onely. Truly Augustine sayth very well. We doe not worke by

Aug. de pec  
cati meri-  
tis. lib. 2.  
Cap. 5.

wishinges onely (sayth he) least hereupon cauillation arise that our will is effectuell to procure to lyue well. Bycause GOD doth not worke our saluation in vs, as in vn sensible stoanes, or in thynges which by nature were created voyde of reason & will. &c. In dede God doth worke in the willes and harts of men, and yet not rolling or tossing them as stoanes, or dreyning & whirling them as

thynges

thynges without lyfe, as though in enterprysing and attemptyng of thynges, the myndes and willes of men were carryed about by any forein constraint and Deuine coaction, without any voluntary motion of the intelligible mynde. And therfore Olorius doth hereof friuolously, and falsely forge his cankered cauillation, and maliciously practizeth to procure this doctrine of Luther: to be maligne: As though we did deuise man to be lyke vnto a stoane, or imagined God to be the onely Author and worker of mischief, bycause we do teach that mens willes are subiect to Gods wil, as it were secondary causes.

Ofo. Caull.

Certes if that *August.* writeth begraunted for truth: That Gods will is the cause of thynges that are done. Why should the same be lesse allowable in Luther, or not as false in eche respect in *Aug.* since they both speake one selfe sentence & be of one iudgement therein. Neither is it therfore a good consequent that Olorius doth phantasie: The onely will of God to be so the cause of sinne, as though mans will did nothyng reprocable for sinnyng, or punishable for deseruyng. For to this end tendeth the whole cutted conclusion of all Olorius byablynages. But if you haue no skill to know the nature of a distinctiō as yet, you must be taught, that it is one thyng to permitte a sinne voluntarily, an other thyng to committe a sinne voluntarily. Wherof the first is proper to God, the other is peculiar to men: the first may be done without all offence, the other can bee done by no meanes without wickednesse. Whereas *G D D* is sayd to will sinne after a certeyne maner, the same is sayd to be done according to that will (which they call Gods good pleasure) neither euill, nor without the truth of the Scriptures. And yet it followeth not hereupon necessarily, that God is the onely and proper cause of sinne: For for this is accompted the onely cause, which excludeth all other causes besides it selfe: So is that cause called the proper cause, which doth respect onely one end, yea and that also the last end, in respect wherof it is accompted to be the proper cause. Whereas therfore sinne is *h* last end not of Gods will, but of mans perversenesse, we do affirme that it is not done in deede without Gods will, but that man is the proper cause therof, and not God. For if the causes of thynges must be proportioned by their endes, surely sinne is not *h* last end of Gods will,

*August.* in  
hys treatise  
vpon Gen.  
agaynst Ma-  
nichæus. lib.  
1. Cap. 2.

How causes  
are called  
onely and  
proper cau-  
ses.

Rom. 3.

will, in respect that it is evil, but in respect that it is a scourge & plague of sinne, and to speake Pauls own wordes: *The shew-  
yng forth of Gods righteousness, and the feare of God*, then which  
ende nothyng can be moze better or moze holy. And where is  
now that iniquitie, and cruelty of God, Olorius, which by mis-  
construyng Luther wickedly & maliciously, your fruitlesse Lo-  
gicke taketh no fruite of, but which your deuillish Spirit and  
flaunderous cursed fury doth corrupt. But that I may not seeme  
to stand to much vpon refuting this tope, lettynge slippe many  
thynges here in the meane whiles, whiche make nathyng to the  
purpose, nor contayne any other thyng almost in them but bayne  
hautynesse of speache, Tragicall exclamations, maddnesse, se-  
uers, scensles, spittyngs, reproches, horrible cōsumelies, wher-  
with this vnmanerly Deuine hath most filthely defiled whole pa-  
pers, I will come to those places, which carry a certeyne shew  
of lesse scoldyng and moze Scripture. After this maner the ver-  
mine crawleth foreward.

Pag. 154.

But that ye may perceaue how illfaouredly your Do-  
ctours haue interpreted those testimonies of Paule, which  
you haue heaped vp together, I thinke it expedient to dis-  
close the meaning of Paule. And that this may be done  
more orderly, it behoueth to note diligently to what ende  
Paule gathered all those reasons together.

It is well truly. This cruell scourgemotto wexed througely  
w whippingng poore Luther miserably, & vnnmercifully buffetynge  
him, doth now at the length hyde his rod vnder his gowne & be-  
ginneeth to creepe to high desk, & will teach somewhat (and God  
will) out of his Scriptures, so that we shall neede nothyng now,  
but a Camell to daunce, whiles this Asshead minstrell striketh  
vppon his drumme. And therfore harken in any wise you blinde  
buzardly Lutherans, you caluisth Calvinistes, & you foolish Bu-  
cerans, sith you be so blockish by nature, that of your selues you  
can conceaue nothing of the Apostles doctrine ye may now at the  
last (I warrant you) learne of this Portingall Thales the pure  
and sincere Interpretation of Pauls discourse, touching the  
Predestination of the Gentiles, and the refection of the Jewes,  
whereof he debateth in all those his three Chapters. 9. 10. 11.  
The vnderstanding whereof, because neyther Luther himselfe,



nor any of all the rest of Luthers Schoole were able to conceaue: it is good reason that we not onely attentively harken vnto, but also without controlement beleue this new pyked caruer, not of sentences onely, but a planer of wordes also, whyles he do lay open before our eyes þ very naturall meanyng of that place, to be sensibly felt, euen to the vttermoſt tittle thereof.

And for as much as there be two things chiefly handled by Paule in these three chapters. First, wherein he reioyseth with the Gentiles for that their calling and most prosperous knowledge of the light of the Gospell. Secôdarily, wherein he lamenteth the lamentable fall of the Iewes, & their most sorowfull blindenes, and taking occasiô hereupon, doth forth with enter into a discourse of fayth, and the infallible certeintye of Gods promises. For whereas that blessednes was promised to the posterity of Abraham, here might some scrupule haue troubled his minde, as there wanted not of the Iewes some that pyked hereout matter to cauill vpon, as though God had broken the promise that he once had made, as one that hauing obliged hymselfe before with so many couenauntes, and promises to this generation, did now contrary to his othe cast them of and despise them. S. Paule valiauntly impugning the disorderous reproches and cauillations of these with sondry forcible reasons, doth fortifie this his defence with iiii. Argumêtes chiefly. First, that this promise of the blessing was made in deede to Abraham, and Israell, and to their posteritie: but this promise in as much as is spiritually to be taken, did not so restrayne it selfe onely to that externall Family alone after the kinred of the fleshe, as that it noted not vnder the same fellowshyppe and kinred of Israell, the Gentiles also, such especially as were endued with like sincerity of fayth. He addeth furthermore, that albeir the same promise did concerne those Gentiles chiefly, which ioyned themselues to Christ, yet the same was not so wholly translated to the Gentiles (the Iewes beyng forsakē) but that a great portiô of these also (remnaunts as it were of that lamētable shipwracke) beyng preserued: should be partakers of the same promise and blessednes together with the Gentiles.

Pauls meanyng expounded accordyng to Orosius.

Rom. 9.

Rom. 10.

In the third place that it came to passe through their own villany & vnbelief, & not of any inconstancie on Gods behalfe, that this promise of God did so much fayle them but that they did exclude themselues rather from the benefite of Gods promise.

Rom. 11.

Lastly that neyther this reiection shoulde continue so for euer, but that it should once come to passe (as the Apostle prophecieth) that the fulnes of the Gentiles beyng accomplished, the whole nation of the Israelites recouering at the length the former grace of their auncient promise, shoulde be restored agayne to the benefite of their former blessing.

The disposition of  
Pauls discourse of  
predestination and election after  
the interpretation of  
the faithfull.

Cerily I do confesse, that this interpretation of Osorius is not altogether amisse: wherein I see nothing yet false, or newly deuised: moreouer nothing spoken of here, that hath not long since bene spoken, yea and with a farre more playne lightnesse by our expositors: for we beyng long agoe sufficiently instructed in Pauls schoole, haue vnderstood well enough without Osorius schooling, & that promise was peculiar to the seede of Israell, beyng the children of promise, and not to the Children after & flesh: Moreouer neither are we ignorant hereof, that that blindness happened not to all Israell but in part onely, not of any inconstancy on Gods behalfe, but that they fell themselues from true righteousness, by their owne default, as people following the righteousness which came not by faith, but flattering themselues in obseruing the workes of the lawe. Furthermore that which the Apostle doth prophetic shall come to passe concerning the restoring agayne of that whole nation at the length: as we all hartely wish for, so no man (I suppose) is so blockishe, but doth vnderstand sufficiently, all whatsoeuer Paule hath spoken of this matter by his owne writing, though Osorius did neuer interpret it.

Osorius.  
pag. 152.

And agayne touching the examples of Isaac and Iacob set downe by Paule, whom Gods election would, should be preferred before their brethren, though elder in birth in the deuision of the Fathers patrimonye? We are neither ignorant, nor forgetfull thereof: whereupon we do nothing disagree from Osorius in conteaining the same thing vnder the types and figures

figures of those persons, and doe professe in as many wordes, that neyther the prerogative of kindred, nor workes, nor yet the lawe, but that Gods election, calling, and grace doth make the true Israelites. Forasmuch therefore as our expositours in all these poynts of doctrine, have nothing at all hitherto swarved from the truth of Pauls doctrine, or your interpretation, what corrupt exposition is that at the length of these our Interpretours, wherewith you are so much offended: forsooth, (say you) becausethey doe not sufficiently enough conceaue the very ende, whereunto Paule did referre those argumentes. Goe to then, sith you prouoke vs hereunto. Let vs first see what argumentes those be of Paule: then to what ende they be applied: Because the Jewes did challenge to themselves a title of righteousness through the obseruance of the law, which neuerthelesse they did not obserue in verie deede, partly (because swelling w<sup>th</sup> pride for the Nobilitie of their race,) they did promise vnto themselves a certaine peculiar election with God before all other nations) Paule intending to treat very sharply agaynst the insolent arrogancie of them, doth argue agaynst the with most forcible argumentes, taken out of holy Scriptures, namely, That the substance of Gods election neither did hang vpon the workes of the Law, neyther vpon the roialtie of race, nor yet vpon ancient of parentage, but did depend vpon the onely freemercy of Gods compassion and fauour of the Gospell. And to make the same appeare more evidently, he putteth forth vnto them the example of Isaac and Ismaell, whereof the one though by birth were yonger, yet obtained through grace to be the first, and was thereby aduanced to the dignity of inheritance, whereas they both were generall issues of one, and the same father Abraham, though they had not both one mother. And to auoyde y<sup>e</sup> danger of scrupule, that might ensue, by reason of the two mothers, hee doth yet confirme the same with a more notable exaple. Namely the example of the two brothers that were twinnes Iacob and Esau who issuing of one Father, of one mother, and one birth, and before they had done any thing good, or euill, God did translate the honour of birthright and blessing to y<sup>e</sup> yonger, to beare rule ouer the elder. And whereof came this? but from the free gift of election, whereas before there was nothing in the Infante s

drawn II A  
as from 10  
Isaiah 12

Examples  
of Isaac and  
Iacob. Ismael  
and Esau.



Rom. 9.

The exam-  
ple of Pha-  
rao.

All reward  
of merites  
excluded.

Oforius.  
Pag. 155.

lantes (beyng not yet borne,) that might eyther deserue to be  
aduanced, or to be reiected. If you respect the woichines of  
their workes, what had thesely infanten done befoze they were  
borne: but if this whole matter did depend vpon the determina-  
tion of Gods vnsearchable counsell, what reward here doe  
mens workes deserue: namely whereas God spake to Moyses  
in playnest maner of speech. I will haue mercy on him on who  
I will shew mercy, and will haue compassion on him on whom  
I haue compassion. Whereunto agreeth the testimony of Paule  
immediately bettered by the same spirite; It is not of him that  
willeth nor in him that giueth, but in G O D that sheweth  
mercy. Againe alledging the example of Pharaon, with sembla-  
ble reason confirmeth the same by the example of Gods seuerity,  
that he debated befoze of his fremercy.

And this is the very order of the argument in Paules dis-  
course, which neyther Oforius himselfe will deny. But it must  
be diligently considered, to what ende Paule applyed those rea-  
sons: for herein consisteth the whole pitche of our controuerzie.  
And whereas Luther, Caluine, Martyr, and theire companions  
bee of opinion, that Paule undertooke this Disputation for this  
end, that by setting downe examples of Gods liberalitie, and  
seueritie, he might make manifest that the onely free mercy, and  
externall Election of God, according to the purpose of his good  
pleasure, did make the true Israelites, without any helpe, or res-  
pect of workes, or endeuours: Oforius doth very strongly with-  
stand these felowes, not denying meane whiles Gods Election  
nor Gods calling, ne yet his Grace, as hee sayth: but will not  
graunt this notwithstanding, that the Election of the faythfull  
consisteth in the fremercy of G O D, without speciall respect of  
workes. For this is the whole force of this Prelates Diuinitie.  
Let vs heare his owne wordes, as they be.

This therfore (sayth he) do we gather out of this place of  
Paule, that neither dignitie of parentage, nor worke, nor  
yet the law, doth make true Israelites, but Gods Election,  
his calling and his Grace. But let vs see, whether this so no-  
table mercy of God powred vpon vs without all our deser-  
uynges, is geaten vs without any respect of workes? No:  
it is not? &c.

first bycause I do not sufficiently conceaue Osorius, what you meane by this that you say, mercy is powred vpo vs without desertes, & yet not geauen without respect of workes. I would haue you open your meanyng more distinctly. If God do powre out vpo his saychfull mercy, without merites, as you say, what other choyse then doe ye want in those that are elect, then the very same, which consisteth of Gods mere mercy & good will onely, without merites: But this you thinke not in any wise sufferable nor to be vttered: for this reason as I suppose.

If Gods Election should consist of mercy onely, with- Maior.

out any choyse of such as are chosen: Gods Iudgement might be adindged to be chaunceable and vnauidised.

Let vs toyne hereunto the Minor.

But fortune and vnauidisednesse are not to be imputed to Minor.

Gods Iudgement.

For we heare out of Paule. *Not by workes, but of him that calleth who sayeth that the elder shall serue the younger.*

Let vs now conclude a Gods name.

Ergo, Gods electiō standeth not by his mercy onely, with Conclusio.

out some choyse, that is say: without some especiall & discrete regarde of some one thyng in the person that is elected, which was not to bee founde in the person that was reiected.

For in this maner both Osorius both define and conclude.

After sundry ridiculous bayne glorious speeches of his Rhetoricall brauery, and vnprofitable scoldyng, least he might not seme to be a Rhetoriciā onely, or a leane Logiciā: he hath now pyked somewhat out of the Rules of Sophistry, wherein he be- haueth hym selfe neuerthelesse none otherwise, then an Owle amongest Nightingales. For the very principall & speciall pointe of that Arte, hee either atteyneth not aright, or toucheth surely very coldly. Which may be easily and playnly perceaued Osorius by this your owne forme of arguyng. And I call it playnly your owne, bycause no creature cā more nearely resemble his Sire: wherein you do neither define rightly, nor deuise orderly, no lesse foolishly heappng together false thynges, in steede of true thynges in your maner of arguyng: procedyng from the effectes to causes: and as Crabbes crawle backward, so do you for

Election  
what signi-  
fieth after  
Oforius  
logick.

August.

Ephes. i.

The ordina-  
Glose vpon  
the 1. chap.  
to the Ephc.

Whether  
Gods Ele-  
ction doe  
depend vpo  
our actions  
to come.

Pag. 156.

for the more part set the carte before the horse. First, Whereas you say that this word Electio doth signifie some speciall regard, whereby some thyng may be iudged to be in the persons that are Elect, that wanted in the reprobate. If you define Election in this wise, surely we can not allow of it. For although no man ought to doubt, but that God accordyng to his incomprehensible wisdom, even from the begynnyng, was not ignoraunt of the contrary dispositions of all and every thyng, & the differences betwixt the faithfull and the reprobate: yet is not Election opened sufficiently hetherto as yet accordyng to the nature of the word. These be the effectes of Gods foreknowledge, and doe follow Election, but make not Election: For euen as fire doth not therfore warine, bycause it should be whote, but bycause it is whote: and as a wheale doth not therfore runne roude, that it may be rounde, but bycause it is rounde. As August. maketh mention: euen so the saythfull were not therfore chosen, bycause they were lyke to lyue vertuously: but they were chosen in Christ, bycause they should lyue vertuously, beyng thereunto predestinate by God, not for the worthynes of their workes (that were for sene should be in them before as Oforius doth dreame) but accordyng to the good pleasure of his will: If we list to geue credite more to Paule, then to Oforius: So hath bee chosen us (sayth Paule) in Christ before the foundation of the world, that we should be holy (not bycause we were holy) and unblameable. &c. What can be more playne then this: And yet doth hee not stay there, nor so expresse the last maner of Election. Whereupon he addeth forthwith: Accordyng to the good pleasure of his will, so the prayse of the glory of his grace. If Gods Election stand accordyng to the purpose of the free will of God, by what meanes will Oforius iustifie, that Election cometh accordyng to his foreknowledge of workes to come: As though Gods Election and foreknowledge did depende vpon our Actions, and not rather our actions vpon his Election and foreknowledge?

Therefore Oforius doth deale falsely, whereas he defineth the purpose of God to be a Iudgemēt preordinated before, whereby God doth ordeyne some vnto glory, and others some vnto destruction, accordyng to the choyse of those thynges, which he doth see will come to passe. First, in that  
he



he calleth it by the name of Iudgement. I see no reason at all, why he should so do: for as much as Iudgement is properly executed in sinnes before committed: but Purpose concerneth thyngs to come & preuenteth them. Agayne if we must speake after the proper phrase of speache, whatsoeuer is done by Iudgement, must needs be confessed to be righteously done & according to deserte, not accordyng to Grace. But whereas y<sup>e</sup> Election & Predestinatiō of God (which I thinke Ofor. would gladly expresse by this word, Purpose, for this word Predestinatiō, he dare scarce meddle withall, as not worthy the finesse of a Cicconian) proceedeth from grace and not from workes, by what meanes may any sentence be geuen vpon workes y<sup>e</sup> were neuer done: or how will Oforius say, that Election commeth by Iudgement geuen vpon workes, which Paule affirmeth to be ascribed to Grace, & for mercy onely all merite of workes beyng excluded.

How Ofor. doth define the purpose of God.

Hee sayth that in the cuerlasting counsell of God, all things which are, which haue bene, and which shalbe, are all as if they were presently in the sight of God, so that in executing his iudgement, he needeth not to regard the thinges themselves. I do confesse, y<sup>e</sup> all thinges whatsoeuer are, be open and present to the foresight of God: as if they were presently and openly done, but what will Oforius conclude hereof unto vs: forsooth he doth conclude hereupon, that God hath already determined, according to the diuersitie of mens actions foresene by him before: after this manner. To witte. That whome God doth foresee will cōtemptuously despise his benefites, those he hath excluded from Paradise: contrariwise whom God doth foreknow will behaue themselves in this lyfe dutifully, and vertuously, those he hath mercifully chosen to euerlasting lyfe as worthy of his mercy. To impugn this crafty caullation, I perceauē I shalbe pestered, not with Oforius alone: but with Pelagius, and with the whole troupe of the Pelagians; for this hereticall schoole chattereth not vpon anye one matter more, then in maynteyning this one heresie. But Paule alone shall suffice at this present to refell all the rable of them: The force of the Argument tendeth to this ende at the last.

Pag. 156.

The cause and reason of Election according to Ofor. and the new pelagians.

The crafty caullation of Oforius. Pag. 156.

The wonderfull quicksited mynd of God, did thoroughly perceauē even from the beginning, what manner of lyfe

every person would leade, as well as if the view thereof had bene layed presently open before him.

*Ergo*, Gods purpose was applyed according to the proportion of every mans workes and life forseeene of God before, to choose the good to saluation, and to iudge the wicked to damnation.

**Answer.** This argument is altogether wicked, and tending altogether to Pelagianisme. And the conclusion meereley opposite to the doctrine of S. Paule. For if the difference of eternall election, & refection, do depend vpon workes forseeene before: Then

**Rom. 11.** both the Apostle Paule lye, who affirmeth that election is of Grace, not of Workes: **Rom. 11.** and agayne in the 9. Chapter of the same Epistle. That the purpose of God might remayne according to election, not of workes: but of him that calleth. What shameth not Osorius to affirme, that which the Apostle doth deny: If it were expedient for me to ruffle Rhetorically agayne, with a Rhetoriciane. You see Osorius, howe great and howe champaine a plaine lyeth open for me to triumph vpon you, and such craues as you are with lyke force, & in farre more weighty matter. What tragicall exclamations, could I bray out here: what quarreling fevers, what outrages, frensies, madnes, drunkennes, impieties, impudencies: yea what whole Cartloades full of raylings and reproches frequented by you, and prycthy pyked out of your Cicero, could I now throw back agayne into your teeth: and spit quen into your stone face. But away with these madd outragies of rayling, and this cackled botch of cursed speaking, worthy to bee rooted out, not of mens manners onely, but to be razed out of b writinges & booke: also of christians: the contagious custome wherof being frequented by you, to the noysome example of the worlde, I do verily thinke vnseemely for the dignity wherunto you are aduanced, neyther would I wish any man to enure himselfe vnto the like, after your example, namely in the debating of so sacred a cause, where the controuersie tendeth not to the reuengement of iniury, but to the discovery of the truth: where skirmishes must be mayntayned, and conquest purchased by proweesse of knowledge, and Gods sacred Scriptures, and not by outrage of rayling: And therefore to returne our treatise to þ right tracke of þ Scriptures, leauing all

by

hypocrites; and the Apostle doth deny that election springeth out of works. What answer were you to the Apostle Osorius: you will deny that old rotten ragge, worne out to the hard stumps by your schoolemen; to witte, that the workes that were fore-  
 scene are the cause of predestination; not those whiche are done but whiche are to be done; for so doe the schoolemen expound, and distinguish it: but this will be proued many wayes both frivolous, and false by sundry reasons.

Workes foreseene, are not they which are done, but whiche are to be done according to the schoole mē. Workes foreseene are in no respect the cause of Gods election.

First if this be true which you did earli confesse, and whiche Pighius doth euery where indicate, that of all things whatsoeuer, nothing is to come, by past, but is as it were present in the sight of God: Agayn if there be no diuersitie of times with God, because his knowledge comprehendeth (as you say) all things past, present, and to come, as though they were present in view: how can his election, or reiection spring out of workes then, that are yet to be done? If they bee presents: in what sence call you them to be done in after times: but if they be to come, and to bee done in after time: how call you them present: or how doe these things agree together, that there is nothing to come in respect of the foreknowledge of God, and yet that election must be beleued to issue frō out the foreknowledge of workes to come?

Agayn, in what respect soeuer these workes are taken, whether in respect of God or of men (which your schoolemen do distinguish inco workes done, and workes to be done) they bannidge the seduce wrought by this distinction, but that question will continue as intricate, as at the first. For whereas all good workes, which either men worke, or shall worke, do procede frō God: the question reboundeth backe agayne frō whence it came first to witte: Why God according to the same purpose, should geue good workes more to one, then to an other: if the performance hereof vnder ariseth of foreseene workes, and not rather of the determined will of him that calleth, whiche is not limited by any conditions of working.

The second Reason.

Whereas the Scripture doth manifestly declare, that we are created & elected to good workes: it appeareth thereby fore that good workes are the effectes of Predestination. But the effectes can not be the cause of that, wherof they were the effectes.

The third Reason.

Et. ij.

Ergo.



Aug. in the  
same booke  
and Chap.

A subtle So-  
phisme pra-  
ctizing to  
persuade  
meere ab-  
surdities.

An execra-  
ble conclu-  
sion.

The subtle-  
tic of the  
Sophisme is  
disclosed.

August. de  
Ciuit. Dei  
Lib. 5. Cap.  
9.

with Luther? or agreeing with Cicero, utterly to rote out the  
foreknowledge and prouidence of God: for if to chuse be the pro-  
prie of will, then are not all thynges done of Necessitie, accord-  
yng to Olorius opinion. Agayne, if not of Necessitie, then is  
there no perpetuall order of causes, after Ciceroes suppo-  
sitiō. If there be no perpetuall order of causes, neither is there  
any perpetuall order of thynges, by the foreknowledge of God,  
which can not come to passe, but by the operation of causes pre-  
cedent. If the perpetuall order of thynges, be not in the fore-  
knowledge of God, the all thyngs attayne not y<sup>e</sup> successes, wher-  
unto they were ordeyned. Agayne if thyngs attayne not the suc-  
cesses, wherunto they were ordeyned, then is there in God no  
foreknowledge of thynges to come. Let vs cōpare now the first  
of this subtle Sophisme with the last.

The choise of mans will is free.

Ergo, There is in God no foreknowledge of thynges to  
come.

Let Olorius aduise him selfe well, what aunswere he make  
to this Argument. If he hold of Ciceroes opinion, what remay-  
neth but hee must needs condemne vs of Sacrilege as Cicero  
doth; whiles he endeuoureth to make vs free: But I know hee  
will not hold with this in any case; and in very deede, Ciceroes  
Argument ought not to be allowed, for that he doth not discende  
directly in this Argument frō proper causes, to proper effectes.  
For whereas *Freewill* is mainteyned in the one propositiō, this  
is no cause wherefore it should be denyed that thynges are done  
by Necessitie. As also this is not a good consequent lykewise,  
bycause Necessitie is taught to consist in an vncaligeable or-  
der of causes, and in Gods foreknowledge, that therfore no  
thyng remayneth effectuell in our *Freewill*. And why so: bycause  
agreeing herein with Augustine, we doe confesse both, to witte:  
Aswell that God doth know all thynges before they be done: and  
that for this cause y<sup>e</sup> thyngs foreknown are done of Necessitie.  
And that we also do willingly worke whatsoeuer we know, and  
feele to be done by vs, not without our owne consentes.

But you will Reply. That Luther contrary to Augustines  
doctrine doth leaue mans lyfe altogether destitute of *Freewill*,  
tyng all our actions fast bounde in the chaynes of vnauoyda-  
ble

ble Necessitie. I do aunswere. As Luther doth not defend euery absolute and vnaduoydeable Necessitie, but that whiche we spake of before, of the consequence: No more doth he take away all freedome from will, neither from all men: but that freedome onely, which is set contrary and opposite to spirituall bondage: no nor yet doth he exempt all men from that freedome, but such onely, as are not regenerate with better Grace in Christ Iesu. For whosoever will inueste such persons with freedome, is an bitter enemy to Grace.

Luther doth neither teache euery Necessitie absolutely, nor take away freedom from all men.

And no lesse false also is all that whatsoeuer this counterfaite Deuine doth now groude him selfe vpon, and hath more then an hundred tymes biged touchyng this opinion of Necessitie. For in this wise he brauleth agaynst Luther and Caluine.

If the thyngs that we doe, are done of meere Necessitie, and decreed vpon from the furthest end of eternitie.

Surely whatsoeuer wickednesse we do committe, as not lead by our owne voluntary motion, but drawen by perpetuall constraynte, is not to bee adiudged for Sinne.

Which trislyng Sophisme we haue utterly crused in peeces before, by the authoritie of Augustine. Neither came euer into the myndes of Luther, or Caluine to mainteyne any such Necessitie, which by any compellary externall coaction should enforce will to committe wickednesse vniwillingly. For no man sinneth, but he that sinneth voluntarily. Albeit none of our actions are destitute of a certeyne perpetuall directiō of the almighty Lord and Gouvernour, yea though neither the sinnes them selues can not altogether escape the prouident will and foreknowledge of God: Yet is not the peruerse frowardnesse of the wicked any thyng the lesse excusable, but that they ought to receaue cōdigne punishment accorpyng to their wicked deservynges: for whosoever hath voluntarily offended, deserueth to be punished. And therfore herein Osorius frivoulous Diuinitie, doth not a litle bewray her nakednesse: that whereas debatynge about the matter of sinne, he seemeth not to haue learned this lesson yet out of Augustine, that sinne & the punishmēt of sinne is all one. And therfore mainteynyng one lye by an other, doth conclude as wisely: that it is not agreeable to equitie (sithence men are Instru-

August. de Natur. & Grat. Cap. 22.

Olorius.  
pag. 151.

An answer  
to the false  
diuinitie of  
Olorius.

Aug. de  
Correp. &  
grat. cap. 14.

August. de  
Ciuitat dei.  
lib. 5. Cap. 9.

Aug. de pec-  
cati meri-  
tis. lib. 2.  
Cap. 5.

mentes onely, & God the worker of all thynges) that they should be condemned as malefactours which are onely Instrumentes, with as good reason as if the sworde wherewith a man is slayne should be adiudged faultie, & not the persō that slue the man with the sword: Whiche I my selfe would not deny to be agaynst all reason, if þ matter were as Olor. would applye it. But who did euer speake or dycaime, that men were Instru- mentsonely in doying wickednesse: and that God is the Authour and worker of all mischief: These be þ wordes of Olorius, not Luthers nor Caluines.

That wicked men are Sawes & Instrumentes many tymes in the handes of God for the punishment of sinne, this not Lu- ther onely, but Clay also, doth boldly confesse. So to. And will you therfore cōclude that men are nothyng els, but instruments, and tooles onely: very wisely I warraunt you: deriuyng your Argument from the propositiō Exponent, to the Exclussiue: nay rather maliciously wrestyng and peruerting all thynges from the truth, to sleanderous cauillyng. August. doth sundry tymes witnesse that mens willes are subiect to Gods will, and are not able to withstand it. For as much as the willes them selues (sayth he) God doth fashion as him liketh, and when him lysteth, and that our willes are no further anayleable, then as God both willed, and foresawe them to bee anayleable. Whereby you see, that Gods al- mighty power doth worke in our willes, as in a workeshoppe: & whē he purposeth to do any thyng, that then he doth neither trā- pose our willes ootherwise, or to other purposes then by þ seruice of our owne willes. And yet doth it not therfore follow, þ mens willes are nothyng els then Instrumentes, and tooles onely of Gods handyworke, as þ thyng that of it selfe doth nothyng but as it is carryed, and whirled about, hither & thither without any his own proper motiō, through the operation of the agent cause onely. Truly Augustine sayth very well. We doe not worke by wishinges onely (sayth he) least hereupon cauillation arise that our will is effectnall to procure to lyue well. Bycause GOD doth not worke our saluation in vs, as in vn sensible stoanes, or in thynges which by nature were created voyde of reason & will. &c. In dede God doth worke in the willes and hartes of men, and yet not rol- lyng or collyng them as stoanes, or dysuyng & whirlyng them as thynges



thynges without lyfe, as though in enterprysing and attemptyng of thynges, the myndes and willes of men were carryed about by any fozein constraint and Deuine coaction, without any voluntary motion of the intelligible mynde. And therfore Olorius doth hereof friuolously, and falsely forge his cankered caustillation, and maliciously practizeth to procure this doctrine of Luther to be maligne: As though we did deuise man to be lyke vnto a stoane, or imagined God to be the onely Author and worker of mischief, bycause we do teach that mens willes are subiect to Gods will, as it were secondary causes.

Olo. Cautil.

Certes if that **St** August. writeth begraunted for truth: That Gods will is the cause of thynges that are done. Why should the same be lesse allowable in Luther, or not as false in eche respect in Aug. since they both speake one selfe sentence & be of one iudgement therein. Neither is it therfore a good consequent that Olor. doth phantasie: The onely will of God to be so the cause of sinne, as though mans will did nothyng reprocuable for sinnyng, or punishable for desernyng. For to this end tendeth the whole cutted conclusion of all Olorius byabblpynges. But if you haue no skill to know the nature of a distinctio as yet, you must be taught, that it is one thyng to permitte a sinne voluntarily, an other thyng to committe a sinne voluntarily. Wherof the first is proper to God, the other is peculiar to men: the first may be done without all offence, the other can bee done by no meanes without wickednesse. Whereas **G O D** is sayd to will sinne after a certeyne maner, the same is sayd to be done accordyng to that will (which they call Gods good pleasure) neither euill, nor without the truth of the Scriptures. And yet it followeth not hereupon necessarily, that God is the onely and proper cause of sinne: No: for this is accompted the onely cause, which excludeth all other causes besides it selfe: So is that cause called the proper cause, which doth respect onely one end, pea and that also the last end, in respect wherof it is accompted to be the proper cause. Whereas therfore sinne is  $\bar{p}$  last end not of Gods will, but of mans perverseness, we do affirme that it is not done in dede without Gods will, but that man is the proper cause therof, and not God. For if the causes of thynges must be proportioned by their endes, surely sinne is not  $\bar{p}$  last end of Gods

August. in  
hys treatise  
vpon Gen.  
agaynst Ma-  
nichæus. lib.  
1. Cap. 2.

How causes  
are called  
onely and  
proper cau-  
ses.

Rom. 3.

will, in respect that it is cruel, but in respect that it is a scourge & plague of sinne, and to speake Paules own wordes: *The shewing forth of Gods righteousness, and the feare of God*, then which ende nothyng can be moze better or moze holy. And where is now that iniquitie, and cruelty of God, Olorius, which by misconstruyng Luther wickedly & maliciously, your fruitlesse Logicke taketh no fruite of, but which your deuillish Spirite and slanderous cursed fury doth corrupt. But that I may not seme to stand to much vpon refutyng this cope, lettynge slippe many thynges here in the meane whyles, whiche make nathyng to the purpose, nor contayne any other thyng almost in them but bayne hautyneesse of speache, Tragicall exclamations, maddnesse, sauerers, frensies, spittynge, reproches, horrible contumelies, wherewith this vnmanerly Deuine hath most filthely defiled whole papers, I will come to those places, which carry a certeyne shew of lesse scoldyng and moze Scripture. After this maner the vermine crawleth foreward.

Pag. 154.

But that ye may perceaue how illfaouredly your Doctors haue interpreted those testimonies of Paule, which you haue heaped vp together, I thinke it expedient to disclose the meaning of Paule. And that this may be done more orderly, it behoueth to note diligently to what ende Paule gathered all those reasons together.

It is well truly. This cruell scourgemottoe worried througely in whippynge poore Luther miserably, & vnnmercifully buffetynge him, doth now at the length hyde his rod vnder his gowne & be- ginneth to creepe to high desk, & will teach somewhat (and God will) out of his Scriptures, so that we shall neede nothyng now, but a Camell to daunce, whyles this Asshead minstrell striketh vppon his drumme. And therfore harken in any wise you blinde buzardly Lutherans, you caluist Caluinistes, & you foolish Bucerans, sith you be so blockish by nature, that of your selues you can conceaue nothing of the Apostles doctrine ye may now at the last (I warrant you) learne of this Portingall Thales the pure and sincere Interpretation of Paules discourse, touching the Predestination of the Gentiles, and the refection of the Jewes, whereof he debateth in all those his thre Chapters. 9. 10. 11. The vnderstanding whereof, because neyther Luther himselfe,

nor

nor any of all the rest of Luthers Schoole were able to conceaine: it is good reason that we not onely attentiuely harken vnto, but also without controlement beleue this new pyked caruer, not of sentences onely, but a planer of wordes also, whyles he do lay open before our eyes y very naturall meanyng of that place, to be sensibly felt, euen to the vttermost tittle thereof.

And for as much as there be two thinges chiefly handled by Paule in these three chapters. First, wherein he reioyseth with the Gentiles for that their calling and most prosperous knowledge of the light of the Gospell. Secôdarily, wherein he lamenteth the lamentable fall of the Iewes, & their most sorowfull blindenes, and taking occasiô hereupon, doth forth with enter into a discourse of fayth, and the infallible certeintye of Gods promises. For whereas that blessednes was promised to the posterity of Abraham, here might some scrupule haue troubled his minde, as there wanted not of the Iewes some that pyked hereout matter to cauill vpon, as though God had broken the promise that he once had made, as one that hauing obliged hymselfe before with so many couenauntes, and promises to this generation, did now contrary to his othe cast them of and despise them. S. Paule valiauntly impugning the disorderous reproches and cauillations of these with sondry forcible reasons, doth fortifie this his defence with iij. Argumêtes chiefly. First, that this promise of the blessing was made in deede to Abraham, and Israell, and to their posteritie: but this promise in as much as is spiritually to be taken, did not so restrayne it selfe onely to that externall Family alone after the kinred of the fleshe, as that it noted not vnder the same fellow shyppe and kinred of Israell, the Gentiles also, such especially as were endued with like sincerity of fayth. He addeth furthermore, that albeit the same promise did concerne those Gentiles chiefly, which ioyned themselues to Christ, yet the same was not so wholly translated to the Gentiles (the Iewes beyng forsakē) but that a great portiô of these also (remnaunts as it were of that lamêtable shipwracke) beyng preserued: should be partakers of the same promise and blessednes together with the Gentiles.

Paulus me-  
nyng expô-  
ded accor-  
dyng to O-  
sorius.

Rom. 9.

In



Rom. 10.

In the third place that it came to passe through their own villany & vnbelief, & not of any inconstancie on Gods behalfe, that this promise of God did so much fayle them but that they did exclude themselues rather from the benefite of Gods promise.

Rom. 11.

Lastly that neyther this reiection shoulde continue so for euer, but that it should once come to passe (as the Apostle propheciethe) that the fulnes of the Gentiles beyng accomplished, the whole nation of the Israelites recouering at the length the former grace of their auncient promise, shoulde be restored agayne to the benefite of their former blessing.

The disposition of  
Pauls discourse of  
predestination and  
election after  
the interpretation of  
the faithful.

Cerely I do confesse, that this interpretation of Osorius is not altogether amisse: wherein I see nothing yet false, or newly deuised: moreouer nothing spoken of here, that hath not long since bene spoken, yea and with a farre more playne lightnesse by our expositors: for we beyng long agoe sufficiently instructed in Pauls schoole, haue vnderstood well inough without Osorius schooling, & that promise was peculiar to the seede of Israell, beyng the children of promise, and not to the Children after & flesh: Moreouer neither are we ignorant hereof, that that blindenes happened not to all Israell but in part onely, not of any inconstancy on Gods behalfe, but that they fell themselues from true righteousnes, by their owne default, as people following the righteousnesse whiche came not by sayth, but flattering themselues in obseruing the workes of the lawe. Furthermore that whiche Chapostle doth propheticie shall come to passe concerning the restoring agayne of that whole nation at the length: as we all hartly wish for, so no man (I suppose) is so blockishe, but doth vnderstand sufficiently, all whatsoeuer Paule hath spoken of this matter by his owne wryting, though Osorius did neuer interpret it.

Osorius.  
pag. 152.

And agayne touching the examples of Isaac and Iacob set downe by Paule, whom Gods election would, should be preferred before their brethren, though elder in birth in the deuision of the Fathers patrimonye? We are neither ignorant, nor forgetfull thereof: whereupon we do nothing disagree from Osorius in conceauing the same thing vnder the types and figures

figures of those persons, and doe professe in as many wordes, that neyther the prerogative of kindred, nor workes, nor yet the lawe, but that Gods election, calling, and grace doth make the true Israelites. Forasmuch therefore as our expositours in all these poynts of doctrine, have nothing at all hitherto swarved from the truth of Pauls doctrine, or your interpretation, what corrupt exposition is that at the length of these our Interpretours, wherewith you are so much offended: forsooth, (say you) becausethey doe not sufficiently enough conceaue the very ende, whereunto Paule did referre those argumentes. Goe to then, sith you prouoke vs hereunto. Let vs first see what argumentes those be of Paule: then to what ende they be applied: Because the Jewes did challenge to themselves a title of righteousness through the obseruance of the law, which neuer thelesse they did not obserue in very deed, partly (because swelling to pynde for the Nobilitie of their race,) they did promise unto themselves a certaine peculiar election with God before all other nations.) Paule intending to create very sharply agaynst the insolent arrogancie of them, doth argue agaynst the with most forcible argumentes, taken out of holy Scriptures, namely. That the substance of Gods election neither did hang vpon the works of the Law, neyther vpon the roialtie of race, nor yet vpon ascendant of parentage, but did depend vpon the onely freemercy of Gods compassion and Faith of the Gospell. And to make the same appeare more evidently, he putteth both into them the example of Isaac and Ismaell, whereof the one though by birth were yonger, yet obtained through grace to be the first, and was thereby aduanced to the dignity of inheritance, whereas they both were generall issues of one, and the same father Abraham, though they had not both one mother. And to auoide danger of scrupule, that might ensue, by reason of the two mothers, hee doth yet confirme the same with a more notable exaple. Namely the example of the two brothers that were twinnes Jacob and Esau who issuing of one Father, of one mother, and one birth, and before they had done any thing good, or euill, God did translate the honour of birthright and blessing to yonger, to beare rule ouer the elder. And whereof came this? but from the free gift of election, whereas before there was nothing in the Infants

Examples  
of Isaac and  
Jacob. Isma-  
el and Esau.

Rom. 9.

The exam-  
ple of Pha-  
rao.All reward  
of merites  
excluded.Osorius.  
Pag. 155.

fanties (being nat yet borne,) that might either deserue to be aduanced, or to be reiecten. If you respect the worthines of their workes, what had thesely infanten done before they were borne: but if this whole matter did depend vpon the determination of Gods vnsearchable counsell, what rewardes here do mens workes deserue: namely whereas God spake to Moyses in playnest maner of speech. I will haue mercy on him on who I will shew mercy, and will haue compassion on him on whom I haue compassion. Whereunto agreeth the testimony of Paule immediately uttered by the same spirite, It is not of him that willethe nor in him that requereth, but in G O D that sheweth mercy. Againe alledging the example of Pharao, with sembla- ble reason confirmeth the same by the example of Gods severity, that he debated before of his fremercy.

And this is the very order of the argument in Pauls discourse, which neither Osorius himselfe will deny. But it must be diligently considered, to what end Paule applyed those reasons: for herein consisteth the whole pitche of our controuerſie. And whereas Luther, Caluino, Martyr, and their companions bee of opinion, that Paule undertooke this Disputation for this end, that by setting downe examples of Gods liberalitie, and severity, he might make manifest that the onely free mercy, and eternall Election of God, according to the purpose of his good pleasure, did make the true Israelites, without any helpe or respect of workes or endeuours: Osorius doth very strongly withstand theſe ſelatoes, not denying meane whiles Gods Election nor Gods calling, ne yet his Grace, as hee sayth: but will not graunt this notwithstanding, that the Election of the saythfull consisteth in the fremercy of G O D, without speciall respect of workes. For this is the whole force of this Prelates Diuinitie. Let vs heare his owne wordes, as they be.

This therfore (sayth he) do we gather out of this place of Paule, that neither dignitie of parentage, nor worke, nor yet the law, doth make true Israelites, but Gods Election, his calling and his Grace. But let vs see, whether this so notable mercy of God powred vpon vs without all our deservynges, is geaunen vs without any respect of workes? No: it is not? &c.



first bycause I do not sufficiently conceaue Osorius, what you meane by this that you say, mercy is powred vpo vs with our desertes, & yet not geauen without respect of workes. I would haue you open your meanyng more distinctly. If God do powze out vpo his saythfull mercy, without merites, as you say, what other choyse then doe ye want in those that are elect, then the very same, which consisteth of Gods mere mercy & good will onely, without merites? But this you thinke not in any wise sufferable nor to be vttered: for this reason as I suppose.

If Gods Election should consist of mercy onely, without any choyse of such as are chosen: Gods Iudgement might be adindged to be chaunceable and vnaduised. Maior.

Let vs toyne hereunto the Minor.

But fortune and vnaduisednesse are not to be imputed to Minor.

Gods Iudgement.

For we heare out of Paule. *Not by workes, but of him that calleth who sayth that the elder shall serue the younger.*

Let vs now conclude a Gods name.

Ergo, Gods electiō standeth not by his mercy onely, without some choyse, that is say: without some especiall & discrete regarde of some one thyng in the person that is elected, which was not to bee founde in the person that was reiected. Conclusio.

For in this maner doth Osorius both define and conclude.

After sūdy ridiculous vayne glorious speeches of his Rhetoricall brauery, and vnprofitable scoldyng, least he might not seeme to be a Rhetoriciā onely, or a leane Logiciā: he hath now pyked somewhat out of the Rules of Sophistry, wherein he be-  
haueth hym selfe neuerthelesse none other wise, then an Owle amongest Nightingales. For the very principall & speciall pointe of that Arte, hee either atteyneth not aright, or toucheth surely very coldly. Which may be easily and playnly perceaued Osorius by this your owne forme of arguyng. And I call it playnly your owne, bycause no creature cā more nearely resemble his Sire: wherein you do neither define rightly, nor deuide orderly, no lesse foolishly heapyng together false thynges, in steade of true thynges in your maner of arguyng: procedyng from the effectes to causes: and as Crabbes crawle backward, so do you  
for

Election  
what signi-  
fied after  
Olorius  
logick.

August.

Ephes. 1.

The ordina-  
Glose vpon  
the 1. chap.  
to the Ephe.

Whether  
Gods Ele-  
ction doe  
depend vpon  
our actions  
to come.

Pag. 156.

for the more part set the carte before the horse. First, Whereas you say that this word Electio doth signifie some speciall regard, whereby some thyng may be iudged to be in the persons that are Elect, that wanted in the reprobate. If you define Election in this wise, surely we can not allow of it. For although no man ought to doubt, but that God accordyng to his incomprehensible wisdom, euen from the begynnyng, was not ignoraunt of the contrary dispositions of all and euery thyng, & the differences betwixt the faithfull and the reprobate: yet is not Election opened sufficiently hether to as yet accordyng to the nature of the word. These be the effectes of Gods foreknowledge, and doe follow Election, but make not Election: For euen as fire doth not therfore warme, bycause it should be whote, but bycause it is whote: and as a whele doth not therfore runne roude, that it may be roude, but bycause it is rounde. As August. maketh mention: euen so the faithfull were not therfore chosen, bycause they were lyke to lyue vertuously: but they were chosen in Christ, bycause they should lyue vertuously, beynge thereunto predestinate by God, not for the worthynes of their workes (that were for some should be in them before as Olorius doth dreame) but accordyng to the good pleasure of his will: If we list to geue credite more to Paule, then to Olorius: So hath hee chosen us (sayth Paule) in Christ before the foundation of the world, that we should be holy (not bycause we were holy) and vnblynd. &c. What can be more playne then this? And yet doth hee not stay there, nor so expresse the last maner of Election. Whereupon he addeth forthwith: Accordyng to the good pleasure of his will, so the prayse of the glory of his grace. If Gods Election stand accordyng to the purpose of the free will of God, by what meanes will Olorius iustifie, that Election cometh accordyng to his foreknowledge of workes to come? As though Gods Election and foreknowledge did depende vpon our Actions, and not rather our actions vpon his Election and foreknowledge?

Therefore Olorius doth deale falsely, whereas he defineth the purpose of God to be a Iudgemēt preordained before, whereby God doth ordeyne some vnto glory, and others some vnto destruction, accordyng to the choyse of those thynges, which he doth see will come to passe. First, in that  
he

he calleth it by the name of Iudgement, I see no reason at all, why he should so do: for as much as Iudgement is properly executed in sinnes before committed: but Purpose concerneth thyngs to come & preuenteth them. Agayne if we must speake after the proper phrase of speache, whatsoever is done by Iudgement, must needs be confessed to be righteously done & according to deserte, not accordyng to Grace. But whereas  $\text{p}$  Election & Predestination of God (which I thinke Ofor. would gladly expresse by this word, Purpose, for this word Predestination, he dare scarce meddle withall, as not worthy the finesse of a Cicronian) proceedeth from grace and not from workes, by what meanes may any sentence be geuen vpon workes  $\text{p}$  were neuer done: or how will Oforius say, that Election cometh by Iudgement geuen vpon workes, which Paule affirmeth to be ascribed to Grace, & fre mercy onely all merite of workes beyng excluded.

How Ofor. doth define the purpose of God.

Hee sayth that in the cuerlasting counsell of God, all things which are, which haue bene, and which shalbe, are all as if they were presently in the sight of God, so that in executing his iudgement, he needeth not to regard the thinges themselves. I do confesse,  $\text{p}$  all thinges whatsoever are, be open and present to the foresight of God: as if they were presently and openly done, but what will Oforius conclude hereof vnto vs: forsooth he doth conclude hereupon, that God hath already determined, according to the diuersitie of mens actions foresene by him before: after this manner. To witte. That whome God doth foresee will contemptuously despise his benefites, those he hath excluded from Paradise: contrariwise whom God doth foreknow will behaue themselves in this lyfe dutifully, and vertuously, those he hath mercifully chosen to euerlasting lyfe as worthy of his mercy. To impugne this crafty caullation, I perceauie I shalbe pestered, not with Oforius alone: but with Pelagius, and with the whole troupe of the Pelagians, for this hereticall schoole chattereth not vpon anye one matter more, then in maynteyning this one heresie. But Paule alone shall suffice at this present to refell all the rable of them: The force of the Argument tendeth to this ende at the last.

Pag. 156.

The cause and reason of Election according to Ofor. and the new pelagians.

The wonderfull quicksited mynd of God, did thoroughly perceauie euen from the beginning, what manner of lyfe

The crafty caullation of Oforius. Pag. 156.



every person would leade, as well as if the view thereof had bene layed presently open before him.

*Ergo*, Gods purpose was applyed according to the proportion of every mans workes and life forſeene of God before, to chooſe the good to ſalvation, and to iudge the wicked to damnation.

**Answer.** This argument is altogether wicked, and tending altogether to Pelagianisme. And the concluſion mererly oppoſite to the doctrine of S. Paule. For if the difference of eternall election, & reſeccion, do depend vpon workes forſeene before: Then doth the Apoſtle Paule lye, who affirmeth that election is of Grace, not of Workes: Rom. II. and agayne in the 9. Chapter of the ſame Epistle. That the purpose of God might remayne according to election, not of workes: but of him that calleth. What and ſhameth not Oſorius to affirme, that which the Apoſtle doth deny: If it were expedient for me to ruffe Rhetorically agayne, with a Rhetoriciane. You ſee Oſorius, howe great and howe champaine a plaine lyeth open for me to triumph vpon you, and ſuch craues as you are with lyke force, & in farre more weighty matter. What tragicall exclamations, could I bray out here: what quartaine fevers, what outrages, frenſies, madnes, mon-kenes: impieties: impudencies: yea what whole Cartloades full of raylinges and reproches frequented by you, and pyetely pyked out of your Cicero, could I now throw back agayne into your teeth: and ſpit againe into your ſtone face: But away with theſe madd outrages of rayling, and this cackled botch of curſed ſpeakyng, worthy to bee rooted out, not of mens maners onely, but to be razed out of þ writings & bookes alſo of chriſtians: the contagious cuſtome wherof being frequented by you, to the noyſome example of the worlde, I do verily thinke vnſcrimely for the dignity wherunto you are aduanced, neyther would I wiſh any man to enure himſelf vnto the like, after your example, namely in the debating of ſo ſacred a cauſe, where the controuerſie tendeth not to the reuëgement of iniury, but to the diſcovery of the trueth: where ſkirmiſhe muſt be mapntayned, and conquest purchaſed by promiſſe of knowledge, and Gods ſacred Scriptures, and not by outrage of rayling: And therefore to re-  
turne our treatiſe to þ right tracke of þ Scriptures, leauing all  
by

hypocrites, and the Apostle doth deny that election springeth out of workes: What answer will you to s<sup>r</sup> Apostle Osorius: you will say that old rotten ragge, worne out to the hard stumps by your schoolemen, to witte, that the workes that were fore-  
 scene are the cause of predestination, not those whiche are done but whiche are to be done, for so doe the schoolemen ex-  
 pound, and distinguishe it: but this will be proued many wayes both frivolous, and false by sundry reasons.

Workes foreseene, are not they which are done, but whiche are to be done according to the schoole m<sup>e</sup>. Workes foreseene are in no respect the cause of Gods elec-  
 tion.

First if this be true which you did earli confesse, and whiche Pighius doth ouer where incardate, that of all thinges whatso-  
 euer, nothing is to come, by pass, but is as it were present in the sight of God: Agayne if there be no diuersitie of times with God, because his knowledge comprehendeth (as you say) all thinges past, present, and to come, as though they were present in view: how can his election, or relection spring out of workes then, that are yet to be done? If they bee present: in what sense call you them to be done in after tymes but if they be to come, and to bee done in after tyme: how call you them present: or how doe these thinges agree together, that there is nothing to come in respect of the foreknowledge of God, and yet that election must be beleued to issue frō out the foreknowledge of workes to come?  
 2<sup>nd</sup> Agayne, in what respect soeuer these workes are taken, whether in respect of God or of men (which your schoolemen do distinguishe into workes done, and workes to be done) they ban-  
 nage the felues touching by this distinction, but that s<sup>r</sup> question will continue as intire, as at the first. For whereas all good workes, which either men worke, or shall worke, do procede frō God: the question reboundeth backe agayne frō whence it came first to witte: Why God according to the same purpose, should geue good workes more to one, then to another: if the perfo-  
 mance herof did arise of foreseene workes, and not rather of the determined will of him that calleth, whiche is not limited by any conditions of working.

The second Reason.

3<sup>rd</sup> Whereas the Scripture doth manifestly declare, that we are created & elected to good workes: it appeareth there-  
 fore that good workes are the effectes of predestination. But the effectes can not be the cause of that, wherof they were the effectes.

The third Reason.

Et, si,

Ergo,

*Ergo*, workes can not be the cause of Predestination.

But if they alledge that not workes, but the foreknowledge of workes, in the purpose of God, be the cause, out of the which the Grace of Election ensueth, and is governed: surely neither can this be agreeable to reason. For God did also foreknow the euill will of the reprobate (as there is nothing in the world, that his vnsearcheable purpose did not foreknow) euen as well, as he foreknew before the glory of the elect that should come: yet did he not therfore chuse vnto glory some, because he foreknew the, nor did chuse all thynges, which he did foreknow: but whatsoever his Electiō had predestinated, it is out of all doubt, that the same were all foreknown.

The fourth Reason.

4. Agayne the foresaie pety workes (which they make to be the cause of Election) are either our owne, or properly appertenyng to God. If they be Gods, and not ours: where then is the freedome of our choyse, or any merites of works? But if they be ours, that is to say, in the direction of our owne willes: then is that false, that Paule teacheth. *God it is, that worketh in vs both to will and to worke*, declaring hereby: that we are vnable to will, or to attempt any thyng that good is, without Gods assistance.

The fifth reason.

6. The fifth reason is this, whatsoever is the cause of y<sup>e</sup> cause, is worthely adiudged the cause of the effect. If the foresaie workes of y<sup>e</sup> saychfull be the cause of Predestination, certes they must needs be the cause of Iustification also: whiche is directly opposite and aduersary to the doctrine of Paule, and the Grace of Christ.

The sixth Reason.

6. Workes as they issue from vs, are thynges vncertaine: But Gods Election is a thyng alwayes certeyne, and permanent: Now by what reaso will Osorius proue then that thyngs beyng of their own nature certetne & vntchangeable, shall depēd vpon thynges transitory and variable. No but foreknowledge (sayth he) of thynges that are forescene, doth stand in a certetne permanēt and vnremoueable assurance. Neither do I deny this. And therefore when the foreknowledge of God hath established thyngs in such a necessary & vntaduoynable assurance, whiche will be chaunged by no alteration, what should moue him to gnaw so greedely vpon Luther for teachyng such



a Necessitie of our workes:

7. When as God did regarde the people of the old Testament as a Damself naked, polluted, and adulteresse. &c. Agayne in the new Testament, where we heare the vyle things & things despised in this world, and thyngs which are not to be had in estimation with God. Moreover whereas accordyng to the testimony of August. Gods Electiō is said to have overpassed many Philosophers notable for their vertue, & famous for the cōmendable cōuersation of life, doth not the thyng it self declare sufficiently: the whole exploite of our saluation is accomplishe, not of any desert of our workes that were foresene, but of his onely bountifull benignitie, and most acceptable free mercy:

8. Moreover, what shall be sayd of Infantes, who are taken out of this worlde as soone as they are Baptised: what shall we thinke of the these hangyng on the Crosse: and others the lyke: who hauyng lyued most abhominably, were yet reteaued into the kyngdome of Christ by holy repentaunce onely thorough fayth, whenas they had done no good worke at all, were either any workes to come foresene in these persons: which were none at all, or shall we Iudge, that they wanted Electiō, because they wanted workes foresene before:

2. Furthermore, whereas this seemeth to be the onely scope of Pauls Epistle, to extoll and aduance the free mercy of God, by all meanes possible, surely this scope is utterly ouerthrowen and rooted out, if the whole action of free Election must be decided by merites of workes foresene before. Whiche matter moued Augustine so much, that to preferre knowledge of workes, yea or foreknowledge of fayth either, before the Grace of Election, he adiudged matter of all other most intollerable.

10. Lastly, because Osorius doth so scornefully laethe our rag xarvotomias innouations (as hee termeth them) as newfangled deuises of rascallike abiects, to make it euident that we are not altogether destitute of antiquitie, to iustifie our Assertions to be true, we will ioyne with vs herein the Iudgement of Augustine, who excludeth foresene workes altogether from the worke of Gods Electiō. For these are his wordes most expressely set downe. And least peraduenture the faythfull should be thought to be Elect (sayth he) before the foundation of the world,

The scueith  
reason.  
Ezech. 1. 16.

Corinth. 1.

August. ad  
Simplicianum.

The eight  
Reason.

the 9. Reason.

Aug. retract.  
lib. 1. cap. 19.

The 10. reason.

Aug. contra  
Iulian. pelag.  
lib. 5. cap. 3.

August .ad  
Simplici.  
Lib. 1.  
Quæst. 2.

for their workes that were foreseene, he proceedeth & addeth thereto. But if Electiō come by Grace, then cometh it not now of workes: Or els Grace now is not Grace at all. &c. What say you moreouer to this: that in an other place hee doth betterly deny that choyse was made of the younger to beare rule ouer the Elder, through the very foreknowledge of any workes at all. &c.

Which matters being thus set in order, what remaineth: but that we encounter with our aduersaries argumentes, wherewith they endeouour to reuiue the auncient heresie of Pelagius, and hale it out of hell agayne. For as those olde heretiques dyd teach, that mans will was so farforth free, as þe every man was elected for the merite of their workes foresaene before by God: none otherwise do these our new Pelagians iarre vpon the same string, or not very much vnlike, treading the track of their forerunners the Archheretiques, referring all thinges in lyke sort to workes foresaene before, least something maye seeme to bee found altogether without recompence in the behalf of our most bountifull and soueraigne God. And amongst these notable Champions, rusheth out this couragious ringleader Olorius, and geueth a proud onset agaynst the kingdome of Grace, and hath so disposed the whole force of hys battery, that the maiestie of Freewill may not by any meanes bee endamaged, trustyng chiefly to this Target of prooffe before mentioned, arguyng on this wise.

Olori. Ar-  
gument.

If election did consist of freemercy onely (sayth he) without respect or choyse of any the thinges that God did foresee, he might be worthely accused of vnadvised and rashe dealing.

But now whereas God accordyng to his vnpenetrable counsell doth determine all thinges aduisedly in a certayne well disposed order.

Ergo, Gods Election doth not consist of his mercy onely, without respect or choyse of workes which he foresaw would be done by the faythfull.

Answer.

To answer these thinges bryefly. If Olorius senselesse iudgement were not thoroughly ouerwhelmed: with heddinesse, and rashenes, he would not skatter abroad such black and thicke cloudes

cloudes (to vse Augustines wordes) and such crafty cautels of confused disputations! We doe know and confesse (Olorius) that God doth neuer any thing at all aduentures, nor vnauidedly: Yet doth not that rashly imagination therefore followe, whiche you haue as rashely conceaued in that blynde denne of your intoricate braynes, to witte that workes foreseene before, are the cause of Election. Whereouer Gods Election is neyther therefore decreed vpon without cause, nor yet therefore guyded by blynde chaunce, though it hang not vpon the choysle of workes afterwarde to be done. But Olor. beyng a very naturall Philosopher, and very Ethicall sameth to haue sucked this geare rather from Aristotle, the out of Christes Testament, who teacheth in his 3. booke of Ethickes that Election (which he calleth vnderstandyng Appetite) is euer occuppyed about good or euill: And because in humaine actiōs, where choysle is made betwixt two, or moe thinges, preeminence is graunted to one of the, accordyng to the difference of good or euill: like as in comon mu-  
sters, the Souldier that is most valiaunt: in Maioralties and Baylywicks, the richest Citizen: in choysle of wyues, the most beautifull, in schooles of learning, the most expert in sciences, are vsually moze esteemed and preferred for most: the same sur-  
myseth our Olorius to be betide with the Election of God, and his sacred decrees. But here a distinction ought to haue bene made betwixt Gods choysle, and mans choysle: and the causes thereof likewise ought to be distinguished. And therefore in this place especially Olorius doth notably betwray his singularigno-  
raunce, disputing of those thinges, whiche like an vnskillfull Sophister he can neyther rightly deuide, nor duely define.

Aristot. E-  
thic. Lib. 3.  
Cap. 3.

But here perhaps some question will be moued, whereas God and nature do nothing without cause: what other cause els could there be here, if God did not make choysle of the fawchfull, and of the Reprobates accordyng to the proportion of their workes foreseene before. But this reason can no man discusse better then Paule himselte: who after many his blasphemous persecutiōs of Christ, obtayning mercy at the length, and yealding reason of this great mercy, doth frankly confesse that it was the onely clemency of God, & not any workes foreseene in him before: to the end, that he might be a president to others of

The Fallax  
from that  
whiche is  
not the  
cause to the  
cause.



4. Causes of  
Election or  
Predest. by  
Paule.

Rom 9.  
Ephc. 1.  
Rom. 9.

**G**ods mercy stretched out towards them which would belinke.  
**T**o be short: if the naturall causes must be thoroughly searched  
out: which are the very foundation of Gods predestination: the  
Apostle Paule doth knit them vp altogether into iiii chiefe pla-  
ces, first **GODS POWER**: *hath not the potter power of the*  
*clay.* 2. **GODS PURPOSE**: **GODS GOODWILL**.  
**S V R E**, for he doth use both these speeches. 3. **GODS WILL**.  
*He will haue mercy on whom he will haue mercy, and will harden*  
*whom he listeth.* 4. **GODS MERCY OR LOVE**. *It is not of*  
*him that willeth, nor of him that runneth, but in God that sheweth*  
*mercy.* Rom. 9. **S**o p<sup>r</sup> you see playnely that here is no mention  
made of workes at all, but that there be other much more weigh-  
tie causes which will deliuer God cleare of all Rashnesse and in-  
aduitzednes, though forsaene workes haue neuer anye place in  
the counsell of God.

O for. 1. ar-  
gument.

The argu-  
ment.

pag. 153.

Answer.

**I** come now to the other argumentes of O for. For after this  
foie doth this lumpish logician caustil agaynst Haddon that  
beautifull blossome of Bucer out of the 2. of Tim. 2.

**I**f any man purge himselfe from these he shall be a vessel  
of honor vnto the Lorde, that is to say, predestinated  
vnto honour, and sanctified.

**E**uery man is of power of his own *Freewill* to purge him  
selfe.

**E**rgo, Euery man is of power of his owne *Freewill* to be  
predestinate, and made a vessell to honour.

**T**he **P**rois<sup>r</sup> must be vnderstanded, that Paule treated not  
of the cause of predestination, but of the execution and effect of  
predestination. Neither doth the wordes of the Apostle tend to  
this end, to expresse the cause of predestination but to admonish  
vs by the effects of predestination, how we ought to esteeme of  
the worthines and unworthines of persons in the congregation  
according to p<sup>r</sup> saying of Chas. by the fruites you shall know  
them &c. **T**hen the Minor is false, for that which they inferre  
vpon these wordes of Paule, as though it were in the power of  
our owne will, to make our selues vessels of honour, is not well  
concluded: for it p<sup>r</sup>eth not in the will of p<sup>r</sup> doer, but of the caller,  
not in the clay, but in the potter, who is of power to fashion the  
clay, whereunto him listeth into a vessell of honor or of dishonor.

Further.

furthermore neyther is our abilitie to be dectved by any hypo-  
thetieall proposition; no more then if a man would conclude vp  
on thys hypothetieall proposition.

The Aduer-  
saries obiekt  
resolved.

If you doe this or that, or if you beleue you shall bee  
saued.

*Ergo*; to do this or that, or to beleue, we are of our selues  
sufficient inough.

And why then doth the Scriptures vse thys phraze of  
speech that men purge themselves: if we have no power of  
our own selues to purge our selues: forsooth because God doth  
worke in men, not as in Stockes and stonnes, whiche are not mo-  
ued of any their own falling or will. Whē God worketh in men,  
he doth so temper their mindes and willes whom himself doth  
regenerate, that they willingly undertake whatsoeuer they are  
commaunded. After this manner therefore are they sayde to  
to purge themselves by this very will, not whiche is proper and  
peculiar to their owne nature, but whiche is poured into them  
by grace. And by this meanes at the length, such as are rege-  
nerate, are made afterwarde Gods together workemen: and  
of their own accord leade a vertuous and holy life. Finally God  
in his Scriptures commaundeth to purge our selues, whom  
not withstanding it is he alone that purgeth. So doth he com-  
maund the people of Israell by the mouth of his Prophet Mo-  
ses to sanctifie themselves, whereas hee witnesseth of himselfe  
in another place that it was he that doth sanctifie the people. So  
also, hee commaundeth vs to beleue: when as notwithstanding  
Faith is the gift of God, and not our owne, nor is the cause of  
our predestination but the effect.

Leuit. 20.

Numer. 11.

Marc. 1.

But let vs procede farther to your challenge O sor. 18. chal-  
lenge you haue undertaken to iustifie out of p depth of Diuinitie:  
namely that there is nothing in gods eternall electio but is  
accomplished vpon certeine conditions of reason and iudge-  
ment. And yee suppose that the reason of Election, is  
not to be sought els where, but from the foresoene workes  
of the faythfull and reprobate. And that if wee graunt not  
this, that then ye think that our assertion of predestination  
cannot be iustified, but that many thinges will ensue there-  
upon not onely erroneously false, but also absurde to bee

The reason  
of the ad-  
uersaries  
touching  
the mercy  
and iustice  
of God, and  
the cause of  
the same,  
expounded  
and confu-  
ted.

The respect  
of merites  
are directly  
agaynst  
Gods free  
power.

Pag. 156.

157.

Olori. Ob-  
jection.

spoken, & incredible to be beleaved. First, because Gods iu-  
stice cannot be acquired of iust reproche of partialitie, nor  
his mercy (which is retched to all mē indifferently) cleared  
of vnrighteous dealing. You crye out afterwarde that it is  
both agaynst right & reason that he should saue a very few  
in number, and condēne an innumerable company besides  
to destruction. Moreouer euen in this choyse it selfe, when  
cōsideration is had, why he should chuse these, and why he  
should reiect the others, the thyng it selfe doth seeme not  
to bee cleare of speciall acceptyng of persons, nor of a cer-  
teyne extreme crueltie. &c. All which to others y<sup>e</sup> lyke sicence  
be but weake sprounghtes, budding out of the sauadge woodbyne  
of the aduersary, & not issues of the true stocke, will be so much  
the moze easily cut of with the Razour and Aze of the truth, and  
bitterly rooted out with the vniuersall force of Gods scrip-  
ture. Therefore first: Let vs heare what discourse he maketh of  
Gods Justice and mercy agaynst the Lutheranes. For where-  
as Luther and all good men of Luthers opinion do professe, that  
the regarde of merites is directly cōtrary to Gods libertie and  
power, as touchyng his Election and Predestination. Olorius  
on the cōtrary part doth enforce all his might possible to proue,  
that it is not so, vying these Argumentes especially.

Whereas we were all wrapped vp in one brake of perdi-  
tion, so that beyng ones defiled with sinne we became all  
most worthy of euerlastyng destruction, for our naturall ha-  
tred agaynst Gods law, engrafted fast within the nature of  
our bodies subiect to the outrage of lust: God in who nei-  
ther any rashnes nor vnrighteousnes can fall, beyng a most  
iust Iudge towards all men indifferently, could not of his  
vnuariable equitie, with singular clemēcy so embrace some,  
as he must hate others: vnlesse there were some cause or rea-  
son to enduce him to extēde his mercy to some, and to ex-  
ecute Iudgement agaynst other. But God now doth per-  
ceauē the whole cause therof, to consist in the maner of li-  
uing, and workes: not the workes which were already done,  
but which God foresawe should be done. For what is there  
that the wisdom of God, in his infinite knowledge doth  
not comprehend euen as it were present, though the same  
be



be to be done in the vttermost minute of ages? And by this reason, it may be, that God (accordyng to the fenerall conditions of men) did of his clemency, elect them to eternall life, whō he foresawe would be obedient to his Cōmaūdementes: And on the other side did exclude them from the fruitiō of his kyngdome, which he foresaw would vnthankfully despise his heauenly benefites. And by this meanes (sayth he) Gods Iustice may right well be defended, all the defence whereof standeth vpon mercy, which otherwise cā not by any meanes deliuered from due reproch.

What a mockery is this: as though if God should follow his owne libertie and will in y<sup>e</sup> order of Predestination, without all workes foresēne before, his Iustice could not stand inuiolable, nor garded safe enough from all slaunder or suspicion of vnrighteousnesse. I demaunde then: what if God out of this huge lump had chosen no one man at all (whiche he might lawfully haue done if him lysted) what if he had duely Iudged to deserued damnation the whole masse of mankynde, which did altogether deserue his indignation & wrath: (to speake Augustines wordes) could any man cōdemne him of iniustice. Goe to. May not he that oweth nothyng to any man, of his owne mere liberalitie lawfully exempt vnderferued out of this corrupted & losse masse whō him listeth: or haue mercy on whō he will haue mercy: or could not hee indurate and reiect whom he would without respect of meritorious workes followyng, whenas there was matter more then enough ministred by their former desertes, to cōdemne all to destruction: As for example. Admitte that a mā haue two debtcours, whereof the one is indebted vnto him in an excedyng great summe of money, the other oweth not so much by a great deale: and the bountifull creditour vouchsafe to foregeue the greater summe to that first: I pray you, is there any iust cause here, for the other to grudge agaynst the creditour? If he doe, shall not his mouth be forthwith stopped with that answer of Christ in the Gospell? *Is it not lawfull for me to doe as I will with myne owne? is tbyne eye euill, bycause I am good?* The very same both that place of Paule saie in my simple capacitie to emply, where treatyng of the Election of the yonger, and refusal of the elder, and of hardenyng Pharaos hart withall, he doth

Answer.

August. de  
nat. & grat.  
Cap. 5.

Math. 22.

Rom. 3.

Arguments.

Both the  
propositiōs  
of the argu-  
ments are  
denyed.All the de-  
fence of  
Gods iustice  
doth consist  
in hys will.Aug. de Tri-  
nit. lib. 3.Obiectiō of  
a Sclaunde-  
ret.

doth annere immediatly vnto the same, *what shall we say then? is God vnrighteous?* making this Obiection agaynst him selfe as vnder the person of Osorius after this maner.

If God did not worke after the proportion of foreseene workes and deseruynges. *Ergo*, God may seeme to be vnrighteous in his Election, and should offend against Iustice distributiue.

This Argument the Apostle doth forthwith deny, saying: *God forbid*, and withall rendreth a reason of his illation negative, namely that both propositions bee Iustificable in God. Both, *that God is not vnrighteous*, And also that *God according to the equitie of his Freewill, doth take mercy on whom he will haue mercye*, not in respecte of anye mans deseruynges, but of his owne free bountyfulnesse, benignitie and mercy. And therfore for the better establisshyng of this his defence, he doth forthwith cite the same wordes that were spoken to Moyses. *I will haue compassion on whom I haue compassion, and I will shew mercy to whom I do shew mercy.* So that hereby you see (good Syr) that to the worke of Election and Predestinatiō, the Apostle iudgeth Gods will onelye (though there were no cause els) matter sufficient, to acquite his Iustice free from all flaunder and reproch: that in my Iudgement now, the defence of Gods Iustice, which you haue placed in Gods mercy, seemeth more apely applyed to his will. For as he can will nothyng but what which is most righteous, so nothyng is truly righteous in dede, but that whiche proceedeth from the will of GOD. So that now it shall not be needefull at all to be inquisitiue (according to the counsell of Augustine) after any other principall causes besides Gods good will, consideryng that no hygher cause can be founde of greater importance.

But what can be so well spoken, but that some will be founde somewhat scrupulous without cause? I will not in most brightest Sunneshyne see without a candle? Therfore this euillyng coleouerthwart creepeth yet forward. If it be true (sayeth hee) that Gods Election is directed by his will onely, in allowyng or makynghardhearted whom he will, & that no man can resist his will: It seemeth then that Pharaο and others who of indurate contumacy of mynde are wicked, whereas in that  
their

their wickednesse: they do execute the will God: that they are not the cause of their owne wickednesse, nor that they can chuse but do the wickednesse, whereunto they are violently thrust of necessitie: If it be so: what iust quarell can God haue then agaynst those (whom him selfe hath made to be stiffnecked). wherefore he should condemne the: To be shoyt. The substance of the Obiection is for the most part knitte by in this Argument.

If God do harden mens hartes: then should not Pharao be the cause of his owne Sinne, considering no man can resist the will of God.

Or to reduce this consequent into a Syllogisme.

No mā hath iust cause to blame him, whom him selfe enforce to offend.

God doth iustly finde fault with sinners.

Ergo, God doth compell no mā to sinne, nor doth make them endure.

I do Answer. First, even by the self same Obiections, the

Apostle vnder the person of the Cauiller did oppose agaynst him selfe: Is there any unrighteousnesse with God? why doth he yet complaine of man? who is able to resist his will? It may appeare most euidently, that Paule was fully resolved there, that as well Election, as refection, did depend altogether vpon the very will of God, without all mans deseruynges: For otherwise there had bene no place to make this Obiection. For if they onely should be chosen that did deserue, and they likewise should be onely cast away which did not deserue: what reasonable man might murmure at this: when Gods Justice rewardyng every man according to his deseruynges, did now leaue no cause to moue man to be offended, nor gaue any stumbyng blocke to the Apostle, to enter in this kynde of Obiection.

But let vs now draw neare to the aunswere of the Apostle it selfe, which seemeth to me to be two maner of wayes. The one in respect of the person: whereby he stoppeth y<sup>e</sup> mouth of the murmurer. O man, what art thou that pleadest against God? The other in respect of the thyng, whereby he doth expresse the very cause it selfe, perswadyng it by a certeine similitude of the Potter and the clay. For as the Potter in makyng his vessels doth not regard

The argument of the Aduersary.

Maior.

Minor.

Conclusion.

An Aunswere out of S. Paule.

The Apostle doth aunswere two maner of wayes.



Rom. 9.  
The similitude of the Potter.  
Rom. 9.

gard any defect on the clayes behalfe: Euen so Gods purpose in the gouernement of his Election is at libertie, and free from all respect of workes, and is directed by the onely will of the maker. And for this cause Paule doth make this comparison betwixt this Election of Grace, and the power of the Potter: *Doth the thyng formed (sayth Paule) say to him that formed it, why hast thou made me thus? hath not the Potter power ouer the claye to make of the same lumps one vessell to honour and another to dishonour? And yet God hath much more power ouer men then the Potter ouer the clay. In dede the Potter hath power to fashion his vessels as him listeth. If God were not able to doe the lyke with his creatures, then were the Potter of more power then God. For the Potter is able to fashion his vessels, yea to breake them and fashion them a new after his own will: And shall God then be bounde to our merites and regulate his Election by the measure of our deservynges: Take this Argument if it may please you.*

S. Pauls Argument against fore seene workes.

*The power that the Potter hath ouer his vessels, the same power hath God ouer men. The Potter is of power to make vessels to honour, or to dishonour, as him listeth, nor is bounde to any worthynesse of the claye. Ergo, God is of power to dispose his creatures after the bounde of mercy, or measure of his Iustice as him listeth without all regard of deserte in his Creatures.*

The answer of this Proc-  
tour and  
others.

*To this Argument the aduersaries make this answer, that they do not take away power from God, and that they are not able so to do, neyther did euer meane anye such thinge, but that onely power, which he putt of from himselfe. And albeit there is nothing that his omnipotent power cannot bring to passe, yet would he neuertheless be no more able, then was becoming to his Iustice. And because it is horrible to condemne anye man without deserte, by the same reason it standeth not with equitie, to defraude good workes of their due rewarde. And therefore it behoueth Gods Iustice to yelde this of Necessitie, that whom God would haue to be saued, the same he should haue chosen for their good workes foresaene before, and the Reprobates hee should destroy, for their wickednesse: for otherwise if hee had no*

con-

consideration of workes; his Justice could not be constant, and  
 unchangeable. And therefore this Trisler doth conclude vpon  
 the premisses. That the Lutheranes assertion is false, that in  
 the worke of Election and Reiection choise or respecte of  
 workes, is meereley opposite and cōtrary to the libertie and  
 power of God. &c. But this obiectiō is to be encountered with  
 all on this wise. That it is one thing to treat of Election, and  
 an other thing to treat of Gods iudgement. As concerning  
 Gods iudgement it is true, that no man is damned vnlesse hee  
 haue deserued it through wickednes of sinne: and that no man is  
 saued, vnlesse some cause be found in him, which may be impu-  
 ted vnto him for saluation. But it is not so in Election, and Pre-  
 destination, which is accomplished by Gods freewill, without  
 all respecte epyther of former workes, or workes to come after-  
 wardes. Or els what meaneth the Apostle by speaking of gods  
 fre Election when he sayth *Not of workes but of him that calleth*:  
 Whereupon let vs heare what Augustine wyrteth. Saying this, *Rom. 9.*  
*not of Workes (sayth hee) but of him that calleth was spoken, con-*  
*cerning that the Elder shalbe in subiection to the Younger. For he doth*  
*not say of workes past: but when he spake generally of workes, in that*  
*place his meaning was as well of workes already done, as of workes*  
*that were to be done: to witte workes past: which were none at all*  
*and workes to come whiche as yet were not. &c. Workes there-*  
*fore haue both their place and tyme, but in Election they haue*  
*neither place nor tyme, neither is there any thyng effectuall in*  
*Election, besides the onely will of God, which neither hangeeth*  
*vpon fayth, nor vpon Workes, ne yet vppon promises: but*  
*Workes, fayth, promises, yea and all other thinges whatsoe-*  
*uer do depend vpon Election. Neither is Gods Election pro-*  
*portioned after the qualitie or quantitie of our workes, but our*  
*workes rather directed by his Electiō, none otherwise, then as*  
*effectes do depēd vpon cause, & not contrariwise cause by-*  
*on the effectes. And yet in the meane tyme, God is not vnright-*  
*eous. Neither doth God therefore offend in Justice distribu-*  
*ting, if he haue mercy on whom hee will haue mercy: or if hee doe*  
*harden whom he will harden. And why so: because hee oweth no-*  
*thing to any man, for whereas all men are borne by nature the*  
*children of wrath altogether, why might not God according to*  
*the*

The confu-  
 tatio of the  
 aduersaries  
 aunswere,

Rom. 9.  
 August. de  
 Prædest. &  
 Grat. Cap. 7.

Electiō de-  
 pēdeth not  
 vpon fayth  
 in our wor-  
 kes: but  
 fayth and  
 workes de-  
 pende vpon  
 Election,

the purpose of hys will haue mercy on whom he will haue mercy: and agayne cast them awaye, whom him listeth: leauing them to their naturall filthe and corruption, to witte: not hauing any compassion vpon them: Whereby all men may thoroughly perceaue, as well the reprobate, what the cause is that they are rightfully condēned, as the elect also, how much they be indebted to God for this his so vnmeasurable mercye.

The friv-  
lous cau-  
lation of  
Oforius hys  
ouerthrow.

Rom. 11.

Rom. 9.

Rom. 11.

Aug. de pre-  
dest. grat.  
Cap. 7.

These matters beyng so cleare your foolish consequent then (whereby you wrestle so much for y<sup>e</sup> vpholding of workes against y<sup>e</sup> Election of Grace, as though if God did not work Election for the merite sake of the workes foresēne, that then his Justice could not possible be acquitted, nor defended frō iust accusation of slander) is vtterly fonde, saynte, and not worth a rush: for if it were true, then is not Election of Grace: but of workes: pea Paule spake foolishly also, saying: *that the remnant are saued according to the Election of Grace, and according to the purpose of the Grace of God, and so should he haue spoken more aptly in thys wise, that the remnaunt were saued according to the Election of workes.* And how then shall God be sayd to haue mercy on whom he will haue mercy: and to harden whom hee will harden: if that he will nothing, but that whiche is due of verye right, nor doth receaue any to mercy, vnlesse it appeared that he rewarded them both according to their workes foresēne. But what kinde of duety can that be called, which is freely geuen: or what kinde of mercy is it, whiche is not poured forth vpon any, but such as do deserue it: *If it be of Grace (sayth the Apostle) now is it not then of workes, or els were Grace no more Grace.* Whereunto Augustine doth further annexe. *Not of workes done already (sayth he) but where the Apostle vseth this generall phrase of speech. Not of workes there he doth meane this to be spokē both of workes past, and workes to come &c.* Whereof let Oforius be well aduised lest whiles he imagine in hys mynde vnder the colour of purging Gods Justice of due reproche, to escape the iutte of a moulehill, he breake hys neck ouer a Rock by putting Gods mercy out of doores: for what place will there be left for mercy: or what office will Oforius assigne vnto her: If Gods Justice doe measure all thinges by lyne and leuell of hys foreknowledge of thinges to come: For Oforius in this disputation,

of



Osorius taken  
hardy as  
Enemy to  
Grace

of Election, and of the purpose of God, calling backe all things  
to the foreknowledge of things which God doth percerne will  
come to passe, Osorius doth not in wordes onely professe, but  
with the whole bent of his skill prattise & overthrowe of Grace.  
Goe to. And what be those goodly workes (good Say?) whiche  
God doth forese that come? If they be good and righteous, what  
is moie agreeable to requite, then that the workes which be good  
should be worthely embraced and accompted prayse worthe?  
But if they be euill: that then also they should euen of very right  
be forsaken? And what shall become of Perce in the meane  
space: but that shee sit mute in a corner with her handes in her  
bosome, & like a dumbe stocke play mummie budget in Osorius.  
Stage of merites.

unfalsed  
unfalsed  
unfalsed  
unfalsed  
unfalsed  
unfalsed

But here forthwith will Osorius rayse vp bys Bristles, and  
meruelle it is but that we shall heare him belching out agayne  
in most beastly baying noyse, Feuers quartanes, tertians, fu-  
ries, woodnes, frensies, helhoundes, botches, shamelesnes, and  
what fouer outragies els he hath suckt out of the olde tragicall  
deuises. What (will he say) haue I euer spoken or imagined  
any thing of Gods mercy otherwise then becommeth me?  
What kynde of foolehardinesse is this? what vnmensurable  
and disorderous kynde of liyeng? Doe I thrust the grace of  
God out of doores? with what face dare you auow this vp-  
on me? where? when? in what place? in what phrase of  
wordes? to whom? In whose presence? in whose hearing?  
in what booke can ye approue that I euer vttered any such  
thing? who haue alwayes most reuerently esteemed of the  
Grace of God, and do yelde euery where so much to Gods  
mercy, that I haue affirmed that in Gods mercye onely the  
whole protection of Gods Iustice doth consist whiche if  
were not otherwise fortified with the ayde of mercy, could  
neuer be free from reproche: And how is it that I am so so-  
denly accompted a changeling fugitiue, a traytor to Gods  
grace and a cutthroate of mercy.

Osori, pag.  
257.

It doe heare you well (good Say?) surely these bee smoothe  
wordes that you speake. But may I be so bolde (by your leaue)  
as to crite your own wordes before the Inquisition, and to rack  
the same after the maner of an Inquisitour, to see whether ye  
Do. i.  
approue.

13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The summe  
of Christian  
doctrine  
doth con-  
sist in four  
thynges  
chiefly.

Electio and  
Predestina-  
tion.

Vocation &  
Conuerſio.

appeare the same man in word, which you so boldly promise to be in wordes: you say that ye diminish not so much as the value of a myte of Gods grace; and that you doe not so exclude Gods mercy out of wayes: but that ye rather conclude all things vnder her, as vnder the most especiall; and onely fortreſſe of all other. **Go to them.** Let vs take a taste both of your selfe and your doctrine. And forasmuch as there be iiii. thynges, in the whiche all our saluation and doctrine is chiefly concernyd. Namely Election, Vocation, Iustification, & the Glory of immortalitye: forasmuch also as the whole purpoſe of the sacred Scriptures and the generall profession of Christian doctrine do consent in this one thing, aboue all others: that the whole hope and confidence of our Saluation consisteth in no one thing els, but in the onely mercy of God promysed vnto vs: in all these now would I fayne learne how much Osorius wisdom doth yeald vnto mercy whyles he ascribeth so much to Gods Justice.

First as touching Election and Predestination: if workes foreknowne do beare the whole sway here, and that Gods Election falleth vppon no man, but whose whole course of lyfe being knowne before, hath made not vnworthy of this honorable dignitie of Election, what place I pray you then, is left here for mercy: seeing this whole worke of Election seemeth to be ascribed to Justice rather: For as Justice vouchsafereth none but the good, and such as deserue it, euen so Grace and mercy doe relieue none for the more part, but abiectes, outcastes, & such as are altogether vnworthy therof.

Whereouer as concerning Vocation, and Couerſio: if the habilite of mans Freewill be such (accoſdyng to this new Paſſer Doctour) that it may not onely worke together with God, but may also as well preuent the grace of God, by some good motiō, as follow it: and that Grace is none oherwise either offred vnto vs, vnlesse we put forth our willes thereunto before, or that it is not oherwise effectuell in vs, but whyles we stand fast to our tacklyng, and hold fast the helpe, offred vnto vs, yea and encrease it with our owne strength: and that no man is holpen of God, but who that both willyng, hoppng, and prayeng, doth make him selfe apte thereunto: truly, whosoener teach this doctrine, let them set neuer so glorious a face towardes the blaspheming

gynge of mercy in wordes, yet in very dede they be nothyng els but very Rebelles to Gods Grace: for at the least manglers and spoylers of the best part and power of Gods Grace, whyles they attribute part to grace, and part to Nature.

The same is also to be adiudged of the worke of Justification from the whiche though you seeme not to exclude the free mercy of God altogether, yet doe you gelde the most forcible partes therof surely, and yeld them ouer to workes flowyng fro out the founteyne of *Præwill*: wherein also you make such a myn-gle mangle, that ye will neither graunt onely saych in the worke of Justification, nor onely Grace on the worke of Election by any meanes.

Justification  
and lyfe e-  
uerlastyng.

Lastly, what shall we say of the reward of Glory: for if our workes, beyng wayed in the righteous ballaunces of Gods Judgement, shall procure vs lyfe or death (as Oforius writeth. Pag. 145.) Agayne if the rightousnesse onely, which consisteth of well doying, doth purchase Gods fauour to mankynde: Pag. 142. What stoppe I pray you shalbe left for mercy here to deale withall: or what shall remayne at all wherein the Grace of God may be exercised.

Glory of  
immortali-  
tic.

If these be not your owne wordes Oforius deny them, if you dare: but if they be: with what artificiall Argument will you persuade vs not to accōpt you for an enemy of Gods grace, whyles ye fight so much under the banner of his Justice: Yet will not I be so captious a chynoller of your wordes, as to call you by the name of an enemy of Grace: though in very dede I dare scarce-ly thinke you, to be in any respect a sounde frende thereunto: he-ther to verily as yet haue you declared your selfe no better. And the same euen your owne writings do moze then sufficiently de-nounce agaynst you: in which is a wonder to see, how lauish & prodigall you be in the aduancynge of the maynes of Justice, for the amplyfieng wherof you can scarce finde any end: but in the meane tyme towards the commendation of Mercy so spa-ryng a niggard, and hardelaced, that ye seeme either not to con-ueue of the wonderfully Patetie therof sufficiently, or els very ingratefully not to be acquainted therewith: sayyng that ye be-gin now at the length, to preach somewhat of the excellency ther- of also, takyng occasion of these wordes of Paule: *What shall we* Rom. 9.

Ofori doth  
couer an E-  
nemy of  
Grace un-  
der a glori-  
ous pray-  
sing of ver-  
tue.



say then? Is there vnrighteousnesse with God? God forbid: for he sayth to Moyses. I will haue mercy on him, so whom I do shew mercy, and I will haue compassion on him, on whom I haue compassion.

**Ques.** In þ which place (say you) Paule doth render a Reason, Wherefore no man cā by any meanes accule God of vnrighteousnesse: And doe annex hereunto a conclusion agreeable enough to your defence. For the defence of Iustice (say you) consisteth wholly in mercy. And agayne, But the mercy of God doth acquite his Iustice free from all reproche. Whiche reason of yours O fori, although perhaps might be allowed in some respect: yet doth it not exactly and substantiually enough discusse þ naturall meanyng of the Apostle, nor sufficiently answer the Apostles question. Which will evidently and playnly appeare either by the Apostle him selfe, or by Augustine the Expositour of the Apostle: if we will first note before, the marke, and state of the question diligently and truly.

**August.** ad **simplicia.**  
**Lib. 1.**  
**Quest. 2.**  
The scope wherof Augustine affirmeth to be this. That the Apostle may lay open before vs, that the Grace of sayth ought to be preferred before workes, not to the end he might same to abolish workes, but to shew that workes do not goe before, but follow grace: and to make the same more appaunte, he allegeth amongst others, the example of Iacob, & Esau: Who being not as yet borne into the world, hauyng done nothyng worthy either to be fauored or to be hated, but that equabilitie of estate had made eche of them equall with the other, and betwixt whō was no difference of natures, or descriptions, which might procure aduancement of the one, before the other: finally when as by orderly course of byrthe, and right of first byrthe, the elder might haue challenged the prerogatiue of honour before the younger: Almighty God vsing here his vnspeakable Electiō, did make this difference betwixt them (whereas was no difference of workes or merites) as that forsaking Esau, (who by no merite after the rule of Iustice had deserued to bee reiecte) he graue the prehemynce to the younger: turning the common order of nature vpsidowne, as it were, that whereas the younger are wont to be subject to the elder, now, contrary to kynde, the elder should become seruant to the younger. Whereupon whē the Apostle saue, what scruple might arise in the imagination of

The me-  
nyng of  
Paule ope-  
ned by Au-  
gustine.

of the hearer or Reader thereof: he putteth a question vnder the person of one y might argue agaynst it: whether God had done any thyng herein agaynst equitie and right: or any thyng that he could not iustifie accor dyng to Justice distributive: whereunto him selfe aunsweryng immediately, doth with wonderfull vehemency detest that slaunderous cauill, and withall acquitteth God fræ from all accusation and suspicion of vnrighteousnes, & this not about lawfull authoritie of the Scripture. *What sayth he* do we not read spokē vnto Moyses on this wise? *I will haue mercy on whō I do take mercy, and I will haue cōpassion on whō I haue compassion?* Besides this also, addyng forthwith the example of Pharaon, he doth conclude at the length on this wise. *Therefore he hath mercy, on whom he will, and whom he will he hardeneth.*

But if our captious accuser will yet persiste in his obstinacie, as though it sufficed not for God to do what it pleased him: he doth cōfute him with a most manifest Argument of lyke comparison on this wise. *The Potter fashionyng his vesselles either vnto honour, or to dishonour, or to what purpose sēmeth him best, doth not offend at all. And shall it be lesse lawfull for God, to shew his power vpon his owne creatures, then for the Potter vpon his Chalke or Clay?* Therefore whether God be willyng to haue mercy, or to indurate any man, he doth nothyng herein, but that which is most lawfull and most agreable with equitie.

You perceauē therfore Gods Justice sufficiently enough defended I suppose: which in all his workes ought by good right be mightly defended. But how it is defended, is now to be sēn. Oforius vygeth stoughly that Gods Justice standeth not otherwise to be defended but onely in respect of his Mercy: which albeit might be graunted after a sorte, yet is it not altogether simply and absolutely true, and the reason thereof is pyked out of Oforius credite rather, then out of any Argument of S. Paule. Whereas Paule sēmeth to referre all this whole defence of Justice not to mercy, but to onely will of God, saying *God taketh mercy on whom he will, and hardeneth whom he will.* Albeit I will not in the meane whyles deny, but that the Election of the saythfull doth consist vpon mercy alone, yet surely the defense of Election is not vpholden, but through the will of God onely. Likewise also albeit the castyng away of the Reprobates do procede

The defence of Gods Justice consisteth not in any thing els thē in the onely mercy of God according to Oforius.

from the onely Justice of God, yet will no man say, that the defence of this reiection consisteth in Mercy, but in the onely will of God. And therefore it is the onely will of God, which doth defende Mercy in Election, and Justice in reiection. For otherwise how could this come to passe, that the onely Mercy of God should defend his Justice either in the Reprobate: (in who scarce one sparkle of Mercy is discernable) or els in the Predestination of the faithfull, wherein appeareth no execution of Justice: therefore what is it then, that may defend Justice in these, & Mercy in those other, but onely the purpose of Gods will onely: wherof *S. Paule* maketh mention: *God taketh mercy* (sayth he) *on whom he taketh mercy, and hardeneth whom he will harden.* As who neither reiecteth of Mercy, nor yet taketh compassion of Justice: but executeth both, accordyng to the absolute good pleasure of his will.

*Esaie.*  
*Iacob.*

Let vs make this more manifest by exāples. Whenas God is sayd to hate *Esaie*, & to loue *Iacob*, beyng not yet borne: both which had done as yet nothyng worthy to be loued, or to be hated: what kynde of mercy can you shew in the hatred of that one, whiche may defende his Justice: or what kynde of Justice in the loue of the other, which Mercy (as you say) may deliuer cleare from all reproche: It followeth hereupon therefore, that the whole defence of Justice consisteth not in mercy alone, but that the onely will of God rather doth acquite, not onely the mercy of God, but his Justice also withall, frō all accusaciō of vnrigh- teous dealing.

The harde-  
nyng of  
Pharao.

*Oforius.*  
Pag. 158.

Be the same spoken likewise touchyng the hardenyng of the hart of *Pharao*. Which beyng decreed vpon in the secrete counsell of God, long before any droppe of mercy was extended vnto him: how then doe you referre y<sup>e</sup> Justice of his induration, to Mercy onely: But you will say: God did call *Pharao* to sayth and obedience: but when as he did despite that so great bountie, and lyke a wilde Colte would licentiouslly raunge out of all order, it was agreable not onely with Gods severity, but with his mercy also to scourge him with most iuste plagues accordyng to his deserte, that so by his exāple, others might be reclaymed to do their duety. I do know y<sup>e</sup> singular Preiudices of Gods clemency and calling were mini-



ministred vnto him in dede, but as all those tokens of Mercye be outward meanes, which God vseth in the outward calling of men, so the same do appertayne to calling onely, and touch Election and Reiection nothing at all: nor do in this respect expresse any defence of his Justice: for to admit that the hardning of Pharaos, and the casting away of Esau did happen most righteously: yet this Justice is not therefore defended agaynst the quarelling aduersary, because they did abuse the lenity of God afterwarde: And why so? because they were first reiected from God, before any Mercye (which they did abuse) was powred out vpon the. And these things thus alleadged by me, do not tend to this end, as though I were of opinion, that this Justice of their reiection were voyd of all defect: for it hath her certeine peculiar & most iust defence: but not that wherof Osorius doth dreame. If we seeke for the right defence of Gods Justice: what can be more Iust then Gods will: which apperteining to God, as bys owne properly, and effectually (as the Deuines do tearme it) can do nothing of her owne nature, but that which standeth with equitie and Justice, neither standeth in neede of an other defence. For what soeuer God doth decree vpon, though it be neuer so farr hidde from our vnderstanding, yet is it of it self defensible and absolutely perfect enough. And therefore S. Paule seeketh no place of refuge els where agaynst the most terrible assailes of the aduersary, then the will of God: which he accompteth the strongest & surest sort of defence. Where he sayth, *God taketh mercy on whom he hath mercy, and will harden whom he will.* He doth not say he doth harden that person on whom he taketh no mercy: but he doth harden whom he will. And agayne he that hath predestinated vs through Iesus Christ according to the purpose of his will. He sayth not of his Justice. Ephes. i. hauing in dede no one thing of greater maiestie to alleadge for bys defence agaynst the aduersary, then the onely will of God, & wherewith alone the Aduersary might be thoroughly satisfied.

But Osorius will take exception, and say that this will ought to be vpright and agreable to it selfe. Who is eyther ignorant hereof? or who can deny this? But I demaund likewise of Osorius: whereas we confesse that this will is moste righteous, and lawfull, whether in Reiection, Mercye, do sufficiently

The confusion of Osorius Objection.

The chief meanes wherewith Gods Justice may be defended.

Rom. 9.

Ephes.

An other exception of Osorius confuted.

Oforius.  
pag. 158.

ciently acquite this Justice of Gods will, agaynst the quareling Cauiller: or Gods will rather. As for example. If a bayne babling Sophister or some capcious bulibody do demaund of you what the cause should be that Esau was forsaken without all desert of euill fact committed: and why also Paraoes hart was hardened, befoze that Moses was sent vnto him: why the eares of the Jewes were stopped that they might not heare, befoze the Prophet opened his mouth vnto them: All which thinges considering you cannot deny were wrought by Gods most righteous Justice, by what meanes will you defend his Justice herein: you will say perhaps, that God did therefore forsake, and cast them off, because he forknew by their wickednes that would ensue, what they should work in after tyme. But he will tell you here: that this proceeded not here of Mercye, but of Justice which doth reder to euery man according to his desert: so that now the defence of Justice may not seeme to depend vpon mercy by this meanes, but vpon Justice it selfe? Not so (say you) but I do as firme that the defence of Iustice hangeth wholly vpo mercy which will acquite it cleare from all Reproche. I do see what you do as firme, but I do not see yet how this will stop the mouth of the cauiller: for in this wise will this wrangler repleye (if so be that God were pleased with Iacob, of his owne merre mercy, how could it be then that he should be displeased with Esau, by meane of the same mercy: for if hys wickednes that was yet to come, were layd vnto his charge, then did this reiection now belong to hys Justice, not to his mercy: but if the same hys offences not yet done were pardoned through mercy: by what meanes then is he sayd to be reiected?

Certes how this manner of defence delighteth you Oforius, I know not: sure I am that S. Paule took a farre other manner of course, treating of Induration and reiection, alleadging none other argument in the defence of Gods Justice against the Aduersary, then the onely decree of Gods deuyne will: *what art thou o man (sayth he) that doest contend agaynst God? Doest thou not heare the Lord himselfe declaring the reason of his Election in the propheticall scriptures: I will haue mercy on whom I haue mercy. And to make the same moze euident S. Paule debateth the matter after this manner. Therefore (sayth he) God doth take*  
mercy

mercy on whom he taketh mercy, & doth hardē whom he will hardē: As though he might say, God in choosing or refusing hys own creatures, is tyed to no Necessitie, neyther is there any law to þe contrary, but þe may according to his good pleasure, do therein what himself liketh & lusteth. If he do choose thee, þe hast great cause to be thankfull vnto him for it. If he cast thee of, þe hast no iust cause to quarrell w<sup>th</sup> hym therfore: for he doth þe no wrong. Thy God he is, & thy potter, what art þe to cōtend w<sup>th</sup> him? a weake man w<sup>th</sup> thy most mighty God: a lump of clay w<sup>th</sup> þe potter: for this is the effect of your Argumēt. Surely God willeth nothing that he willeth without most iust and righteous reason: but in such sort, that this very will cannot seeme to proceede from any els where, or otherwise be defended in the order of predestination, but of works foreseene, and of the foreknowne well vsing of good giftes, as the schoolemen do say.

The reason of Olorius touchyng the cause & order of predestination.

Which saying how false and friuolous it is, shalbe declared both out of Augustine, and more notably out of S. Paule, for these are the wordes of Augustine discoursing vpon Esau. If so be (sayth Augustine) that God did therefore predestinate Esau to become vassall to his younger brother. because he did foreknowe that he would worke wickednes, euen did he also predestinate Iacob to become Lord of his elder brother because he did foreknowe that his works would proue good. And therefore the saying of the Apostle is false. Not of works &c. And immediatly after enterlacing many other thinges betweene. If you will once graunt (quoth he) that a man may be chosen or refused, for the thing that as yet was not in him, but because God did foresee what would be in him, it followeth hereupon that he might haue bene chosen for the worthines of his workes which God foresaw would be in him, though as yet he had done nothing, and this saying, that they were not yet borne, will not preuaile thee at all, where it was spoken, And the elder shall serue the younger: to declare hereby that it was sayde, Not of workes because as yet he had wrought nothing at all, &c. But to let passe August. Let vs heare what Paule himselfe speaketh. Who debating very largely vpon this poynt of Predestination, doth amongst other at the last breake out into this speech, touching the same. If God willing on the one side to shewe his wrath, and to make his power knowne hath with great sufferaunce and len-

Aug. ad simplici. lib. 1. quest. 2.

Rom. 9.



The words  
of Paul ex-  
pounded.

nity borne with the vessels of wrath prepared to destruction and on the other side do make knowne the riches of his glory towards the vessels of mercy, which he hath prepared to glory. &c. Let vs more exactly ponder the wordes of the Apostle, where he sayth, that God was willing, therein you heare first that God doth will, and withall, the cause and reason why he willeth, ye perceiue expressly set downe afterwarde. But he is sayd to will wrath, & is to say, willing to shew the seueritie of his Iustice: Where I pray you: or towards whom? what: towards all creatures indifferently: Certes this might he haue done according to his Iustice: but this would he not do for his mercy sake. Towards whom then? Towards the vessels of wrath prepared vnto destruction. Where you heare the name of a Vessel, you doe withall conceaue a Potter, bycause no vessels are made without the Potter. Moreover where this worde Prepared is annexed, thereby forthwith commeth to remembraunce the will of the Potter not the will of the thyng fashioned. For it standeth not in the power of the pot it selfe, to fashion and forme it selfe after it owne will, but the fashioning therof resteth in the will and purpose of the Potter. For if any sense or feeling at all were in earthen vessels, would any vessel fashion it selfe into a vessel of dishonour? if it had power to fashion it selfe by any meanes into a vessel of honour? whereupon it followeth consequently, that the order and disposition of fashionyng, resteth wholly in the will of the Potter, and not in the will of the vessel.

Now therfore as concernyng the will of the Potter, lest any mā shall thinke that his will is vnadvised, nor directed by equitie and reason: The Apostle doth forthwith set downe the cause, therewith the mouth of the slanderous backbyter may be stopped. To shew (sayth he) the riches of his glory towards the vessels of mercy which he hath prepared vnto glory. &c. He doth not say: bycause God foresaw the good workes of the godly, and the euill doynges of the wicked, that these were therfore ordeyned to damnation, those other chosen to saluation: but hee sayth, that those are prepared to destruction, whom he would haue to be vessels of wrath, & the others to glory. And yet this notwithstanding neither vnadvisedly, nor contrary to equitie. Wherein if any man be desirous to knowe the reason, or the Iustice of God in his prede-

mination, let him heare Augustine herein. The whole masse of mankind was subiect (sayth he) to one state of perdition rightly deserving the scourge of Gods Iustice: which whether be executed, or pardoned, proceedeth not of any vnrighteousnesse in God. Now is pleased Gods good will of his mercy, to make a choyse of some of these, and to relinquish other according to his Iustice. If you require a reason hereof, the Apostle doth not hyde it from you: To make knowen (sayth he) the riches of his glory towards the vesselles of mercy, which he hath prepared vnto Glory. &c. Wherein the principall and first cause of doynge, is toynd together with the last end thereof. In the meane space many meanes are enterlaced betwixt these two. For euen as the will of God doth not otherwise preferre his elect to the honour of glory, but as it were through many tribulations, so neither doth he execute the seueritie of his Iudgement agaynst the Reprobate by & by, but by long sufferaunce, much lenitie and colleration of their wickednesse. But as the afflictions of the elect is not the cause of their saluation, so neither the lenitie and long sufferance of the wicked, is the principall cause that moueth God to exercise the seueritie of his Iustice agaynst them. And therefore are they called *Vesselles*: the one sorte vesselles of wrath, the other vesselles of mercy prepared either to destruction, or to saluation first, and before either God did with patience endure the wickednesse of the one, or with tribulations exercise the fayth of the other.

To conclude therefore in few wordes briesly: I come agayne to the Argument that was proposed, which albeit he choppeyth together without all order of teachyng: yet in my conceite, a man may briesly reduce it into this forme. For out of these wordes of Paule, wherewith God is sayd to haue bozne with the vesselles of wrath in much lenitie, Osorius doth gather his cutted Syllogisme with a wonderfull dexteritie of witte.

Gods deuine Iustice did scourge none, but such as with much lenitie he did beare withall first.

Neither are any destitute of Gods mercy, but such as forsake it beyng offered.

Finally saluation and the mercy of GOD is extended vnto all persones, but vnto such as will not them selues be saued.

Ergo,

August. ad  
simplicia.  
Lib. 1.  
Quaest. 1.

In Predest.  
the first  
cause must  
be coupled  
with the  
last end.

Osori. pag.  
158. 159.  
160.  
1.

2.

3.

Ergo,

The defence of Iustice consisteth wholly in mercy.

And onely mercy doth acquite Gods iustice from all reproche.

3.

Neither doth any man perishe but beyng condēned for his owne treachery and wickednesse.

The answer  
to  
Olorius con-  
clusion.

To answer in one word. If this suttile Sophister do meane heare of Iudgement, or of execution of condemnation, I will graunt him his whole consequence. For who did euer deny this, but that God doth exercise his lenitie towardes the most abhominable rascalles, yea long and very much, & in much patience doth allure them to repentance: and agayne p no man is damned but who that perisbeth through his own default, without all vnrightheousnesse in God: But if he meane of the cause of Predestination: We deny his antecedent. For whereas that most sacred purpose of the Deuine Predestination, and Reprobation, doth issue and spring from out the onely will of God, beyng in deede most vnsearcheable, yet most righteous: And whereas also men are first fashioned in the same will, as in Gods workshop, to be either vesselles of wrath, or vesselles of mercy, before that any lenitie or mercy doe appeare to be extended towardes any of them from God, by what meanes then will Olorius as firme That the defence of Iustice consisteth wholly in mercy, and that there be no vesselles of wrath, but such as will not be vesselles of mercy? Or how will he charge Luther w accusing God of vnrightheousnesse: who by all meanes possible doth continually enforce with August. that there is nothng in God, but that is most righteous, though it appeare vnto our capacities neuer so much past all finding out. Nay rather why should not Olorius bee duly reproched for this matter: whose whole bent enforceth nothng ells, but that Gods Iustice can by no meanes ells be defended, but by the workes of men known before: which how voyde is of all truth, we haue already declared, both out of S. Paule, and out of Augustine, sufficiently enough, as I suppose: That in the meane tyme I slippe not ouer by the way that other saying of Paule, where making mention of vesselles, he doth not say, p they were fitte or mette vesselles, but vesselles formed not ready or apt vesselles, but vesselles prepared  
and



and fashioned either to dishonour or to honour. Whereby you may perceave that this whole action consisteth not in any workmanship of the Potter, nor in the good or euill vsage of Gods gifts, but onely, and wholly, in the secret purpose & will of the maker.

But Osorius doth deny this that God did fashion any vessels vnto destruction. How shall we know this to be true? Forsooth by the wordes of the Apostle. For hee doth not say the vessels which God him selfe did forme vnto destruction, as he spake a litle afterwarde of the vessels of mercy which he prepared vnto Glory. Goe to. And what mystery I pray you pryke you out of this? Forsooth, that ye may vnderstand that godly me are predestinated to glory through the will and mercy of God, and that wicked me euery one through his owne voluntary default are throwen out into condemnation. &c. I heare you Osorius. And I do answere, that this is true in deede that you Reply, that no man perisheth at all, but who so perisheth by his owne procurement and default. But what is this to purpose? Such a Parale in this place doth not treat of the executio of punishment, but rapling him selfe farre higher, debateth vpon the very cause & end of Predestination & Reprobatio. Now as concerning the execution of condemnation & condemnatio it selfe, if we search for the cause thereof. Surely the same is neither one nor alone: but in sundry and diuerse respectes. If you require the inward cause, and whiche in deede is peculially to bee assigned in man: it is Sinne: If you require the outward cause, in respect that it is the punishment of Sinne, the cause of the destruction of Sinne, is Gods Justice. You will say then, what? will you make GOD the cause of destruction and condemnation? Yea, surely good Sir, in that sense that I spake before. For why not as well, as when the murderer is hanged, if you respect the outward cause of his death, ye will not deny, but the Iudge was cause thereof, but if ye behold the inward cause, he that is executed (being guilty of his owne fact) can charge no man with his death but him selfe. But you will say, although the Iudge doe punish the malefactor, yet did he neuer so forme the malefactor to the end he should be hanged. And no maruell. For he doth occupy the place of a Iudge onely, who hath no other authoritie at all as

gavest

Ofori. pag.

161.

161.

161.

161.

The office  
of a Judge  
and of a crea-  
tour farre  
diuerse.

Rom. 9.  
Ofori. pag.  
161.

The Argu-  
ment of O-  
fiori. out of  
S. Paule.

The aun-  
swere with  
an explica-  
tion of S.  
Paule.

Wayne any such person, vntill he haue committed some offence worthy of Iudgement; for he is but a Judge, he is not a Crea-  
tour. But the matter saith farre other wise in the most sacred  
Patellie of God, who hath absolute and full power ouer his  
creatures, not onely to punish, after they haue committed of-  
fence, in the nature of a Judge: but also to determine vpon his  
creatures, before any their desertinges, what him pleaseth in  
the nature of a Creatour, to frame them to dishonour, or to call  
them to honour as him liketh. Therefore as he is a Judge, he  
doth punish Sinners in deede: but as he is a Creatour, he doth  
fashion his Creatures according to his will, even as the Potter  
doth fashion his Pottes. And to this effect tend those wordes of

Paule *If God willing to shew forth his wrath, and to make knowne  
his power towards the vessels of wrath. &c.* But you will say

GOD hath not fashioned vessels of wrath: nor hath for-  
med any person vnto destruction. Why then let vs likewise  
imagine that the Potter doth not make some Vessels to dishonor,  
but all to honor rather. But sithence that all Vessels are not fra-  
med by the handes of the Crafterman to beauty and dignitie,  
but some applyed, and made to serue for more base and vile  
uses, according to the testimony of Paule. By what meanes then  
will the multitude alleadged be applyed to God, to witte,  
if that God may not do towards his Creatures the same that the  
Potter doth to his Vessels? But now will you heare this Argu-  
ment finely continued with a more delicious similitude of witte.

Paule doth not say, the Vessels which he fashioned vnto  
destruction, as he doth in the same place speake of  
the Vessels of mercy, which he did prepare vnto glory.

*Ergo*, It may be vnderstanded thereby, that wicked men  
are not throwne into destruction by Gods will, but for  
their owne wickednes.

As though both might not be granted together, namely: y  
wicked men are throwen into destruction by Gods will, & yet ne-  
uertheles not without their owne desert. But the name of God  
(say you) is not expressed in this place. And why for because  
the Apostle speaking of the vessels of wrathe, doth say that  
they were fashioned vnto destruction, but doth not say, that  
God did fashion the vnto destruction. Surely here is a very  
niece

niece points of descent: So to admit this also that gods name is not expresse, yet haue ye not taught vs 2 it is not understood here. No, (say you) for so much as nothing could more varie from the minde of the Apostle, nor be more repugnant to the most milde nature of God, then to conceaue, that God should hymselfe frame vessels vnto dishonor, saying that no man runneth headlong into ruine: but through hys owne voluntary blindness. And who did euer deny this: yet doth this nothing more exclude the will of God, from fashioning his vessels as him listeth: As on the other side neither doth the will of God receaue vnto mercy those, that haue offended: so that nothing withstandeth now, why the vessels of wrath should be lesse deemed to be fashioned vnto destruction, by the will of God, and withall that themselves also do procure to themselves their own destruction. But why did not Paule (say you) set downe this matter in expresse wordes? which God himselfe did forme vnto destruction: whiche he would surely haue done, if he had thought that God had bene the Authour of destruction. Truly I will aske you a question in as few wordes. Olorius, why the Apostle did chosse rather to say (Vessels Fashioned to destruction) then leauing out the word Fashioned, to say Vessels of destruction? for this would haue accorded farre better with your exposition, if so be that he thought that the Vessels did perish without the will of God. Agayne, why did he call them Vessels, and not creatures rather? why did he annere this supply to witte, Wrath? finally why did he bring in God himselfe willing to shew forth hys wrath against the Vessels of wrath? but that you should vnderstand that all those circumstances are to be reduced to the most sacred will of God, euen as to the working hand of the Potter. For first as I sayd before when you heare this word Vessels thereby you vnderstand the Potter: Secondly when you heare this word Fashioned, therein the hand of the Artificer is conceaued: Thirdly when you heare Fashioned vnto destruction therein appeareth the certaintie of Gods will in his Predestination. Whereas the Vessels do perish, it is their own fault, but where it is sayd that they are Fashioned therunto, this surely is not proper to the Vesselles, but both more a certayne other hygher cause, and a more playne demonstration of the creator

Olorius. C  
uill vpo the  
wordes of  
Paule.

How can  
be obiecting  
eds be  
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noted  
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noted

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noted  
Fashioned



unto for Vessels are not wont to bee Fashioned of any, but of the crafterman, as I suppose: what man is so madde to say that Vessels made, are made of themselves: namely to their owne dishonour, and not formed thereunto by the workman rather: and I maruell greatly that Osorius having any sense or feeling in him at all, cannot quickly conceave the meaning of the Apostle, eyther by the comparjng of the text together, or by the maner and order of speech: namely sith the matter it selfe doth so disclose so many manifest reasons to discusse the doubtfull signification of the wordes.

The will & purpose of God the first cause.

Election & Predestination.

Creation.

Calling according to his purpose.

Vocation according to purpose.

First, you will not deny but that this will of God, wherewith he had decreed both to shew hys wrath (that is to say the severity of his Justice) and his mercy also, was even from the beginning. This will then being once determined upon by God, could neyther by any meanes be made of none effect, nor againe by any meanes made discernable, unless it were poured out upon some matter, whereupon it might worke. And even here both that wonderfull Electio of God display it selfe at the first, wherewith (before the foundations of the world were layd) he had predestinated them whom he would should be saved, and reiected the who he would have damned. Next unto this Election, immediately ensued the Creation: wherewith the almighty Creator with a most singular excellency, and exquisit workmanship did forme all vessels out of one selfe lump of Clay, and yet not those all ingenerall appointed to one end. For some vessels he made to serve to shew forth hys mercy, some other to shew forth his Justice. These things being thus established immediately after Creation ensueth Vocation or Calling: & the same two maner of wayes: according to hys purpose, and not according to his purpose: wherof the one is lynked with Grace making acceptable: the other is voyde of Grace: though not altogether, yet destitute of effectuall Grace. And hereupon doe issue Blindenesse, Rebellion, Hardenesse of hart, Infidelitie, Breache of the Law, Execution of Justice, not by force of any coaction, but by reason of the sequels or consequent. For if grace of God once denying assistance, what soever remayneth in man is nought els, but the save of the Serpent, or some incurable Fistula, wherewith man is deadly poysoned. Agayne out of the other

other Vocatio, which is according to purpose, springeth Fayth  
 a will to obey, to remission of Sinne, Justification and such like  
 inestimable treasures: not ensealed into vs by nature, but frick-  
 ly geuen vs from above. Now out of that Infidelitie, and ex-  
 ecution of Justice, ariseth the destruction of the Reprobate: of the  
 which Paule treateth here, which is not without the speciall  
 will of God. *Of this in what sense doth he say, God was willing to*  
*shew his wrath and yet not without their most due deserving nei-*  
*ther: as on the other side Saluation and Glorification do spring*  
*of Fayth & Justification, so inasmuch as in them, the commendatio*  
*of his Justice; in p<sup>o</sup>ther, & digressie of his mercy doth shew forth*  
*their bright beames to p<sup>o</sup> inestimable glory of gods maiesty, who*  
*is the chief and principall ende and foundation of all workes.*

Fayth.  
Justificatio.Saluation.  
Glorifica-  
tion.The Glory  
of God, the  
last end.

Wherefore forasmuch as God was willing to shew both, as  
 well his wrath, as also his mercy: and this his will could by no  
 meanes be accomplished, vlesse there were some vpon whom, both  
 his wrath, and his mercy might make his power on eche  
 part discernable: heretupon then is no small stoare of prooue mi-  
 nistered, whereby may be perceived, from whence aswell the de-  
 struction of the reprobate, as the Saluation of the elect doth  
 procede. And first of all your selfe do not deny, that godly per-  
 sons are predestinated vnto glory through the onely bountiful-  
 nes of God. I demaunde now whether thys selfe same mercy of  
 God haue predestinated to glory all creatures generally, or not  
 all: I attend your aunswere. If you will say all without excep-  
 tion, where then are the vessels of wrath what shalbe come of  
 this saying, *God willing to shew his wrath vpon the Vessels ordey-*  
*ned to destruction? Finally what shalbe thought of that saying of*  
*Christ: Many are called but few are chosen.* If so be that all are  
 receaved by a generall Electio: how can this Election be made  
 frustrate and vnessefull: or what kinde of Rejection can there  
 be there: But if you will not say all, it followeth then, that there  
 must bee some Vessells of reiection of Necessitie, as well as  
 of mercy: to witte: by like agreablenesse of contraries. *Of els*  
*how shall a man vnderstand that some vessels are predestinate*  
*to Glory: vlesse by the same Argument ye confesse that some*  
*vessels were also reiecte to dishonor, which beyng agreed vpon*  
 I demaunde further, of the reprobation of them that are forsa-  
 ken

ken, whether do ye think that the same proceeded from the secret purpose of God: or of themselves: if from the selues: how shall this appeare: forasmuch as Election, and Reprobation also, are not separated by any distinction of the Creator, or distance of tyme, and were both together before the foundations of the world were layed: as appeareth most manifestly by the examples of Iacob and Esau, and sundry other semblable examples.

Page. 161.

But Oforius will coyne vs here some straunge Oracle, to witte. That G O D dyd create the nature of the vessels in deede, but not the very vessels of wrath, as whiche tooke their originall from Sinne and infidelity, and not from God the Creatour. And who did euer deny this to be true: Go to. What monster doe these great bellied hilles Calue out at the length: Forsooth a very wonderfull conclusion.

God did not create wickednesse.

Ergo. He he did not forme the vessels of wrath.

But thus this creppled curtoll of Oforius may stand upright vpon his legges let vs helpe here Ofor. halting Logicke once againe. For in this wise shall it be able to craule vpon his fate.

Ofori. Ob-  
jection. pag.  
161.

Onely wickednesse brought to passe that they become vessels of wrath.

God did not create wickednesse.

Ergo, G O D doth not create vessels of wrath, but every one maketh him selfe a vessell of wrath thorough his owne wicked will, by cause he would not be made the vessell of Mercy.

Answer.

First, the Maior is not to be graunted simply and absolutely. For if this must be yelued vnto for a truth, that onely wickednesse both make the vessels of wrath, why should not this also be taken for matter confessed, vpon equall relation of contraries: to witte, that vertue onely doth make the vessels of mercy, and withall that it consisteth in the habilitie and power of every good body, that will not be a vessell of dishonour, to become a vessell of honour.

Moreover where it is sayd that wickednesse doth make the vessels of wrath, is not agreeable with the truth. David did committ agaynst his owne soule not one wickednesse alone: no more was Saule heying a persecutour cleare of his proper wickednesse also,



also, yet the same Dauid (notwithstanding his wickednesse) was a vessell of Election. Be the same spoken of Mary Magdalene, of the theefe: finally of many of Gods Elect, whose horriblenes of Sinne did not make the vessells of wrath notwithstanding.

Besides this also, if it be true that Osorius speaketh: That wicked men do not make them selves vessells of wrath, but through their owne will and wickednesse. Tell vs a good fellowshipp, what offence hadd Esau committed beyng the vessell of wrath, not by any action of lyfe, but beyng borne euen so by nature: Be the lyke spoken of Ismaell: Cain the māqueller became worthely abhominable in the sight of God, by the murder of his owne brother: but before this murder committed, and before any priuy grudge conceaued, what had he done when in his first oblation, both him selfe and his oblatiō was reiected: Iudas Iscariotes had not yet betrayed his Maister, whenas he was both the vessell of wrath, and called also the Sonne of perdition. The Pharisees had not yet vttered any token of hatred agaynst Christ, when they were called of Iohn Baptist y generation of Vipers. What shall I say of Pharaο? Whose destruction if we behold, enen worthely and deseruedly layed vpon him by the Lord, who may thought it that his owne Rebellion deserued that he should be rightfully punished: but if we respect the secreete former determination of the Deuine reiection, and induratiō which was before in the secret mynde of God. It is out of all question, that the same induration proceeded not of the rebellio of Pharaο, but that his Rebellion sprang out of his induration rather, as succeeding thereupon.

Answer.  
Whether  
vessells of  
honour be  
made of  
wickednes  
onely as of  
the first  
cause.

Pharaοes  
Reiection  
proceeded  
not of his  
Rebellion,  
but his Re-  
bellion ra-  
ther of his  
reiection.

Wherefore if we interpret of the wrath of GOD to be a punishment of Gods seuerer Justice, we deny not, but that the same falleth vpon none, saue such as through their owne wickednesse haue deseruedly procured their owne destructiō. And this wrath of God in dede as it is alwayes righteous, so doth it alwayes follow, but neuer go before the vngodlynes, which is either peculiar to euery person, or is parcell of the inheritable infection of the first father Adam. But if vnder this vocable Wrathe, that will and decre of the highest God be noted, wherewith those are seclued from Election, whiche are called the vessells of wrath, Then is Osorius raungyng fable both false & absurde, where-

A double  
considera-  
tion of the  
Vessells of  
wrath.

Et. ij.

with

Rom. 9.

with he would seme to perswade, that it is a very easie thyng to be chaunged from wooden and earthly vessels, into vessels of siluer and gold, if we will our selues, and that it is in euery mans owne power to be made a vessell of wrath or a vessell of mercy as him listeth. As though Gods will were of no force at all to determine vpon matters, but as it is regulated by mans will. And as though it were also as necessary then to be made a vessell of mercy, whenas mā is not willing to be made a vessell of wrath. But such a vessell doth neuer display his light-  
somnesse in the house of God, as I thinke (Osori.) But to what purpose then belongeth that saying of Paul. *It is neither of him that willet nor of him that runneth, but of God that taketh mercy*: if Gods euerlastyng decre be of no more force in these matters to determine vpon any certaintie, but such as must be guided by the raungyng rule of mans will: which is as much as acknowledging to the old sayd saw Quite agaynst the heare. Albeit I will not deny in þ meane tyme, that we are not able to discern truly betwixt the vessels of wrath, and the vessels of mercy, but by good or euill workes, that we see to be in them. Vea it cometh hereby many tymes to passe, that such as sometymes seemed in their owne conceites to be them selues the vessels of wrath, being afterwarde endued with better Grace, doe in proceſſe of of tyme seele the contrary. But this hangeth not now vpon the cobbwebbe of mans will, but dependeth wholly vpon Gods Election: which being alwayes agreeable and stable in it selfe, is neuer chaūged, how variable soeuer the motiōs of men are. Therefore if this be the very meanyng of Osorius wordes, his Iudgement is commendable enough. But it is one thyng to be adiudged somewhat in the opinion of men, Osorius, & an other thyng to be directed by the vnsearcheable counsell of God.

Canilles of  
the aduer-  
saries.

What then will some man say? Did God create his creatures to the end to destroy them? did he create his creature to wrath & destruction? Is it credible that his will is to harden the hartes of any to wickednesse, whose will is to haue all saued? or that he who hath predestinate his creatures to glory, can cast the into destruction? And can it be possible that he, who doth testifie of him self in the Scriptures, which will not the death of a Sinner, but rather that he liue and

be converted, shall now alter his nature and will not the lyfe, but the destruction of a sinner? whenas also all things are good that God hath created, can he hate the worke of his owne handes? yea not onely after he hath created it, but also before hee hath made it? I am not ignorant Oforius of these and such lyke point not absurdities, but cauilles rather, which you are wont to thrust vpon vs now and then.

An answer  
to Oforius  
Cauils.

Gods will  
taken two  
manner of  
wayes.

Psal. 113.

Luke 10.

Gods will  
is the begin-  
ning and  
rule of all  
things.

How wic-  
ked men do  
the will of  
God.

To the which to make a playne and distinct answer, first, the nature of causes it selfe must bee considered. Then must a playne distinction of Gods will be opened. For when question is made of Gods will, the Scripture doth not speake therof alwayes after one manner & phrase of speech, nor expresse the same euery where after one onely signification. Sometymes this name of will is taken in a most large and ample signification, for that which Gods decre hath determined shall come to passe in all matters. As in that place of Paule, *God doth take mercy on whom he will haue mercy, and doth indurate whom he will.* &c. And agayne, *God did what soeuer he would doe in heauen and in earth.* And in an other place, *Bycause it seemeth so good in thine eyes O Father.* Luke. 10. And this will, seruyng in eche respect to as many purposes, as the foreknowledge and essence of God, both both go before all other meane and secondary causes in order of time, and of it owne power also both dispose all thynges (good & sy) not as though it would enforce them, agaynst their willes, by any outward coercion, but both so dispose and order thynges w a certaine secret power, as if through their voluntary and seruiceable yeloyng, they attayne at the last to the same purpose, whereunto the will of God did first & chiefly foreordayne and direct them. Whereby it commeth to passe, that though the will of God of it selfe make no persons euill properly, yet that wicked persons notwithstanding shall accomplishe the will of God, if not accordyng to the euent and successe properly and absolutely, yet by accidentall meanes. So that on this wise, albeit the destruction of the wicked procede from the voluntary corruptiō of man, not from Gods will as from the nearest cause, yet do not those wicked persons fulfill their wickednes without Gods will. For in as much as it is a due scourge and punishment of sinne, man is not punished therewith without Gods will. Agayne by



1. Theſſa. 4.

The order  
and proceſſe  
of cauſes.

Rom. 9.

The place  
of Paule to  
the Rom 9.  
expounded.

this word will is ſignified ſometymes that, wherewith God (by his expreſſe word) doth notiſie him ſelfe to be delighted, to be well pleaſed, and which is acceptable in his ſight. Of whiche ſort are all thinges which he naturally good and commendable. In which ſignification, God is ſayd not to will wickednes, nor to will the death of a ſinner. And of this will ſpeaketh the Apoſtle, This is the will of God, your ſanctification. And this will the ſaythfull onely do performe properly and ſimply.

We haue ſpoke now of will, we muſt now treat ſomewhat of y order of cauſes. Wherein this is to be noted above all other, To witte that y firſt cauſes haue alwayes relation to the vtmoſt endes, & the meane & concurrant endes, & effectes to the meane & middle cauſes. Forasmuch therefore as the will of god y is to ſay the decre of God is the originall of all cauſes, we muſt then ſeek out, what the laſt end is which may be answerable to this will: now y ſame is ſufficiently diſcouered by Paul If God (ſayth he) willing on the one ſide to ſhew hys wrath and to make his power knowne, do with much ſufferaunce and lenity beare with the Vſſels of wrath prepared vnto deſtruction: and on the other ſide to make knowne the richeſſe of hys glory: towards the veſſels of mercy, which he hath prepared to glory. &c. By which wordes who doth not eaſely perceauie that the laſt, and principall ende of Gods workmanſhip doth conſiſt in this, not that wicked men ſhould periſh, but that the Larges of hys heauenly mercy ſhould moze mightely increaſe in the ſaluation of hys ſaythfull. Now becauſe this could not be brought to paſſe by any other meanes, vnleſſe there were ſome on the contrary part, vpon whom the ſeueritie of Gods Juſtice might be exequuted: it ſeemed good therefore to the Almighty Creator of all the creation in this vnſpeakeable Workſhop of the whole worlde) to diſpoſe his veſſels to ſeuerall vſes, not all vnto honoꝝ, nor yet all vnto diſhonoz, but ſome he made ſeruiſeable instrumentes of hys Juſtice, other ſome meete instrumentes of hys mercy: not y he created his creatures to this effect, as to the ſmall and vtmoſt end of hys purpoſe, that they ſhould periſh: but becauſe he had ſo determined with himſelfe in his ſecret counſell before the foundations of the worlde, not to haue mercy vpon all, therefore it could not otherwiſe be, but that ſuch as ſhould be ſoſaken of him, beyng ſoſaken

forſaken and yelded ouer to themſelues; ſhould fall away of very neceſſitie. For Gods grace withſtanding aſſiſtance, mans imbecillie y<sup>e</sup> mind withall needes fall to the ground: and Nature being moſt ouerthrowne, Gods Juſtice coulde not but execute his office, & puniſh greuously of very neceſſitie. And hereof cometh the deſtruction of the reprobates & perſecutors of hys people: & efficient cauſe wherof conſiſteth truly in euery of their own corruption, but the cauſe deficient in the will of God.

The cauſe  
efficient.

The cauſe  
deficient.

And therefore we ought not to Iudge aſyde of the cauſes of Election and Damnation. For although theſe be certayne branches of predeſtination, and concurre altogether in one kynde one originall and one end, yet do they differ notwithstanding in the manner. The fountayne & originall of them both is the decre of God and the end is the glory of God. And yet is not Election to lyfe euerlaſting of the ſame ſort that reprobation to deſtruction is. For hee hath choſen by making, hee doeth reiect not by doying ſomewhat, but rather by forſaking. And in the ſaluation of Gods people, & whole cauſe is ſo wholly ſhut vp in God, as & beſides him no perſon nor cauſe can come betwixt, that may challenge any intereſt in the title of Election and Saluation. But & matter goeth otherwiſe in the deſtruction of the reprobate, for albeis ſuch as periſhe are not damned at all without the will of God: yet beſides this will alſo, & obſtinate rebellion of mans will thruſteth it ſelf in, wherby they do worthely procure to the ſelues deſerued Damnation. For God doth neyther ſo caſt of thoſe whom he doth caſt away, as one that did enforce them to commit ſilthineſſes, but forſaketh euery ſuch one and yeldeth him ouer to hys owne guiding. Now Freewill being nothing els but frailty, and feeble weakeneſſe it ſelfe vnable to defend the brittle inclination of nature, agaynſt the monſtrous aſſaultes of vnſatiable luſt, yeldeth it ſelfe coward captiue to euery ſtoyme of ſuttle Temptation. By meanes whereof it cometh to paſſe, that mans life being left voyde of the help of God, as a ſhip deſtitute of a Pilot, toſſed to and fro with outrageous wyndes and waues of the Sea, which of her ſelfe ſhe cannot withſtand, doth eaſily diue it ſelfe vpon the Rocks of damnation and rendes in peeces, hauing none other guyde but it ſelfe. But the eſtate of the Electe is after an other ſorte, for whom God hath choſen thoſe

How the  
cauſes of E-  
lection and  
damnation  
do differ &  
agree be-  
twixt them  
ſelues.

How Gods  
will doth  
behaue it  
ſelfe in the  
Elect.

Ex.iii.

doth

The damna-  
tion of the  
wicked  
ought not  
to be impu-  
ted to God.

In the dam-  
nation of  
the wicked  
two things  
are to be co-  
sidered.

Malum cul-  
pz. Malum  
pœnz.

doth he not peale ouer to their owne conduct, but stirreth them forward with the force of hys secret good will, and doth drawe the vnto hym self, & doth so drawe them, þe being called they must needes obey: moreouer he doth so call the, that he doth forthwith Iustifie them þe are called, and doth so Iustifie them with his free and bountifull mercy, that he doth at þe length glorifie the whom he hath Iustified. In all this Action of Saluation Gods Grace doth so accomplish all, and euery part thereof, as that nothing at all is left for mans will to glory vpon, but very much paradien- ture þe may ouerthrow it. Wherupõ the Apostle very aptly sayth, *that it is neither of him that willeth nor of him that runneth but of God that taketh mercy.* On the contrary part I meane in the ship- wrack of damnation, mans wayward perversnes being left vn- to it self, doth therein througly play all her partes so, þe there is nothing now, wherew it may iustly accuse God: neyther is there any man condemned, but he that through hys own default doth purchase to himselfe damnation. In which damnation too things offer theiueselues in the meane tyme to be considered: not onely what he suffereth which hath deserued to be punished, but what he hath deserued which suffereth, and how righteously hee suf- fereth: in the one whereof mans offence is declared, in the other Gods Iustice is discernable. The first whereof the deuines do call, the euill of the offence, thoether the euill of the punishment: Paule calleth it the reward of Sinne, therefore whereas a man doth commit euill, and is punished for that euill, let hym thank hymself for it: But whereas he is righteously punished: here in let him not murmure against God as though he were the Author of euill: for that which is righteously done, can not be vnorderly done: Although the punishment seeme euill to him that suffereth þe he would not suffer, yet he is himselfe the Author of that punishment, bicause he did that, which he ought not to haue done. Moreouer neyther is that thing forthwith euill in the sight of God, that appeareth euill to mans subiect: these things therefore are to be wayed by the circumstances of the ende. For euen as the cloudy ouerspreading of the darkened night, doth not diminish any part of þe cleare day light, but rather beautifie the lightsome clearenes of the bright sunneshine, euen so where the persecutoys of the Church do dash someprie on a Rock, & are



are drowned, although it be euill to the that perish properly, and of it own nature: yet in that they dash on the Rock and perish, in respect of Gods ordinaunce, and in respect of the end whereunto all thinges are directed, it is not euill in the sight of God, but tourneth to good rather, and to the setting forth and beautifying of his glory. So Augustine not vnwisly: *It is good* (sayth he) *that euills be, neither is there any inconuenience in this that Euills may not happen without Gods will, which yet are performed contrary to his will. That is to say, agaynst that rule and ordinaunce which hymselfe doth allow and command.*

How the damnation of the that perish thorough their owne default tourneth to good in the sight of God. Aug. Enchi. Cap. 95. Aug. Enchi. Cap. 100.

To conclude. Albeit the Saluation of the elect, and the destruction of the reprobate doe procede both from one originall, namely, from the secret counsell of almighty God: yet this same decree neuerthelesse doth not expresse it selfe after one maner at all tymes, if you haue regarde to the maner of the operatio. For the cause of Saluation of such as are saued, is so wholly shutte vpp in the closet of Gods mercy, that God onely and alone is the whole and onely efficient cause therof, so that the same can by no meanes be ascribed to any other. But the damnation of the reprobate, albeit can not escape the knowledge of the secreete purpose of God, (because no one thing be it of neuer so small value can be done without his will) yet if we seeke the true and efficient cause therof, whereunto may it be more properly imputed, then to Sinne: and to the Deuill the father of Sinne: But for as much as God doth compell no man to committe wickednesse, but rather yeldeth them ouer whom he forsaketh to their owne lustes, hereupon doth it consequently follow, that the first seedes of originall corruptiō (being destitute of the grace of God) sucking vpp more deadly poyson of ragging lust by the contagious motions of it owne naturall will, cleane contrary to Gods will, is become by that meanes the cause and procurour of his owne destruction. The cause deficient wherof (as I bouched before out of Augustine) is onely in God: but the cause efficient consisteth nowhere els then in man onely.

How the efficient cause of saluation and damnation do differre.

The efficient cause.

The deficient Cause out of Aug. lib. de Ciuit. dei. 12. Cap. 6, 9, 7.

Question.

These premisses considered and duely examined, I returne to the Question that was proposed.

Whether God by his bare decree did create his Creatures to destruction, and made them vessels of wrath?

Ec. v.

Whc-

Whether we will not graunt that the promise of God was vniuersall?

Whether we may imagine such a will in GOD; as will not haue all to be saued and come to the knowledge of the truth?

Answer.

I doe answer. Gods promise is without all controuersie generall, and is extended generally to all mankynde, yet with this *Prouiso*, All, whosoever do beleue or shall beleue in the sonne of God.

The promise of God is generall with a promise.

Singuli generum.

Genera singulorum.

The end of Creation to Godward.

And there is no doubt, but that his will both agreeably condescende with his promise at all tymes, and in ethe respect very readily bent, inclinable, and favourable towardes the saluation of all ingenerall: so þ those All be understoode with the same *Prouiso*, to witte, all that are engrafted in Christ Iesu by sayth: I gayne, as vnder the name of this vniuersall subiect All (to speake with Augustine) not euery particuler of all the generalities, but the generalities of euery particuler is comprehended, (for els as All haue not the true sayth: so neither is the promise made vnto the all, who do not beleue in the Sonne, nor is there any will in God to saue them, but to cast them of rather.

But as concerning Creation, if the end thereof be sought for, I doe answer, that God did create man vnto righteousness. For we were created to good works, according to the testimony of Paule: That we should walke in them. But man abusing the freedome of his owne will, contrary to the will of God, to witte, contrary to the rule of righteousness, falling quite away from righteousness into vnrightheousnesse, did at the length through the same vnrightheousnesse throwe him selfe headlong downe into vnrrecoverable destruction. What then? Shall we say þ these thyngs chaunced without Gods knowledge: & agaynst his will: or els to his will, or not regarding þ same. For one of these we must graunt of very necessitie. If we say, agaynst his will; we shall ouerthrow his omnipotentie, without his knowledge, we shall then empayre the excellency of his wisdom: If you say that he regardeth it not: I beseeche you what difference wilbe betwixt you, and that filthy pigge Epicure: It remaineth then: That we boldly pronounce, þ this work was achieved, God not onely willing it, but foreknowing, & withall permitting it to be done.

Which

Which being agreed vpon: there remaineth further to be enquired, whether this will and sufferance of God were sole & fruitlesse or effectuell: but to assigne vnto God an idle and fruitlesse foreknowledge (as the Epicures do) we are altogether forbidde by the Scriptures. Then if we graunt, that this is accomplished through the effectuell and determinate decree and will of God, and withall that no man is able to withstand his will: what shall we conclude then: That the Reprobate are altogether excusable, because the fault of their reprobation resteth wholly in God: This saying in dede thus spoken might seeme to be somewhat parabuenure, if so be that God had not made man perfect, when he created him at the first, and had not enioyned him a law and rule of righteousnesse, and had not strengthened him w<sup>th</sup> a sound freedom of will, adding thereunto further a certeine seuerer caution of wholesome counsell, and a fatherly forewarnyng of the danger that would ensue. But now when as our first father Adam fell, we were all ouerwhelmed together within the selfe same downefall, in such wise that we were neither able to shake of from our shoulders that law of Justice, wherewith we were poaked: nor accomplish the perfection thereof, were the freedom of our will neuer so mightie. And therefore he that doth offend, hath no cause wherof he ought to quarrell with God: but hath matter of contagion enough, and more then enough to quarrell against his owne lustes, Adam and the Deuill: Whereupon we conclude at the length, that the thynges which apperteyne to destruction of mankinde can neither escape the knowledge & counsel of God, and yet the providence of G O D to be neuer thelesse voyde altogether of blame and reproche.

But the Osorianes will deny that this ought to be attributed to Predestination or Gods decree, but to hys sufferance onely. Certes this is not to be doughted, but that God doth permit and suffer the thynges which he hath decreed: But they do winne nothing by thys distinction: seeing that they fall back into the same quauemire out of the which they can by no meanes cleare themselves. First whereas God vseth his sufferance, it is out of all question, that he doth the same wittingly and warily: furthermore whereas he had comprehended all those thynges: by hys vnsearchable wysedome, and foresaw the

The providence of god ought not to be accused in the destruction of the Reprobates.

How Gods sufferance dealeth in mens actions or life.



euents thereof: we must needs confesse that he was able of his omnipotent power to forbid all what soeuer he wold not willing should be done, if it had bene his good pleasure so to haue done: now my question is, why he would not: what: because he regarded it not: but this foolish blockishnes of Epicure ought neyther be admitted into any Christian cogitation: neyther can any such rectlesnes agree with the gracious mercifulnes of God: what then: was not God sufficiently able: who shall let hym: doth there lack in him then any meanes to helpe: to thinke so, were heathenish infidelity. But some man will say: Seeing that the fall of Adam might haue bene stayed by an onely becke of Gods countenance, if it were not his pleasure so to do, why yet at the least would he not make stay of that wellspring of Sinne in Adam: so that the same might not haue raunged to any further infection of the posteritie. Finally why doth he payly geue so great scope to Sathan, whom he may so easily restrayne: The premisses considered, what remaineth: but that of Necessity we yeld, that he did will y<sup>e</sup> thinges which he foreknew would come to passe, as not restrayning the proceeding thereof, being otherwise of ability enough to stopp & overthrow it quite if he would: Or els how shall Pauls saying be true: *He taketh mercy on whom he will have mercy, & he doth harden whom he will, it we make this an infallible rule that these thinges are suffered contrary to Gods will, or not performed by his will: forasmuch as he doth all what forner him listeth both in heauen & in earth.* Moreover, whereas he is called by the predestinate counsell of God the Lamb slayne before the foundations of the world were layde, and before the fall of Adam: by what meanes (I pray you) could a playstere be prepared before the wounde made, but that through the same prouidence it was decreed, y<sup>e</sup> a wound should be made of Necessity?

Whether  
Gods suffe-  
raunce or  
hys will  
beare more  
rule in mans  
lyfe.

A dubble  
obiection.

Answer.

But loe a new onset agayn vpon vs: If this be true, then must it needes follow: that both God is the Author of Sinne, and withall that men were created by him so destruction also. I do aunswere to both the obiections. First that God is not the Author of Sinne, but the Author of his own creature: out of which creature springeth Sinne: so that Sinne now is the work of the Creature, not of the Creator. Secondly where it is objected. That

God

God did create hys creatures to destruction: this is most vnttrue: for God doth condemne nothing of hys owne nature, but sinne onely: when God created man at the first, he created hym perfect, by right, and without sinne: he indued him also with free, & absolute abilitie, not to sinne: the he armed hym with sufficient furniture agaynst sinne, to witte: with an especiall admonitiō, so that the matter doth sufficiently declare it selfe, that God did so make man that he should not perish but be saued. Afterwardes sinne began to bud out, taking the sappe thereof not from God, but from Sathan, & the freewill of man. Whereupon immediatly ensued damnation, not layed vpon mans shoulders by reason of his creation, but willingly purchased by reason of his owne sinne. For if Adam had stood fast, in that by rightnes, wherein he was created, and God had condemned hym then, beyng in that by rightnes, there might haue bene some cause peraduenture that might haue moued him to this last complaynt: That God by hys bare decreē had vnjustly created hys owne creature to the end that he should be damned. But now stheence the whole race of mankinde did cast it selfe vnderfoote, through the default of hys own lust, and not through Gods default, this will be a good answer to the questiō: That God did not make hys creature vnto destruction, but that the creature it selfe, by defiling it selfe with sinne, contrary to the dignitie of hys creation, hath made it selfe an abhominable and vgly chaungeling, and transformed it selfe from the creature of God, into the creature of the Serpēt. So that the creator himself in destroying hys creature may well be adiudged to haue condemned now not his creature which he made, but the creature of Sathan, which the Serpēt destroyed.

The original of sinne is to be ascribed vnto the Creature not vnto the Creator. God dyd not create man to the ende he should perish.

From whence the cause of damnation sprang at the first.

But you will say: *Then was the Image of God deformed as soon as it was created.* I know it: but by whose default: by Gods default: or mans default: but why did not the good creator of the world forbid it to be done, when as he foresaw it would come to passe: As though he gaue not an especiall commandment to the same effect in playne wordes. May rather if your reason be so captious, as will not be satisfied but with naturall reason: I might more reasonably demaunde this reasonable questiō of you: why dyd not man obey the expresse restraynt of God:

The Objections confuted.

The cause  
of eche mā's  
dānation is  
within him  
selfe.

For what do ye reader was not Adam forbidden to touch the unhappy Apple of unlucky knowledge: was he not carefully admonished, and forewarned by denouncing the daunger that would ensue thereupon: And beyng sufficiently armed with the power of *Freewill*, hadd he not strength enough in him selfe to take heed: why the did he not looke to him selfe at the least in season, if he were not willing to beleue and obey Gods aduertizement: Certes as lōg as he reposed him selfe, & his whole sauetie in the sauekeeping and custody of the Lord, he was in no daunger at all. But setting Gods commaundement at naught once, whenas he chose rather to become the bondslaue of *Sathan*, aspying to be as wise as his Creator and God: here what should Gods Justice doe now, which was not bounden to be any more carefull for an other bodys Seruaūt: And yet for all this, God of his mercy did not so forsake, and yeld ouer his creature, although his Creature most unkyndely forsooke him, beyng his Creatour. He did beautifie this runneaway with the light of Reason, whereby he might know, what ought to be eschued and what ought to bee embraced. Furthermore to make him more carefull to regard vertue, he planted into him very deepe rootes and prickes of conscience, hee added moreover Statutes and Lawes, not onely empynted within euery ones hart, but engrauen also outwardly in spectible Tables.

Finally besides these written ordinaunces of the law, he did euer now and then among, rayse vpp *Prophetes* vnto them, who with liuely voyce and teaching, should neuer cease by crying, by promising, by terrifieng, by obtestyng, by swate exhortyng, by all maner of meanes should neuer cease to retein the people in an vniuersall obedience, accordyng to order & duetie. What shall we say to this also: that he furnished the very Gentiles them selues (though they were neuer so beastly and barbarous) with the doctrine of *Philosophers* oftentymes, with counselles of grauen men, with wonderfull helpes of good letters and preceptes of *Philosophy*, perswadyng them to all thynges, and withall not sparing to prycke them forward to the embracing of vertue and eschewing of vyce, with horrible examples of tentymes as it were with a spur: I beseeke you now what wanted to be added more either to Gods Justice, to expresse mer-  
cy



or to his mercy, to expresse Justice, or to his diligence, to expresse his continuall fatherly carefulnesse.

But here wanted naturall strength (you will say.) Yet was not God to bee blamed for this, but mans folly rather. And yet neither in this behalfe, did Gods fatherly goodnesse deny his assistance: for euen for this soare also he made a playster: And to Cure this vniuersall popson of nature, he gaue as vniuersall a Mychridatū, made with the p̄cious blood of his onely begotten Sonne: wherewith the weakest Creature in the world, and the most ouerwhelmed with Sinne might easily attayne remedy of eternall life.

For as much therefore as mankinde was of euery side so wonderfully senced, with so many and so great benefites of Gods gracious mercy: what is there that any man may epyther want to be supplied by thys our most bountifull God, and Creator: or what could this good and mercifull God, haue done more liberally for hys creatures: but here bursteth out more contentions, and quarrelling amongst the deuines, wherein they plunge themselves to much. For whereas this sayed in Christ is not pertinent to all persons, and that the greater sort of people do not acknowledge the sonne of God, and that he is not so faithfully Reuerenced, as becommeth: and that they repose not the safety of their imbecillitie in this Christ as they should: now commeth here the question, what the cause should be then of this hys reiectiō: from whence it procedeth: from out the will of men: or from out the decreē of God: or out of both causes beyng coupled together: Osorius here grounding hys authoritie vpon his fine Cicero doth very mightely affirme. That they were therefore made the vessels of wrath because they would not be made the vessels of mercy. But how this may be true, I can not conceaue sufficiently. Although I do not deny this, that those which are made vessels of wrath are altogether replenished with a rebellious will, wherewith they do voluntarily forsake the offered grace of their vocation, yet this same will is not the cause of reprobation, but the effect rather: & doth follow, and not go before it, and it selfe is made rather, then maketh reiectiō. For neither such as be razed out of the booke of Election, are therefore become the vessels of wrath, because they did forsake mercy.

eye: but they doe therefore throw away mercy offered vnto they by cause being excluded from the grace of Election, they were fore- appoynted to be vessels of wrath & castawayes: so that Olor, might haue spoken more truely, on this wise: such were made vessels of wrath, who God would not haue to be the vessels of mercy: And for this cause those Pharaonicall persecutors of the church were subiect to wrath: not onely because they will not be partakers of Gods mercy, but also because they cannot.

Infidelitie  
proceedeth  
rather of  
ignorance  
thē of will.

Fayth being  
the gift of  
God spring-  
geth not fro  
mans will.

1. Peter. 2.  
1. Thessa. 1.

Actes. 13.

1. Cor. 2.

Esay. 6. 9.

Math. 20.

Besides this also, in as much as all the Mercies of God are containd in Christ onely, and in the knowledge of Christ, as as it were fast lockt in the Ark of God: in what sense will Olor, say, that they which will not beleue are made the vessels of wrath: as though the sinne of Infidelity did not rather proceed of the ignorance of Iudgement, then of any motion of will, & of purpose. For it consisteth not within the compasse of naturall strength, for euery man that will, to be able to know Christ as him listeth: But such as it is geuen vnto fro about, that they may be able to know and haue a will also to know Christ. Oherwise in what sense do the scriptures teach: that Christ shall be the stone of offence, and Rock to stumble vpon to them, who doe not beleue and do stumble vpon the words of sayth, wherunto they are mar- ken, if the whole matter were atcheued not by decree of God, but did hang vpon the determinatiō of man: eue as Apolles doth testifie in an other place: that all do not apprehend sayth. Agayne we heare also by the testimony of the same Paule. That it is a myster of him that knoweth, not of him that willet, but of God that taketh mercy: finally of she which are ordeined (sayth Luke) to eternall lyfe, and whose hartes (as the same Luke recordeth) God doth open, to make them know the word of God. And agayne the same Paule doth deny them to haue knowne the Lord of glory, for if they had knowne hym, they would not haue crucified Christ. But what was the cause, that they knew him not: but because the whole matter thereof resteth not in their owne willes: but be- cause by Gods secret decree, it was not geuen to them that had eares to heare: and eyes to see. For their eares were made deaf that they should not heare: and their hartes were blinded, that they should not vnderstand. And therefore the Lord himself doth openly pronounce: that manye were called but fewe are chosen.

Sporeouer

Howeuer in an other place, the same Lord calleth his flock a *little* flocke. And why doth he call it a little flocke; (good sir) I beseech you: If Gods mercy so largely poured abroad and so freely offered (as you seeme to blaze it out) doe extend it selfe to all persons indifferently without exception, why do not all persons then indifferently repaie vnto Christ: at the least, why is not the greatest part drawne vnto him: forsooth because they will not (say you) You are come back agayne to the first question: For I demaund what the cause is why they will not, but because it is not geuen vnto them: so that ye may perceaue now, the very wellspring of this fountayne springeth not from mans will, but from the counsell of God. Or els how doth Christ name them which he hys, to be but few in number: but that he foreknew assuredly that it would be so: or how did he foreknow it: but because it was decreed first of an infallible certaintie: And therefore Christ teaching his disciples spake openly and playnly vnto the *That it was geuen vnto them to know the misteries of the kingdom* Luke .8. but to others in parables, that seeing they might not see, and hearing they might not heare. Likewise Peter confirmed by the same spiritte (speaking of the rock of offence) doth openly denounce, *1. Pet. 2.* not onely what they should do which should be offered at Christ, but also that they were ordained of very purpose so to doe. And yet I will not deny that which they teach of the mercy of God. I do know and confesse that it is farre and wyde dispersed abroad euery where, and that the same mercy of God denpeth it selfe to no person (as Augustine sayth) but to such as will not receaue it. But in thys same very mercy neuerthelesse two thinges are to be considered: That God doth not onely offer those promises of benefices and blessings, of his mere mercy & bounteous liberality: but also that he doth inspire y hart of man inwardly with hys spiritte, to receaue those thinges that he offered.

And so after the first maner of speaking, I do confesse, that there is a certayne generall grace of God, and a certayne free choise of Election layed open to all, without exception: that he may receaue it, that hath a will to receaue it, so that vnder thys word layd open Gods outward calling be vnderstanded, which consisteth in preceptes, in exhortations, in Rules, written either in the tenne Comaundementes, or in the conscience, or in preaching.

Two things to be considered in Gods mercy.

Whether Gods mercy be general to all indifferently, and howe it is general.



Grace of  
Vocation.

thing of the word. And in this sense may we rightly say: Pharaoh himself wanted not the grace of God, nor Saule: nor any of the rest, whom he did oftentimes allure with gentle promises: terrifie with miracles, reward with gifts, enuyce to repentance with prolonging of punishment: suffer with much patience alluring & calling all men dayly to amendment of lyfe. All which be infallible tokens of his mercifull will, called *Voluntas Signi*.

Grace of  
Election.

But after the second manner of speaking: if we behold the mercy of GOD, and that grace which maketh acceptable or if we respect that will of his, wherewith he not onely willet all to be saued, but wherewith hee bringeth to passe, that these whom he will, shalbe saued: the matter doth declare it selfe sufficiently: that that Mercy and Grace of acceptyng those thyngs, wherunto they are called is not layd open for all and euery one indifferently, but is distributed through a certaine speciall dispensation and peculiar Election of God: whereby they that are called accordyng to the purpose of his grace, are drawen to consent. By meanes wherof it cometh to passe, that the same calling accordyng to Gods purpose sayling, euery man hath not in his own hand to chuse, or refuse that earnest desire and general Grace indifferently offered, but such as haue either receaued the gift of God, or are denyed the gift of God. Neither doth the matter so wholly depende vpon the choyle of our will, either in chusing, or refusing totally: for then might it be verified, that there was no Predestination, before the foundations of the world were layd, if our Electio were necessarily guided by our willes, and that our will were the foundation of our Saluation. Therefore whereas they say, that God doth accept them, which will embrace his grace, and reiect the which will not receaue it, is altogether vnttrue. May it rather had bene more conuenient to fetch our founteine from the wellspring of Grace, then from the puddle of our owne will. So that we might speake more truly, on this wise: That God doth endue vs with his grace, and fauourable countenance, because we should be willing to embrace his ordinances and Commandementes: on the contrary part, as concerning those that will not receaue his grace offered, that such do woorthely perish. And that the very cause, that they will not receaue it, doth hereof arise, because their will is not holpe:

Fayth and  
Saluation  
take their  
originall  
from Grace  
rather then  
from our  
owne will.

and

# The second Booke of T Predestination. 111

and that they do therefore not receaue it, because they are not the  
selues receauers first, and then shall be saved.

For as touching the Obiection baged out of Chrysostome,  
that God did as touch vnto Pharao in decten, as he could  
doe, to saue him: If ye referre Gods saying there to that will  
which is called *Voluntas*, but to *beneplicia*, which God could  
& would utter in those, whom he made Vessels of mercy, wherof  
S. Paule maketh mention treating of the mercy of Predesti-  
nation: surely the Scripture is quite repugnante agaynst it,  
saying: *God did harden the heart of Pharao*. For if God did  
harden the hart of Pharao, how then did he to Pharao, as  
much as he might? But if Pharao did harden his owne hart,  
after that God had not mollified his hart, had not tamed his in-  
solencie, and not bowed him to godly inclinations (which he is  
accustomed to doe to his elect.) In what sence then is he sayd to  
haue done as much to Pharao, as to his other Vessels of mercy,  
whom Election had Predestinated to be saued?

An An-  
swere to  
the place of  
Chryo-  
stome.

The ex-  
presse will  
of God re-  
uealed, i.  
Voluntas  
Signi.

The secret  
will of his  
good plea-  
sure vnc-  
uealed, i.  
Benepla-  
cia.

Vocation  
taken two  
maner of  
wayes ac-  
cording to  
Augustine.  
August. ad  
Simplici.

But to let Chrysostome passe a whiles. Let vs heare Augu-  
stine hereupon, and make him as it were Iudge of the cause.  
For where question is made, whether God did call all men in-  
differently by a generall inspiration to fayth and saluation, Au-  
gustine doth make this answere. For as much as vocation or  
calling is taken two maner of wayes to witte, internall, and exter-  
nall: so it is (sayth he) that all men are indifferently called after  
the manner of that externall calling: but all are not as indifferent-  
ly drawen by this internall vocation. And if the cause be sought  
for, why all are not drawen indifferently, but that to some it is ge-  
nerall, and to others, some are generall, it maketh this answere. Some  
say that will say (quoth he) it is the will of man. But we say, it  
is the Grace and Predestination of God. But God doth require me  
to beleue. I confesse (sayth he) yet is fayth neuertheless the gift  
of God. For he that doth require fayth, doth promise withall, that  
he will bring to passe, that they shall performe that which he com-  
mandeth. &c.

And agayne, If it be demanded: whether mercy be therefore  
given to man, by cause he beleueth: or that mercy were therefore be-  
flowed vpon him, by cause he should become beleuyng: to this questiō  
he maketh the very answere of the Apostle. I haue obtained

Pighius  
touching  
the equal-  
tie of Gods  
Grace to-  
wardes all,  
Pighius si-  
militude ta-  
ken out of  
the Epistle  
to the He-  
brewes.

The Rea-  
son of Pi-  
ghius and  
Ofor. is co-  
futed.

mercy, bycause I should be saythfull. *He doth not say, bycause I was saythfull. &c.* And this much hether to out of Augustine. Let vs now come to Pighius. And bycause we are happened by-  
on this place to discourse upon, to witte, the equall dispensati-  
on of Gods mercy. It shall not be amisse to consider briefly his opi-  
nion herein, agreyng with Oforius altogether. For these be the  
speeches of Pighius. God doth offer him selfe (sayth he) an e-  
quall and indifferent father to all persons: he outspreadeth all  
me generally with the one selfe same glad some beames of mer-  
cy and clemency without any difference. Now if some through  
this lenitie become tractable, and other some hereby made more  
indurate: this discrepance proceedeth fro the corruption of me.  
There is no unequalitie of distribution of lenitie, and mercy in  
God. For prouise whereof taking a Similitude out of the Epi-  
stle to the Hebrewes the iij. Chap. For as not every land water-  
ed with like bountyfullnesse of the heavenly dew doth yeld lyke  
fruite to the husbandman, but one land yeldeth forth corne, an o-  
ther thornes & bryambles, & one wherof is blessed of God, & other  
attursed, even no lesse topoussly doth the mercy of God shyne in-  
differently, with generall and equall largesse and bounty to  
wardes all vniuersally: which beynge set wopen open to all alike,  
doth deny it selfe to none, but such as will refuse it them selues.  
But some turne to amēdemēt of life through this mercy, others  
some do abuse this mercy to more outrageous licentiousnes of  
lumpyng. And agayne fetchyng a similitude fro the heate of the  
Sunne. Whereas the Sunne yeldeth one selfe same heate: we  
doe see that through the same, the earth is made more stiffe and  
hard, and & waye softened and made more pliable. Hereupō Pi-  
ghius gathereth. That, what soeuer difference is betwixt the  
good and the reprobate, the same wholly to issue out of & corrup-  
tion of men, and not out of the will of God.

But our Expositours haue sufficiently answered this slip-  
per deuise, that this Assertion of Pighius, and of his mate Ofo-  
rius, that Gods mercy is powred alike into all men, is vt-  
terly false and absurde, & where they do affirme, that God ma-  
keth no choise in the dispensation of his Grace, & that there is  
great difference betwixt the godly & the vngodly: in dede that  
there is great difference betwixt the good & bad we do not deny.

But



But where they doe ascribe the principall motion, and efficient cause hereof in mans will onely, and not in God onely, they are altogether deceaued. For as concerning the common nature of mā, truly in this we may with more certeintie determine equalitie of condition in mankynd, as that they reteine one semblable condition and qualitie of fræ choyse, for as much as all being created out of one lumpe, are alike all popsoned alike with one kynde of infectiō, as men that be altogether vnable of them selues to doe any thyng auayleable to Saluation. And for as much as this imbecillitie doth infect all mākynde alike, as with a generall pestilence: It appeareth therfore evidently, that this difference standeth not so much vpon the determination of their will: or at least if it stand vppon their will, yet that it doth not procede first from mans will, but from the calling of God, whiche offereth it selfe not alike to every one, nor after one maner to all ingenerall, but doth diuersly drawe some after one sort, and some after another. For as I sayd before: The Scriptures haue set downe a double maner of calling, the one wherof is generall and outward. The other is inward, according to purpose: to witte, the calling of them, whose willes the holy Ghost doth enspire and enlighten with an inward effectuallnesse.

Whether it be of God or of man that the good and the euill do differre.

But this Similitude of the Clay and Ware is ridiculous and worthy to be laughed at. Bycause that this distinction can not be appliable to *Freewill* after the fall of Adam. For of the whole offspring of Adam, not some be plyable as Ware, nor some lumpish as hard earth. For where God doth fashion vessels of one kynde of Clay (as Paule sayth) some vnto honour, some vnto dishonour: no mā is so madd to affirme that the Clay is the cause of this difference, but the Potter rather.

An answer to Pighi's similitude.

Whereouer to as small purpose serueth that place to the Hebrewes: which treateth not of Grace & *Freewill*: but of the word of God, and men, whom he doth exhort by way of demonstratiō, and cōparison of frutesfull grounde, to receaue the word of God frutesfull and professe the same with effect. The same also is to be vnderstanded of that Parable of the good ground, yeldyng to the husbandman plenty and aboundaunce of fruite, mentioned in y<sup>e</sup> Gospell. But how may these be applyed to *Freewill*? or what

The place out of the Epist. to the Hebrewes.

will Pighius coyne heretof: If Gods word take roote in none, but such as be good, what auayleth this sentence to establishe the doctrine of *Freewill*? For the question is not here, whether they onely be good, which receaue the word of eternall lyfe effectually: But this is the pointe that must be touched. From whence men receaue habilitie to be made good: of the nymblenesse of their owne will: or of the calling of God? And therfore that Parable serueth to no purpose in this case, as beyng applied for none other end, but to signifie the dispensation and disposition of Gods holy word, which in a maner may aptly be compared to sowe, although the husbandman do sow vpon every ground indifferently, yet it yealdeth forth fruite but in a fewe, yea & in those also that be good groundes.

An other Reason of the aduersary leading to absurdity.

An acceptio of persones.

The aduersaries objections are met with all.

But hauing now rent in sunder these slender and trifling cobwebbes. The aduersaries notwithstanding be neuer a deale the more quieted, but hauing pyked together a fresh supply of ship-tacks, do rush vpon the grace of predestination with a new hood-boube agayne, for the mayntenaunce of *Freewills* quarrell. For with these shuttlecocks do these Redshankes with their Colonnell Osor. set vpon vs: for to Admitte (say they) that God doth make choyse but of a fewe, and passe ouer an infinite nuber of others: this seemeth to argue no small repugnacie in Gods mercy, & a wonderfull crueltie in hym: neyther is it consonant to Reason. For if he suffer the more number to perish because he will not saue them, he is cruell: if he cannot saue them, he is not omnipotent: Moreouer if he call them of without iust cause of offence, or deserte, he is vnrighteous: if in equall cause he make vnequall distributione of hys Election, he shalbe iudged an acceptor of persones. But the almighty and most mercifull God, doth nothing now, that is not in all respectes most consonant to reason, no cruelty, no vnrighteousnes finally no one thing that is not replenished with goodnes.

Albeit this mowly and drossy chaffe long sithence blowne abroad in þe eyes of Augustine by the Pelagianes, hath bene sufficiently fanned away in hys booke entituled *De arculis falso impositis*: Yet following Augustine herein (more then I neede) somewhat to please Osorius withall, least he exclaime agayne that

that his argumentes are not thoroughly resolved: I will answer in few wordes on this wyle. It cannot be denyed that few are chofe, and many called: yet is not the goodnes of God any waie impeached in this respect, nor his cruelty increased. First in that he did choofe few, or any at all: was an especiall work of his goodnes. Then, in that it pleased hym to proclayme a generall calling to the participacion of hys Gospell for all men vniuersally, was also a poynt of great clemency: but in that those þ are called do not come, proceeded not of any cruelty in God, no nor yet is any fault thereof to be layd to hys charge, but vnto mens disobedience: but how can it be sayd to be mans fault say you, seeing that not their willes, but Gods predestination withstandeth them so, that they cannot be able to come? In deepe that mens will is no obstacle vnto them to come, this doth no man affirme: for hereof springeth all the faulte þ is in man. Agayne to saye that Gods eternall Predestination is no prejudice to them that fall away, surely no man can deny this likewise: but how this predestination of God is an Estoppell, must be seene: not by powringe in new poyson (for that needeth not) but by forsaking the olde: thus therefore the will of man is an obstacle, but not alone: So is Predestination also an obstacle, but not without the will of man. So that here both mans will worketh, and Gods predestination worketh, ech one in hys owne kynde, but after a severall maner of operation: in the difference whereof, because Osorius will seeme so buscardly blinde, we will not refuse to open it vnto hym.

That thole that are not chosen doe not come how mans will & gods predestination: do severally work.

And first Gods Predestination in deepe hath her operation according to the infallible will of hys most free decre, not so much in the thinges themselves, as most inespéciall in the wils of men: and expresseth in this their will such a kynde of operation, that it selfe in the meane tyme is forced of none, and doth alwayes goe before the actions of mans will, and doth guyde and gouerne those wils: whiche direction and conduct mans will doth attēd vpon: which withall worketh also in thinges subiect vnto it, and after a certayne maner of her owne, doth moue it selfe freely, that is to say, doth with earnest affection bēd it selfe willingly of her owne accord, and voluntary inclination, to the thinges which it embraceth, or despiteth: for it doth ney-



ther choose any thing, but that it willethe: nor refuseth any thing; but that it selfe willethe not: finally attempteth nothing at all, but willingly, that is to say of her owne accord, and with a very willing minde. And yet not altogether so freely as Osorius surmiseth whiche is in very deade cause of Osorius hys error herein, and downeth hys iudgement most in this question.

Selfe power  
or libertie  
to liue after  
her own  
will.

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Aug. contra.  
2. Epist. p. 12.  
lib. 1. Cap. 3.

Aug. de pre-  
dest. i. sancti.  
Cap. 3.

For as often as he heareth mencion made, that will doth vse her certaine free choise, in consenting or dissenting: he dreameth by and by, that the same will is such as is subiect to the direction of none other, but is at her own libertie: and is endued with full and absolute power in her selfe (whiche power the Grekes do call *αὐτονομία*, or *αὐτονομία* to eschew þ things that it willethe, and to do the things that it willethe, so that it doth nothing of Necessitie, but which it might otherwise do according to it owne pleasure if it will. Agayne if a man make neuer so little motion of the purpose of predestination, he doth by and by so interpret thereof, as though nothing were left for man at all to be able to conceaue with reason, or deliberate with iudgement, or make choise of, though any voluntary motion of will, but to be enforced to all things by a certaine externall coaction: as it were by vnauoydeable and fatall Necessitie. Both sh are utterly false: & to speake directly, þ very dotage of Osorius. For as we do not despoyle will of her libertie, nor banish it out of the worlde, nor raze it out of our writings, so doe we not magnifie it like an Idol, we do not root it out of nature, but we make it subiect to God: nor do deny that it is free after a certayne maner, but do declare in what sort it is free: for then it is free, when it is made free: we do not so derogate from it, as though in attempting, or Relenting, it had no feeling or sense: but we do neyther esteeme it of so great a price, as though it achieved any thing of her own strength, without the speciall conduct of Gods predestination. Whereouer we doe neyther so establish thys same Predestination, working in mens willes, as though it enforced them agaynst their willes, and violently to do the things they would not. For will cannot chose but will, yea willingly alwayes, and freely, what soeuer it doth, nor can do any thing, but that it willethe. Or els will were no will at all whether it did well or otherwise. But to will well, and to do well,

the

she is not able of her selfe, but borroweth her abilitie thereunto from els where: And yet to do euill, hath it more then enough in it selfe, yea without any helpe at all, which she doth both will of her selfe, and doth of her self bring to passe freely: albeit not altogether so freely yet, but that this freedome is alwayes captiuate in miserable thraldome and bondage. For will beyng left destitute of heavenly assistance, is so subiect & seruile to her naturall lust, & ouerwhelmed in backward affectiōs: y when it doth euill it cā do no better of it self though it would: nor is of it self able to do any thing y it doth otherwise, thē of very Necessitie.

Whereby appeareth evidently what kynde of freedome mans will enioyeth: which whether it consent to good thyngs, can neyther will nor do any thing of it selfe, beyng not assisted: as gayne if it dissent, cannot otherwise dissent, but of very Necessity, beyng left ouer to her owne strength: For so deadly an infection hath poysoned the very Rootes & whole offspring of nature, that it is neyther able to will any good thing, but being holpen by grace, no nor so much as to think a good thought.

What then? shall there be nothing left (say you) in the power of mans freedome. Yes truly Osorius I do not spoyle mans will so naked, that it can do nothing in heavenly thinges: but your opinion tendeth rather to this effect, that Gods predestination can appoynt no certaintie in humayne accions. For if mans will do possesse such a full and absolute freedome, as you say, as can by no meanes be subiect: what scope then geue you to Gods Election, but that it performe nothing at all freely, but be directed alwayes by the free conduct of some forren gupder, so that the whole force hereof now be not of him that calleth, but of him that is called rather. But if according to Pauls doctrine, the whole exploye of thinges be gouerned by hym that calleth onely: what shall become of mans freedome then? If you will cut these two asunder, and yealde part thereof to will, and part to Predestination, ascribing all to mans power and abilitie, and little or nothing at all to Gods predestination: why then do you not instruct vs distinctly, what, and how much ech of them doth performe: and withall wherein the diuersitie and difference of them both consisteth: which if you will not distinguish duly and orderly according to their naturall and proper distinctions

Mans will is neuer so free but that it is alwaies coupled with Necessitie.

The strength of Orignall sinne.

Gods pre-  
destination  
both elder  
in tyme and  
in power  
surmonn-  
ing all mā's  
will.

what other doctrine will ye teach vs but that Gods predestina-  
tion must needs appeare both in order of tyme to be first, and  
elder, and in power alwayes more mighty and farre surmoun-  
ting all the force of mans will: which beyng graunted, what will  
follow hereof at the length: but that mans choysse will be pro-  
ued at the length so, & none otherwise fr̄e, but y<sup>e</sup> it must alwaies  
be in bondage, eyther to Gods grace beyng holpen to good, or  
to her owne lust, beyng cast of to wickednes.

But me seemeth I do heare what the secrett whisperings of  
Pelagius hood, and amongst them chiefly Olorius the stought  
Champion of that crew will bark agaynst thys.

The obie-  
ctions of the  
Aduersaries.

To consent or not to consent (say they) is in our own po-  
wer, nor is the grace of God otherwise effectuell, but as we  
embrace hys ayde and assistaunce offered vnto vs. Where-  
vpon they conclude at the length, that it is in our owne  
power eyther to entertaine, the grace of God, or to for-  
sake it.

The aun-  
swere.

Aug. ad bo-  
nificium.  
lib. 1. Cap.  
19.  
De lib. arb.  
Cap. 1. &  
17.

This consequent we deny, as the which beyng made without  
all foyme of art, is also as voyde of all ground of truth. As con-  
cerning assenting, or dissenting: I doe confesse that these moti-  
ones are numbred amongst the residue of the naturall powers  
of mans will, if we do consider of them, as in their bare and na-  
ked powers, without their obiettes. But to assent rightly to the  
thinges whiche appertayne vnto sayth, and Gods calling: Au-  
gustine doth aunswere very discretly, That vnto this we are al-  
together vnable of our selues, but that our abilitie hereunto pro-  
ceedeth wholly from hym; which doth first bring to passe, that of un-  
willing, we may be made willing, and doth draw them that are ob-  
stinate to obedience, creating a new hart within the to make them  
hys owne willing, voluntary, and seruiceable seruauntes. Moreo-  
uer where they say that grace is none otherwise effectuell  
vnlesse we doe put our helping handes also together with  
grace: and that none are holpen but such as endeouour ther-  
vnto of their owne accord. It is true also, and the reason is:  
because God doth worke in man not with anye forraygne con-  
straynt onely, as he vsually accustometh in brute beastes, and  
stones, but with mans own voluntary inclination and motion.  
But from whence this voluntary motion (in thinges appertay-  
nyng



ning to God in especiall) both arise, Augustine will teach you: *Aug. de cor. rep. & grat. Cap. i. epist. 107. ad vi-ctalem,* who doth deny that this grace of God doth finde any good will in vs, but doth make our wills to be good. And agayne where he testifieth that no man is able to resort to this grace for ayde, but whose stepps the Lord doth guyde thereunto: in so much that he boldly pronounceth, that the beginning of Grace is enugh to feele a want of grace.

Now therefore followeth vpon these propositions thus graunted, that whersoever Gods effectuall grace is, there is no defect of will: on the contrary part, whersoever appeareth any defect of will, there Gods grace is vneffectuall: which is comprehended in these ij. operations: namely: in eternall calling, and inward drawing: so that the receptacle of grace is within vs in deede, but not as of our selues: but of the grace of God. But the refusall of grace is both in vs, and withall commeth of our owne selues: and yet so neuerthelesse of our owne selues, as that being reiected from Gods grace, we cannot but reiect his grace, nor are we able of our selues to do otherwise, though we would neuer so sayne. And what kinde of freedome shall it be sayd to enioy here, then the which no kinde of seruile thraldome can be more miserable or more wretched.

Wherein effectuall Grace doth consist.

But our good *Sp.* here will deny this. That God according to the inestimable goodnesse of his fatherly nature doth reiect any at any tyme from his mercy, which is indifferently and equally layed open for all ingenerall. Hereof hath bene sufficiently discoursed before. Yet I will adde this one saying. If Gods grace do reiect no person from him, then must we of necessitie confesse that he doth not make choyse of any like wise. For where all are generally and indifferently chosen with out respect, there surely is no man cast away. Agayne where is no reiection at all, there can be then no place for Election. For in choyse we are not sayd to chuse all, but to accept out of all, not every one, but whom we like best. Where a choyse is, and no mā reiected, there is not a choyse or Electio properly, but an acceptance, and an allowaunce rather. Neither can that be tearmed a choyse of men, which the Grecians do call *ἀνδολεξία* after the proper manner of speakyng, except it be out of the multitude of a remnaunt. But God (say you) hath left no man so destitute of his grace, but that every mā is able of him selfe to be cōuer-

ted

Aug. de gra.  
& libe. arbit.  
Cap. 5.

Aug. con-  
tra. 2. Epist.  
pela. lib. 1.  
Cap. 18.

ted and to embrace grace, if he will: or not to be conuerted, if he will not. Who cā better vnloase this knot then Augustine? When the Gospell is preached, why do not all beleue, they are not all of the father? If we shall say (sayth he) bycause they will not be conuerted, we shall answere here, to what purpose then was this spoken? Conuerting vs O Lord, thou shalt quicken vs. And agayne, O God of hostes conuerte thou vs, &c. And therfore the same Augustine speaketh not vnfitly in an other place, GOD doth helpe them that are conuerted, and forsaketh them that are forsaken, but to be conuerted God him selfe helpeth. &c. If none be conuerted vnto God, but those onely whom him selfe helpeth: Hereby it appeareth playnly, that they which turne the selues away from GOD, do not therfore turne away, bycause they will not turne vnto him: but y they will not therfore turn rather, bycause God forsaketh them. That is to say, bycause the Lord of hostes conuerting doth not quicken them, that they may haue will to be conuerted. Albeit I will not deny in the meane whyles that vntwillingnesse doth procede from men them selues & from their owne Freewill, yet this vntwillingnesse notwithstanding is not so free of it selfe, that they which are forsaken can do otherwise, then they be vntwilling of very Necessitie: neither can there be any defect of this will any where, but where Gods effectuall Grace was not present before. For as no man is good (as Augustine witnesseth) that will not be good: so is there no man euill, but through his owne voluntary will, which will being forsaken of God, can neuerthelesse not do any otherwise but euill.

And why doth God forsake the (will you say) why doth not God helpe them whom he hath created? Let me moue you a counterquestion I pray you, euen in as few wordes. And why do they not aske it of their God? if they be without, why do they not knowe? if they be vnbelenyng, why do they not sake if they dwell in Sinne, why do they not repent. How can they (say you) seyng that they haue no Freewill (as you say.) Admit the same: but in whose default? in Gods default: but God did create mā perfect as the first, and endued him with freedom: was it mans fault? Let them then accuse them selues, not God. But ye bidge agayne. And why then doth he communicate his grace to some, which he denyeth to others? why is he not

indif-

indifferently mercifull towards all? and as inclinable to  
all vniuersally? At the begynnyng, when God created man, he  
did then create also all the nature of man fully furnished with  
all integritie, and freedom. Afterwardes when this state of in-  
nocency & freedom was lost, when as also the whole kinde was  
defiled withall, God mighte withall haue so forsaken all the same  
in generall. Neuerthelesse his mercy doth not so, but would ra-  
ther by Election chuse some out of this abhominable corruptiō,  
not forsakyng the other altogether in the meane tyme: onely he  
denieth helpe vnto them, vnto whom he was not bounde to geue  
assistance. And what though he were not so indifferently mercy-  
full towards all: Yet was he intirely to none: what? do you  
not heare what him selfe speaketh: *Le chine eye therefore wicked*  
*is it not lawfull to do with myne arm as it pleaseth me?* Quicquid  
do you not heare the Apostle: *O man, what art thou that contendest*  
*against God?* Where as God doth saye: that dothyng at all,  
doest thou therefore snarle at him, because doyng wrong to no  
man, he doth enlarge the riches of his mercy towards them,  
whom it pleaseth him to helpe. *And angelus ascorget in omni*  
But forwarde craveth Olorius: *Interrogat: For as much* Olori. pag.  
as this is the mynde and meanyng of Pauls what oueragis 162.  
ous furie is this mad man intoxicate withall, that would  
endeuour to persuaide such a construction by Pauls testimo-  
ny? which would both ouerthrowe the state of humaine so-  
cietie, and withall make God guilty of vniuersall outnesse?  
Withere this is an infallible meanyng of Pauls, which we haue  
heretofore confuted after the judgement of Luther, Bucer, Cal-  
uine and by the testimony of the holy scriptures chiefly, which  
also Olorius him selfe doth peruenie so soder & sounde witness  
can neuer be able to confute what enuoyereth this so foolish  
and childish exclamation, proceeding from an old and grea-  
ned man: whereunto I reue these Tragickall outcries: that this  
Ruler of roste so kuffled uppe of a riddle, thundring out such in-  
trouus outragies and franticke exclamations? *The com-  
playnt of*  
Which doth ouerthrowe (saye he) the state of men? And  
what kynde of estate of men is this at the length, which Luther  
doth so ouerthrowe? If he meane the state of the common weale, &  
Ciwill Societie: herin trauell are many severall degrees & estates  
as well



as well of officers, as of persons; for there be places, there be Dukes, there be Knights of f. m. there be Cities; there be Bishops & Prelates, Pagistrates, some high, some low, water, which the waters of the sea, and the rascall rabble, & multitude: and there are all severall instructions of Ages, & of conditions, & of many occupations: some young, some old, some rich, some poor. All these now albeit in number innumerable, & in kinds & conditions distinct, are nevertheless considered & knitted together in a certain generall bundle, & with all consideration of all men be guided through a certain Civill policie, & institution of maner, & order, which with all civilitie are united & linked together in one participation of Religion: are orderly governed by force of lawes: do exercise mutual traffique together: are restrained from licentiousness of life with one manner of generall correction: & that if they live not in full perfection of vertue, nor in perfect rule of lawes, yet do they much less offend, for fear of Justice and Judgement. I doo say, in this generall Regiment & State of things, and of persones, what one Citie, what one Countie, or what Family was ever made one by the Lawes by Lawiers doctrine: either in respect of their subjection to Civill Pagistrates, or in breach of domesticall tranquillitie, or in their dutypfull allegiance to their Princes, or in any other Civill societie.

The Tyrannicall state of the Pope some what troubled by Luther.

One onely disposition of people hath entrued it self upon this State of humane societie, & that by a certaine way by superiouritie. I knowe not by what meanes it came in at the first: sure I am, was never established by God, nor by nature, nor yet by any necessary institution. It hath sprung to the peece, partly through fraude, partly through oppression, & chiefly through the ambition & arrogancy of the priests & prelates: who have undertaken any necessary or profitable function in the weale publique, nor to sojourn in administration of office with others for the behoofe of any common weale: but to hale all other Governantes under their Jurisdiction, and to make subiect all other states, potentates, and Empires under their stately Superiouritie, by erecting a certaine new founde, and Luciferlike Monarchie upon the earth. It is that Romishe Tyrannicall, and Papisticall dominion which I meane, and complaine upon, which

through incredible subtiltie, craft, & secrets, to subvert the kingdomes  
under a commendable rule of the Church, hath by his inuoluntarie  
enactment, is selfe caused a wonderfull insupportable: that all other es-  
tates and degrees (being enforced) to hold their neckes to the  
yoke, as it were, must maugre their beards, not onely submit  
their heaves, and shoulders to their oppression, and tyranny, but  
also lyke miserable bondslaves, must receiue all conuenance, and hu-  
militie prostrate them selves, to hisse their feet. In this Impa-  
riall throne is enthroned a chief above all others, & triumphyng  
ouer all other estates, the most mighty potentate and Monarch  
the Byshop of Rome. Next vnto him (as the principall stayes  
and proude pillars of this Monarchie) aduance them selves the  
Commaund Cardinalls. Then followe in order the Relyng  
roues of Mytred Prelates, of the Scarlet crew of Bishops, and  
Bawlinges. I speake not here of good & vertuous Bishops, nor  
of true Ministers of Christ, but of such as hang onely vpon the  
becke of the Bysh. of Rome. Last of all, after those folle Chaplains,  
whole Droues of Monches, & Friers, come tumbling in heaped  
together, a rable of rascals as of all other people the most lazy,  
and leude, so surroundyng the whole world in such vnumera-  
ble swarms (issue as it were) and broode of the earth, that the  
earth it selfe is scarce able to foster hye her owne generation.

And therefore if your meanyng concerne the ouerthrow of  
this sorte of people: in this pointe I do agree with you Osorius.  
That Luther trauayled in daue earnestly herein, but atchieued  
not so much as was needefull for the Christian common wealth.  
For albeit he could not utterly raze out the rakyng Regiment  
of those Romishe roysters, most inordinately rayling them sel-  
ues, not onely about all Empires and Regiments of the earth,  
but also beyond all whatsoever is called God: yet did he pretely  
shake them: the plucke of the bysours of those Apisth stagers, dis-  
couered their fraude, made the world acquainted with their sub-  
till sleightes, and lyeng doctrine, and confuted them with the  
manifest force of the truth: finally albeit by openyng the light of  
the Gospell, he could not utterly sende in priues that shynne of  
the beast, which so many hundred yeares had suppressed & brow-  
ned in darkenes the knowledge of Gods word, yet was his in-  
dustry and labour not impossessably employed to the defacyng  
ther.

The Pope.

The Cardi-  
nalls.

Mytred By-  
shoppes,  
Bawlinges,  
Chaplains,

Droues of  
Monches &  
Friers.

The  
beast  
in the  
Apisth  
shynne  
of the  
beast

therof. And it would to God he had bene able, not onely to haue defaced the point and outrage of **God**, but also to haue plucked the same vypp by the rootes, and brought the memory therof to vtter confusion; and banished it cleane out of hymnes & memories of men & Nations for ever; in so doyng truly he could not haue done anye thinge more acceptable to **God**, and more profitable to the state of **Christianitie**. Certes many thousandes of men and womē had bene wonderfully preserved thereby, who through the more then barbarous & vnspokeable cruelty of this consuming gulfe, haue bene miserably swallowed vypp and deuoured within a very few yeares in **Englā**, **France**, **Spayne**, **Scotland**, **Flanders**, **Germany**, and other **Christian Nations**: for as yet can not this insatiable **Comynall** be sufficiently engulcted and fully gorged with **Christiā** goare: And yet for all this, poore sely **Luther** is accused, which durst so boldly presume to vnlade and cure **Christiā** consciences of so cankered & fistula; of so poysoned an impostume, and so raunging a carbuncle. And because he durst dare to vndertake the patronadge and defence of the truth agaynst manifest heresies, and more then palpable errors, there is no lesse layed to his charge then hygh treason, as though he practized the bitter ouerthrowe not onely of all **Christian** societie, but of the state of the whole world also. And why may not the **Wolfe** be as good reason condemne the sely **Lambe** for troubling his water? Let **Maack** also be accused, because he restored to the **Philistines** the **Welles** pure, and cleansed from filthe, & baggage whiche them selues had maliciously dammed vypp before. Let the **Phisition** likewise be enuiled of murder, who ministring wholesome potion to his patient agaynst the pestilence or phrensie, hath preserved lyfe. Furthermore let it be lawfull for **Oforius** him selfe to barke agaynst the shynnyng of the **Sunne**, because it reneweth the gladsonie countenance of the plesant dawnyng, by daryng away the dazelyng darkenes of the vgly night.

Gene. 26.

Finally let him quarrell w<sup>th</sup> **Christ** him selfe, & his most sacred spirit, who durst not onely him selfe rayse vp **Luther** for this purpose, but also by playne foretellings durst so many yeares before prophesie of **darknes**, decay, & ouerthrow of **his** self same **Beast**. And he poured out his vyall (sayth he) upon the seate of the beast, and

The Wolfe  
doth accuse  
the Lambe  
for trou-  
blyng the  
water.

The seate  
of the beast  
in the Apo-  
cali.  
Apoc. 16.



and his kingdome was covered with darkenes, and they did grieve  
their tongues for sorrow. &c. Which prophesie forasmuch as can  
not by any probable allusion be applyed epyther to the Jewes or  
to the Turckes: Let the Romish *S.* be bethinke it selfe well, what  
kynde of kingdome at the length is foreshewed here, by þ words  
of the holy Ghost. And to the same end do the wordes of Saint  
Paule tend likewise: where he declareth in what maner the Re-  
uealyng of the Sonne of perdition should come to passe. But after  
the proper phrase of speache nothyng is sayd to be Reuealed,  
but that which before did lye close, & hidden in couert: And ther-  
fore if of very necessitie the Deuine spirite of Christ must be had  
to the discoueryng of this couert Enemy, which could not other-  
wise be espyed by the pollicy and witte of man: Certes it could  
not be, but þ this Antichrist whatsoeuer he be must lurke & sha-  
dow him selfe wonderfull couerely, and craftely, and that much  
people should be deceaued in him, before he could be Reuealed  
and detected to the world.

2. Thessa. 2.

What Person this Sonne of perdition is, I doe not at this  
present trouble my braynes about, surely for my part I know no  
one person els, neither by application of the signes, notes, or cir-  
cumstances, and playne demonstrations (wherewith *S.* Paule  
doth painte him out vnto vs) can I gesse vpon any other, whom  
this counterfaite may resemble in any proportion, besides this  
one Prelate onely, who so lustely vaunteth him selfe in the Tem-  
ple of God.

And therefore these thunderboltes & great flashes of Olori-  
lightning touching the ouerthrowe of the state of Christianitie,  
do no more touch Luther, then the lying cauillation of Amasias  
the Priest of Bethell, did concerne the Prophet Amos, to be a  
seditious person, when he accused hym in the presence of Iero-  
boam, the king: behold (sayth he) *Amos hath conspired agaynst* Amos. 7.  
*thee, euen in the middes of the house of Israell. Euen such like lie-*  
*ger de mayne doth our Olorius utter here, very finely expres-*  
*sing vnto vs the wonderfull and singuler sleighes of the Papi-*  
*sticall subtilties which those catholick counterfaytes seme long*  
*sichence to haue sucked out of the crafty wyles, and practizes of*  
*that olde Comickall Phormio, who being chiefly to be detected*  
*for some crafty conuepaunce, steppes forth lyke tall fellows first,*

Eg. i.

and

3. Kyngs.

and become accusers of others: supposing they shall hereby acquite themselves cleare of all suspicion of crime, if they can first accuse others of the fault, whereof they ought themselves be impeached (And here in myne opinion) the very selfe same, or very like vnto the same, seemeth to haue happened to Luther, where with we read þe wicked Achab did charge Elias þe Prophet: euen in like deceitfull maner, saying, *Thou art he (quoth he) that doest trouble all Israell.* Not much vnlike to that example of Nero whereof the histories make mention, who hauyng himselfe sett Rome on fire, playing and singing vpon hys harpe the destruction thereof in Homers verses, whiles it was on flame: did afterwards lay the burning thereof to the Christians charge, to the end he might procure them (though altogether innocent) to be maligned, hated, and persecuted of the people. Euen in lyke maner (Olorius) whenas ye Papistes, & the generatiō of your holy Father haue long sychence touned the state of the whole worlde, and the conditiōs and decrees of all Ciuill societie quite vpsidowne, according to your owne lust and pleasure: yea and dayly moyle and turmoyle the same, & haue left nothing sound, and in peaceable order throughtout the whole earth, continuing still all maner of outrage, persecutynge continually with sword and sword, with your curllings and Bulles, with execrable Inquisitiones, horrible punishmentes, scourges, and tormentes, & with all maner of horrible tortures, triumphyng (as it were) vpon the Ransack of all Christian peace, & tranquillitie: Yet do ye Papistes neuerthelesse rayle rudely vpon Luther. *Thou art hee which doest trouble all Israell.*

And why should not that song be chaunted rather euen into the eares of your holy Father the Pope: for this is he, the same very Troiane Horse: from out whose belly hath issued all calamitie, and mischief. This is that Dauid, that disturberth all thynges. This is that Babilonicall strumpet Thais, the bquer of all misery. What will become of that? & hereafter I know not: hitherto surely it hath so behaued it self, that it may be worthely called the plague and canker of all Europe: which may be easily made manifest by many and sundry testimonies. And although I speake thereof nothing at all, yet will their owne doings and proceedings saythfully described by historiographers, and

and deeply imprinted into the present view of the world, sufficiently bewray their dealings. The great and manifold examples of changed estates, the sundry uproares of people; schismes; slaughters of Christians; the horrible disturbances of kinges; and kingdomes, the sundry alterations of the Romayne Empire; chaunges, and translations of the same from out the East first, into the West, do evidently declare the same: whenas the pope of Rome renouncing the othe wherewith the Romaynes and Italianes had obliged them selues to the Emperour of Grece, did send for Charles Martellus out of Fraunce, into Italie; and crownded hym Emperour, contrary to the aunient order of Election. Afterwardes, because the Frenchmen would not yeelde to their outrageous ambitions, practised in procuring the preminence of the Popes Election, the Empire was suddenly translated from Fraunce, into Germany, by meanes of which inordinate alteration, can scarce be expressed by tongue, how great and how cruell warres and contentions followed betwixt the Frenchmen, and the Germanes, in the raigne of Henry the first & second beyng then Emperours. Neither was this amitie of the Pope towards the Germane Empire of any long continuance; whose onely and speciall practise was, that not onely all Bishops; but Emperours also shoulde runne to Rome for the Investiture and confirmation: Provided alwayes, that it might by no meanes be lawfull for any of them, to entermeddle any thing at all in the Popes Jurisdiction. Now because the Germanes could not be made payable hereunto w<sup>th</sup> the sword, as men who reuerencing the dignity & maiesty of the Empire (after the example of Otto, & other their Ancestours) were not willing to yeelde to the abasing of their lawfull authoritie and prerogative imperiall: hereupon began incredible surres and uproares to be kindled. This was the occasion of the great warres of the two Henries, the fourth, and the v. Then also of Frederick the first, and the second: After them of Ludouick of Baviere, and of his brother Frederick of Austrie: And agayne of Ludouick, & Rodolph, whom pope Gregory the seventh of that name had priuily rayled by against Ludouick the true and lawfull Emperour, sending hym a Crowne with thys proude inscription of poesie, *petra dedit Petro, Petrus diadema Rodolpho.*

It is declared by examples what and how many mischiefs the Romische See hath rayled.

The Translations of Empires.

The confirming of Bishops taken away from Emperours.

The warres of Hery the 4. and Frederick, 1. & 2. Ludonick of Baviere, Frederick of Austrie, Ludonick and Rodolphe.

Eccl. ij.

What



# Election. The second Booke.

The Tragedie of Henry the 6.

Chilperick the French Kyng.

The Scepters of Emperours and Kynges overthrowed and take away by the Popes.

Phillippe the French Kyng.

Henry the 5. agaynst Henry the 6.

the Sonne in armes agaynst the Father through the practice of the Pope of Rome.

Francis Dandalus, an Ambassadour of Venice first afterwards Duke of Venice & kyng of Crete.

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What should I here renew the remembrance of those old Tragedies of the Emperour Henry the 6. who with the whole world is well acquainted: upon whose head Pope Celestine the 3. baunced vpon an high throne, did set the imperiall Crowne not with hys hande, but with hys foote, and immediately with the same foote, ouerthrew the same Crowne agayne: most arrogantly boasting, that he had authoritie to create kinges and to depose them agayne. What shall I speake of Chilpericke the French kyng: Whom Pope Zacharie agaynst all equitie and conscience did depose from hys true and possessed inheritance, and aduanced in hys place Pypine: And it lacked very little, but that king Phillip had bene dynen to the very same extremities: agaynst whom Pope Boniface the 8. did by all meanes possible reaze, and egge to battell Alberte the king of Romanes, to drive him out of hys kingdome. Like as before hym Pope Hildebrand, did mayntayne in armes Henry the 5. agaynst his own naturall Father Henry the fourth, who brought to pass by hys cruelty, that the Father (being taken prisoner by the Sonne, and thome a Sonche) was thrust into a Monastery in stead of a prison, where he perished miserably, through famine, and want of foode. What shall I say of that, where Pope Alexander the 3. that most meke seruauent of the seruantes of God, creading vpon the neck of a most renowned Emperour as vpon the imperiall maiesty trodden now vnder foote) applyed therunto this triumphaut Sonnet take out of the Psalmes of David. *Super Aspidem & Basiliscum ambulabis &c.* Neyther was Frauncis Dandalus king of Crete and Cyprus, and Duke of Genice any soe more friendly intreated, whom Clemente the 6. Romish Prelate would scarce at the length after long suit admit vnto speech, though charyed with an Iron Roape, and lying vnder hys table amongst hogges. Surely I shall seeme to measure the sandes, when I enter vpon the gulfes of this Romish Hierarchie. Briefly therefore, and to be short: what Nation: what Countrey: what territory: what Land did euer heare of the name of this See: whiche hath not withall bene pinched with their trammes, spoyled with their exactions, and beggered with their trumperies: at oyleast scarce peepeth as pet frō the tirannicall chaldome thereof: Pea what bypoates: what common ones

ones: what warres haue wasted, or consumed any Christian nation these many hundred yeares at any tyme: whereof this Babylonicall strūpet hath not bene whole, or at y least for the more part the Authoꝝ and pꝛocuroꝝ: And no meruayle at all. For what may be looked for els, at the handes of so pꝛoud a pꝛelate: who beyng enflamed and boyling inwardly (as it were) with such an incredible inoꝛdinate desire of luciferlike superiortie: as that he would onely, and alone, rule the roast, and haue all others in subiection vnder hym, how then could such vnmeasurable ambitione be possibly satisfied without infinite troubles, byꝛoares, & tumultes: And therefore as touching that clamorous accusations agaynst Luther: to be a common Barrektor and disturber of all Ciuill Societie, seemeth to me to be framed of Osorius otherwise, then as though he would that Luther shoulde onely beare the name, but that the Bishoppe of Roome shoulde winne the game.

Deale playnly therfoꝛe (Osorius) and poynt directly to the Butte, that you ought to haue shotte at: Name the person by his name, if ye will be taken for a good Pꝛocour at the Barre: yea if ye be so carefull for the pꝛeseruation of the common weale of Christendome (as ye are a curteous and Ciuill Gentleman) let the foꝛce of your whotte eloquēce be blowen directly agaynst those persons, whiche are Enemys to Christendome in dede, which treade Emppꝛes vnder foote, which doe wꝛithe and wꝛest Scepters out of the handes of Princes, which moue commotions, stꝛike vpp y people agaynst the Nobilitie, y Subiectes agaynst their Kynges, which do mainteyne the Sonnes in armes agaynst the fathers, which do cause the subiectes to abiure their sworne obedience due to their liege Lords, & teaze and pꝛouoke the rude multitude to bende their foꝛce agaynst their naturall Princes, which doe ouerthrow the peace and tranquillitie of the Church of Christ, with their seditious Bulles, open warres, & Ciuill discensions, which do subuert all places of Justice, Iudiciall seates and Iudgementes, rende lawes asunder, are truce breakers, and disturbers of peace, are disseysours and disinheritors of lawfull discentes, pꝛoprieties, and possessiōs: & are pillers and pollers of all cōmon weales: which do turne all thyngs vpsidowne, choppyng and chaungyng, and makyng a generall

confusion of all thynges : finally whiche doe neither render that vnto God that apperteyneth vnto God, nor geue that vnto Caesar, which is due vnto Caesar : but rushe violently into both estates, as well Temporall as Spirituall, makynge hauocke of all: and appointyng one onely Iudiciall Consistorie in this world, to witte, Gods and the Popes . If these dealinges emporte not a generall ouerthrow of all Ciuill, & politicke gouernementes, let the accuser hym self deny it . But if he confesse it to be true: now then may I be so bold to demaunde of Osorius, that he will poughsafe to aunswere me truely without parcialitie : For as much as that Pötificall Romish See is to much polluted, and defiled with all those enozimities (wherof I haue made mention before) which one of these cā he pyke out at the length, that may be duely & truly layed to Luthers charge: where was Luther at any tyme moued with such desire to beare rule, as h̄ he seemed willyng to beare full sway, and be Lorde and Ruler of all others : Where did he entrude vpon the right of any Prince, or tooke vpon him selfe violently the authoritie of the Ciuill Magistrate: where did he shew him selfe rebellious against the Superior powers: where did he disturbe the peace, and quiet gouernement of any weale publique: What Church or Congregation did he molest & trouble: where did he euer shake of the obedience of due alleageaunce : or procured any Subiectes to rebellion against their Gouernours : What Emppres did he transpose: what Kyngdomes did he trouble : what warres was he the author of: what Kynges or Bishops did he euer minister poyson vnto: either in the Communion bread, or in the wyne within the Comunion Chalice : or in the common drynkyng goblet: as we read in the Hystories hath happened vnto the Emperour Henry, vnto Victor, and vnto Iohn kyng of England. And I would to God there had neuer bene besides these any other poysoned after the same sort . When : or to whom did Luther euer offer his fete to be killed: or vpon whose necke did he treade with his fete at any tyme: Finally in what Natio or Countrey was Luther euer knowen with his curses Excommunications & Bulles, to haue vsurped vpon the Hatellie of any Prince : or to haue abated the due obedience of the people: or els to haue allured and drawen away the hartes of the Subiectes (which were by oathe



obliged to their hygher power) to rebell: and pursue the destruction of their Rulers and Magistrates: contrary to their othe, contrary to all Religion, contrary to all law, reason, and common course of nature it selfe: Which inordinate outrage beyng neither to be found (by report of any Chronographer) amongst the Scythianes, ne yet amongst the cruell Massigetes: yet this do we read, yea and haue seene with our eyes to haue bene practized of late here in England, by the treachery of Pope Pius the first, agaynst our most gracious Quene Elizabeth: yea and not long sithence agaynst the late renowned Kynge Henry the viij. her ffather, and Edward her brother.

But it comes already to my mynde, what answer Osorius will make to all this. For all that I haue spoken touchyng the ouerthrow of the peace of the church, and the scatteryng abroad of the possessions therof, Osorius will forthwith take holdfast of, and hurle violently with all the force of his eloquence agaynst Luther: speakyng in this maner. What? asloone as these bookes of Luther were scattered abroad, doe we not see how the quiet and peacible estate of the Church is vexed and troubled euery where? how Monckes are driuen out of their selles? spoyled of their goodes? Chanones thrust out of their Colledges? Abbottes and Bishops throwen out from their rightfull possessiōs? In dede we see this to be done in many places (Osori.) Eue so also do we see the darke cloudes to banish away after the rising of the Sunne in the mornynge: we see also the foggy mystes to be scattered abroad, the darkened night to be driuen away, the smaller starres to lose their brightnes, and the heauens to waxe cleare, beautifull, & fayre of hew, and men that before seemed blynde with drousy sleape, to awaken, and shake of their sluggishnes at the cleare shining of the glittering light.

Now concerning your Obiection agaynst Luther, in the behalfe of the Church, of the Bishoppes and Monckes, you shall then make your partie colorable, & good, whenas ye haue rightly defined: first what the true Church is, who be true Bishops, and true Monckes. When I do heare this word Peace named, when I do heare mention made of the Church & of Bishoppes, I can not chuse but acknowledge them to be honorable, names Peace, Church, & comendable titles: yea euen such as all men do most gladly & Bushoppes.

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Osorius  
quarrell  
agaynst Lu-  
ther.

Peace.  
Church.  
Bishoppes.



Silius.

Peace is a  
common  
thing both  
to the good  
and the wic-  
ked.

The forme  
of the chur-  
che is alto-  
gether beu-  
tifull: but  
not alwayes  
true.

Cicero.

Elin.

Hilary.

ioyfully embrace, but yet truely vnder these names lurke many tymes, many crafty conspiracies, I know that it is not vntruly reported by the Poete. That Peace is the most precious pearle of Dame Natures stoare. And surely as euery man excelleth in vertue and pietie, so for the more part is he studious & carefull most for the due preservation of Peace and of concord. And therfore good men doe loue Peace, yea and mainteyne Peace amongst them selues, yet good men onely (good Sy) haue not Peace alone. How glorious & acceptable a thyng soeuer Peace is accounted to be in her owne nature, yea though it be chiefly embraced and hadd in greatest price with good men: Yet is not Peace alwayes, and altogether conuersaunt amongst good men onely, nor the empyeng of Peace alone doth make men to be good. For there is a certeyne Peace amongst the wicked: Yea Pirates, Thieves, & Robbers haue their certeyne Peace, and agrement in willes. Neither is it to be doughted, but that false Catholiques, and such like heretiques haue their seuerall Conuenticles, and peaceable bandes of concord, and consent: euen as the false Apostles and false Prophetes had in tymes past. They that worshypped the *Golden Calfe*, and they that conspired & took counsell agaynst the Lord cryeng *Crucifige* agaynst him, did represent a certeyne forme of the Church, and were firmly knitte together in mutuall Peace, and agrement of myndes. If it be an haynous matter to dissolue the bandes of Peace, and knittynge together of fellowshyppes, concluded and determined vpon for euery occasion whatsoeuer: we must needs thinke that Cicero dealt very wickedly, who at the tyme of Catelynes conspiracie did breake a sunder, and sparckle abroad the false treacheries of this detestable conspiracie, beyng linked together with a certeyne wonderfull agrement of willes and affections, yea and assyed together & swoyne in one, by drynkyng a cup of bloud. So also did Elias very naughtely, who detected so great a number of the Priestesses of Baal, agreing together so constant in error, and in so great a tranquillitie, causing them to be slayne.

And therfore it is not enough to pretend the names & titles of Peace and of the Church onely: if their effectes be not aueritable. Peace (sayth Hillary) hath a glorious name; and truth is had in great admiratiō: but who doughteth of this, that the one-  
ly

by vnitie and peace of the Church, and of the Gospell, is that which is of Iesu Christ alone? &c. Now as the Peace of Christ, and Christes true Church doth alwayes lyue in a perfect vnitie, so together with vnitie doth it alwayes enioy perfect truth and veritie. On the contrary part, that Peace and Church whatsoever is not grounded vpon the Rocke of Christes infallible truth, is not Peace, but Battell rather: is not the Church of Christ, but a conspiracy of naughty packes. And therfore we do see many tymes come to passe, that vnder the name of Peace, very naturall dissentions are fostered, and many persons are deceived by the paynted byfour of the title of the Church: yea they are many tymes accourtped seditious persons, which doe uphold and mainteyne Peace and tranquillitie most. After this maner Tertullus the Oratour did accuse S. Paule to be a seditious fellow: so was Christ him selfe also, and his Apostles, &c. claymed vpon as seditious by the Pharisees: the holy Martyrs were likewise charged w<sup>th</sup> treason, & procuring of bypocres, by synbelaying Emperours and miscreant infidels. Euen so saith it now a dayes with Luther, & the Lutheranes. Luther (sayth he) doth rende a sunder the Peace and tranquillitie of the Church with his writynges and preachynges: doth teare in peeces Christes Coate that is without seame, rayseth tumultes and vprores, doth entagle whole Christedome with dissentions and varieties of opinions. And why so (Osorius) I pray you? Forsooth, bycause he doth discouer the liuely wellspringes of sounde doctrine, bycause he doth instruct men to receive the most wholesome and souereigne Grace of God in his Sonne, and declareth vnto them the true rule of righteousness, and the true Peace which is in Christ Iesu: bycause he allureth all men to the onely mercy of GOD, excludyng all mans merites, and bayne confidence of Freewill. Now bycause theire bleare eyed dulnes could not endure the sharpenes of this light, from hence flush out all these fuddes of complaints, from hence rush out all these Tragicall scoldynges, & exclamations, wherewith these Rhetoricall Becons haue conceaued so greivous a flame, ragyng out on this wise. Is not this monstrous wickednesse? is not this horrible madnesse? is not this intollerable presumption? what feuer doth make thee so frantike Had-

Vnder the name of peace many tymes lurketh horrible breach of vnitie.

Christ, Paule, the Apostles, and Martyrs, falsely accused as disturbers of the peace.

Luther accused of the Portugall Tertullus without all reason.

Iuuenal.

Math. 2.

don? what furies doe possesse thee Luther? what paynes of  
haynousnesse doe pursue thee? And such like pleasurable or  
namentes of whotte eloquence, which scarce any man can read  
without laughyng. For who can endure to heare common ouer  
lawes complainyng of Sedition?

Truly I suppose (Olorius) that with the very same wordes  
and euen in the same manner of outrage, or surely not much un-  
like, Herode and the whole Nation of Pharisees did crye out,  
whenas the same of Christes birth being bruted abroad, it was  
sayd, that Herode the king was exceedingly troubled, and with him  
all Ierusalem also. And therfore accordyng to this Logicke, and  
Rhetoricke of Olorius. Let vs condemne Christ him selfe for a  
seditionous fellow: bycause, vnlasse that child had bene borne, and  
that Some had bene geuen vnto vs, those troubles had neuer  
arisen amongst the Iewes. What shall we say to þe? Where the  
same Christ afterwarde beyng now of well growen yeares, did  
declare in playne & open wordes, That he came not to send peace  
in the earth; but a sword; but diuision; but fire; and that he desired  
no one thyng more earnestly, then that the same fire should be kind-  
led. Wherefore if it be so much to be feared, least breach of Peace  
and concord, breede offence: Let this Portingall aduise him  
selfe well, whether Christ shalbe here accused as farre forth as  
Luther, bycause in the Gospell he is sayd to stirre vpp the Fa-  
ther against the Sonne, the daughter against the mother, the step-  
mother against the daughter in lawe, and the daughter in lawe a-  
gainst the stepmother, two against three and three against two: or  
whether Luther ought to be acquitted wih Christ, for as much  
as in this accusation, he can not duely be impeached with any  
one cryme, which may not also aswell be charged vpon Christ.  
If the Peace of the Catholickes be disturbed in these our dayes  
through Luther, the same also happened to the Pharisees in old  
tyme, by the meanes of Christ and his Apostles, yea not to the  
Pharisees onely, but also in stirryng vpp all the Nations of the  
earth in an vpproare: wherein yet no fault can be layed vpon  
Christ, who is him selfe the Prince of Peace, and can by no  
meanes be vnlke him selfe. In lyke manner, and with lyke con-  
sideration Luthers doctrine is to be damned (as I suppose). For  
what a stirre soeuer the Papisticall generation kepe in these  
our



our dayes, yet surely is not their Peace hindered by Luther: or if it be, yet ought not he to be accused that ministred wholesome playster to the wound, but the fault was to be imputed rather to them, whose cankers were so incurable, that could not endure the operation of the Medicine. And therefore as touchyng the crime of sedition, and troublesome disturbance of Peace layed vnto Luthers charge, therein the accusation is wrongfully mistourne, and Luther iniuriously dealt withall: For it is not Luther, that hath turned the Peace of the Church upside downe, but the worlshippes, with their Osorius do in a corrupt sense define the Peace of the Church.

It is an vndoubted truth that they speake, and whiche wee also do confesse together with them to witte: that the Church of Christ, as it is one, and most peaceable: so delighteth in nothing more then in Peace. But let Osorius geue vs such a Peace, vnder whosorever lurketh no conspiracie agaynst the Lord: Let him geue such a Church wherein are not fostered Enemies, and traitoures of the true Church. I speake it not, because I recken them all enemies of þ church that are Resaunte within the borders and territories of that pontificall Hierarchie. So neither Luthers vehement writings were bent agaynst them all. Nay rather Luther carpeth at no mans person priuately, inuadeth no mans possessions, nor seeketh the losse of any mans life. One he agaynst the wicked Assertion, Determinations and decrees, of your pestilent patched doctrine, agaynst the established erroneous falshoods, abominations, and heresyes, agaynst the wicked worshipping of Idols, Breadworship and Stock worshipping, and most pestiferous Superstitious Absurdities, wherewith þ force & efficacy of þ Euangelicall saye was well nere overwhelmed (not without manifest perill of the losse of many thousandes of Christian Souldiers) Luther vndertaking the Necessary patronage of the truth, endenoured with all his skill and force, not to the end he would hurt any man, but that he might enduce others to the same cleare light, & swete ioyce of vnderstanding, whiche himselfe had sucked out of the pleasaunt source of holy Scriptures. If your darkness banish cleane away at the view of this light: If Herode withall his Ierusalem be troubled, If þ Gentiles do fret and fume and the people imagine vayne thinges,

Where the Church is, there is the vnyty of sayth, but not where vnyty is, there the Church is alwayes.

Luther dyd not inuicigh agaynst any priuate person by name: but gaynst their pestiferous Sectes.

The overthrow of  
Monasteries  
not to be  
imputed to  
Luther.

If monasteries fall down altogether: If Idols shiner in peeces  
If the issues and sproughts of Religiones neuer planted by god,  
be plucked vp from the bottome of the Rootes: is this the fault  
of Luther: or the greuousnes of the malady rather: that will by  
no meanes endure the launcing of the soare: or is it because the  
botches and plagues could no rather be handled, but woulde of  
thēselues burst out, and vanish away into vapours and smoke:  
And what if Landes and possessions long times englutted with  
gorbelly mouncks, became a pray to the spoylers: or were tour-  
ned to some better vses: first what an iniury is thys to impute  
that vnto Luther, which Princes and Magistrates in their se-  
uerall dominionēs dyd establissh, as they lawfully might: moze-  
ouer what is that to Luther: or what meruell is it if the byrdes  
do pluck their own fethers againe, which they gaue before to the  
chough: And what should let but that a man being better adui-  
sed, might reuoke and employ to better purpose, as may seme  
him best, & thynge wh he did foolishly or wickedly lauish out before:  
But herof enough: and I am long sithence thoroughly weryed  
in spending so much breath and losse of so much tyme, in conten-  
ding with such a trifling brawler, who accustomed himself to no  
thyng els almost but to lying, and slaundering, yet amonges so  
many notable lyes, & heaping together so many slaunders wth  
slaunders, hath not hitherto iustified any one of all hys lyes, to  
beare but euen a bare resemblaunce of truth.

Oforius  
shameles  
slaunder vp-  
Luther.

And here agayne commeth to hand an other most shamelesse,  
and abhominable lye: So conning a craftesman he is, that the  
further he proceedeth, by so much moze he contendeth with hym-  
selfe, yea and excedeth hymself in slaundering. And thys is it  
forsooth: That Luther (as he sayth) doth accuse God to be  
an vnrighteous God. Good words I pray you good my Lord:  
In what place of all Luth. speeches, or writings dyd you euer  
finde any such worde, or syllable: wherein he layed the cryme of  
vnrighteousnes vpon God: Not so: but a man may gather no  
lesse by hys assertion. And no meruell: if you be the expolitor  
thereof your selfe. For what other thynge els doth the venimous  
spyder suck out of the most sweete honnysuckles, and pleasaunt  
roses: but payson: But go to. Let vs heare at the length this no-  
table Collection: for Luther doth affirme that all thinges doe  
proceede

proceede from our Gods eternall predestinatio as well whē  
such as beyng Vessells of wrath are damned through theyr  
owne default: as also, when such as are Vessells of mercye  
without any their desert are aduanced to glory. Thys  
phrase of speeche beyng not founded first by Luther, but long  
before hys dayes preached by Paule, and confirmed by the full  
consent of the whole Scriptures: Osorius knittynge and plat-  
tyng together many absurdities (which are both false and ill fa-  
uourenly placed by the meanes of wrong misconceauing the said  
phrase of speeche) is come at the last to conclude on thys wyse,

That God of Necessitie must be accomped vnrighteous, as  
one that doth vniustly punish the poore wretched miserable  
men for the euill deedes which they do not of their owne  
accord: but whereunto they are forced through eternall co-  
action. But this conclusio is not Luthers: but framed by Osori-  
himself. And I thinke no man since besides Osorius was euer a-  
ble to forge so manie a conclusion: who if were as hoine of desire  
of frivulous cauiling, and slandering, as Luther is cleare  
of this reproch, to condemne God to be an vnrighteous God, he  
would neuer haue patched up his papers with such frivulous  
lies and belious Arguments, betraying therein his notori-  
ous ignomynie. But that the matter may appeare more playn-  
ly, let us display and unfold his whole captious argumentation  
which he hath framed to entangle Luther withall, standing in  
arms as it were against him with a certayne band of ill fauor-  
ed coupled propositions. And in this sort frameth forth thys  
slipper deuise for the more parte.

If it be determined by the sure and established decree of  
predestination, what shall become of euery thing: and that  
it can not be, but as he hath decreed whatsoever he hath  
decreed shall come to passe. Then is it necessary that all  
things must be bound and tyed to an euerlasting Necessitie.

If all thinges be brought to passe by an absolute Necessi-  
tie: then must God be accomped the onely author and  
workes of all thinges, whether they be good or badde.

If all thinges good or euill, be ordered by the guyding  
of God the Author thereof. Then remaineth nothing for  
mans Freewill to put in execution.

If

Osori. pag.

162. 163.

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If this be graunted: It followeth hereupon, that men when they rushe headlong into mischiefs, do not now commit wickednes of their owne accord, but as it were tooles and instrumentes of wickednesse, plyed thereunto by an others hand, and enforced with mercurious coaction.

Which propositions being thus argued by Luther, there ensueth vpon the same (being layd together) this Necessary Conclusion. That God doth deale vniustly if he will punish that in man, which hymselfe willeth and determineth to be done.

Answer.  
The nature  
of the Sori-  
tes expla-  
ned.  
Generum.  
Specierum.

The Logicians that haue described the forme of a Sorites doth deny that this kinde of arguing is of any substance, vntil the parts of the true properties, and differences do accord and answer the other, with a necessary coupling together of the kyndes and the formes; and that the proper effectes be applied to the proper causes: Of all which there is not one so much obserued in all this heape of wordes, and sentences, wherein it might as lawfully utter some foolish skill, by creeping forward after the same sort, with foolish chynoth degrees of propositions: it would not be hard for me to conclude out of granting the freedom of mans will: That there were no Providence nor prouidence of God at all in heauen: which we proued before out of Augustine, was once concluded vpon by Cicero, first such as doe affirme, that God is the chief and principall cause of all thyngs, and do graunte all thyngs to be subject to his will, do not erre, except Augustine doe erre, who perscourting vpon the will of God. The will of God (sayth he) is the first and so- ueraigne cause of all formes and motions: for there is nothing done that issueth not from out the secrets and intelligible closett of the highest Emperour according to vnspokeable Iustice: for where doth not the omnipotent wisdom of God worke what it pleaseth hym? which mightily stretcheth his power from one ende of the world to the other, and ordereth all thyngs most sweetly? Thus much Augustine. And yet this cause doth not therefore enduce such a Necessitie of coaction, as Osori. doth imagine, as that no freedom of will should remaine fit man, that he should do nothing of his own accord, that he should deserue nothing worthy of punishment: but should serue in steede of an Instrument (as

August. de  
Trinitat.  
Lib. 3.

Necessitie  
of coaction.

it were) enforced through satall coaction, & should be governed by an others power, that it selfe should bring nothing to passe, wherefore it ought to be punished. Now forasmuch as Luthers Assertion, doth maintayne none of all these: what is become of that horrible accusation, wherein Luther is sayd to accuse God of vnrightheousnesse?

It is not agreable with Iustice (sayth he) that such as are onely instrumentes of wickednesse, should be punished. But according to Luthers doctrine men in doing wickedly, seeme nothing els then instrumentes of wickednes. Where finde you this D. Doctour: where haue you it: who euer besides Ofori spake on this wise either waking or sleping: sometime Gods prouidence doth ble the seruice of man to punish euill doers. Euen so did God auenge hym vpon the sinnes of hys owne people, by the Babilonians. Agayne to take vengeance of the Assirians, was Cirus the Duke of Persia rayled vppon. So did God ble also the malice of the Iewes, to finish the worke of our redemption: for vnesse that Ratione had conspired agaynst the sonne of God, we had not bene redeemed. And what is the deuill himselfe, but the Rodde of correction in the hand of God: and as it were an Instrument of vengeance, ordayned to punish the outragies of euill doers: yet doth it not therefore follow, that deuils and wicked persones, when they are called Instrumentes of Gods wrath: are nothing els but Instrumentes, as though they were forced onely, and themselues did nothing at all, and as though by doyng nothing, themselues deserued no wrath. For neyther do we so imagine me to be like vnto stoanes (as I haue sayd before) as though we left vnto them no abilitie in action: euen as the mynde of man, vnlesse it be ayded, can of it selfe do nothing but sinne: so doth no man sinne at any tyme, but by hys owne voluntary motion: which sinne albeit he doth not commit without the will of God, yet because he doth commit it contrary to the will, and commaundement of God, he is not acquitted of hys fault. As when a murdereth men, albeit he seeme after a certayne manner to execute the will of God, yet because he doth not the deede onely beyng of the minde simply to serue hys God, but rather to follow the rage of his malice, therefore is he neyther excusable: as beyng not faulty: nor is God to be

Ofori. pag. 163.

Nonā sin-  
neth, but  
by his own  
will.  
Without  
the will of  
God. And  
contrary to  
the will of  
God.

be accused for vniuersal, because he executeth bys wrath.

Two absur-  
dities in O-  
sorius.

Wherefore it is false and slanderous which Olorius doth conclude vpon the Assertion of Predestination. For he concluded two absurdities chiefly; but with a farre more grosse absurditie The first. That God is the cause of destruction and reprobation. The second That they which offend are punished vniuersally. Both which are vnmearably vayne: For albeit the decre of God be the first and soueraigne cause in all actiones, by the which all other second, and inferiour causes are gouerned: and although there is no condemnation to the Reprobates, without the same decre: Yet neuerthelesse this same condemnation is both adiudged righteous: and floweth also from their own will properly, & not properly fro the decre of God. For many thinges be done agaynst the will of God, by a certayne wonderfull and vspeakeable maner (as I haue sayd) whiche come not passe notwithstanding, without bys will. He ruleth ouer the mindes of men (as Augustine reporteth) and worketh in their hartes to encline their will whither him listeth, eyther vnto good thinges for bys great mercyes sake, eyther to euill thinges according to their deservings, after the proportiō of his owne Iudgement, sometymes manifest, sometymes secrett, but alwayes most iust and righteous: bringing to passe by a certayne merueilous operation of bys owne power, that in the thinges which men do agaynst the will of God, it cannot be, but that the will of God must needes be fulfilled.

August. de  
Lib. Arbit.  
& Grat.  
Cap. 20. &  
21.

August. de  
Prædestin.  
Sanct. Lib. 1  
Cap. 16.

Therefore the will of God (as you see) is the first and soueraigne cause of all causes, and motiones: whiche neuerthelesse must be so vnderstanden, that thys first cause respect properly nothyng, but the last ende. Now this ende is the glory of God, and the most excellent commendation of bys Justice, and mercy. In the meane tyme the other middle endes do depend vpon their owne middle, and proper causes, and are referred vnto the same. Whereby it cometh to passe, that betwixt Gods decre, and the condemnation of the Reprobate, many causes of condemnation doe come betwene, to witte: Infidelitie: the Inheritable corruption of Nature defiled: and whatsoeuer frutes spring thereof. Now the proper efficient cause of this Infidelitie, and naturall corruption, is mans will, not Gods predestination: which corruption and Infidelitie notwithstanding are so gouerned



governed by Gods decree; so that it sheweth that although  
they be not executed by the decree of God; yet chaunce they not  
at any tyme; besides his decree; nor without his decree. *whence*  
God (as Augustine saith) is not the cause efficient; but the cause

August. de  
Ciuita. Dei.  
Lib. 12.  
Cap. 6. 7. 8.

How therefore is that fatall and euerglasting Necessi-  
tie (Oforins) which (as you say) doth thrust men into  
their heades by violent vocation without any their owne  
will into all kinde of wickednes? where are the vnderfained  
punishments of offenders? where is the overthrow of the  
common weale? where is the haynous accusation of the vn-  
righteousnes of God? And where are now those Protago-  
rites and Diagorites; and men farre more wicked then any  
of those of whom you speake so much? what answer shall  
I geue to this your malapert and euillie slandering? O  
some of Iemina? If God haue chaunced you to lye so shame-  
lessly without contrition; and to backbite vertuous persona-  
ges in this sort; what may I say for them; but that they pati-  
ently endure this generall griefe of the goale; and recomfort the-  
selves by the example of Dauid? *For aduersaria tibi Domine*  
*dehinc tua afflictio; sed deinde tua erunt bona omnia* for  
this cursed slander. In the meane space; this one thing be-  
lighteth not a little; that whereas this fellow doth counterfayt  
and lye in all thinges; yet he doth the same so openly; that no  
man can chuse but laugh at him; and withall so impudently;  
that euery man may detect him; and agayne so blockishly; that  
euery man may despise; and deride him for it. Whereby it com-  
meth to passe that he doth not so much prejudice to Luther; by  
euill speaking; as he doth bewray his owne ignorance to the  
worlde; by worse prouing his falsse and forged lyes. Seeing he  
hath neyther seemed to haue learned any thinge of the truth as  
yet; nor proued those lyes which he hath forged; nor euer shalbe  
able to proue any of them. So to; and what gaine (think ye) haue  
you made by these your slanders and lyes? when as ye accuse  
Luther amongst the number of Acheites. Diagorites & Pro-  
tagorites; and farre more wicked also then any of these; as one  
that doth condemne God of vnrighteousnes; affirmeth him  
to be the Author of euill; dispoyleth man of Iudgement &

Ofori. pag.  
163.

2. Kyng. 16.

reason, bryngeth in fatal Necessitie (excludyng all action and operation of Will) compelleth men to do wickedly agaynst their willes: teacheth that men may freely be euill, and go unpunished, couereth their naughtines with an excuse: These and other unspeakeable treacheries when yelap to Luthers charge, do ye helene that ye shall make any man geue credite to your talke: And doe ye not thinke, that some one or other will rype vppon the sodayne, which by readdyng Luthers bookes, will espye thys your manifest falshood in lyng: Let euery man that will peruse Luthers wrytinges, ouer and ouer, which he hath left behynde hym as pledges, and testimonyes of hys fayth: who hath ever iudged or wrytten more honorably of Gods Justice: who hath euer with more vehemency, repproued mans vnrightheousnes: or condēned it more sharpely: so farre is he of from shadowyng the wickednes of naughtipackes, with a cloude of excuse. And where then hath thys man affirmed, that God is the Author of euill: Or where doth he tye men to a Necessitie of synnyng: such a Necessitie especially as Osorius teacheth of: This noth he affirme, That Nature being left destitute of grace, cannot but sinne of very Necessitie: which Necessitie notwithstanding proceedeth ffrō no where els, then ffrō will it selfe beyng corrupted. But Osorius doth so snatch, and wrest this sentence into a euillation, as though Luther did byng in such a Necessitie, as should leaue no ffreedome to man at all: moreouer such a Necessitie as should so abolish all libertie, as though will could undertake nothing at all of his own voluntary choise: but should be forced, and whirled (as it were) to all thinges through coaction and constraint: Such indifferency useth Osorius here both to make an open lye himselfe, and to charge Luther with a lye also. In the first whereof the vayne error of Osorius is easily espyed, & in the second hys vnshamefast impudēcy discovereth it selfe. Now to make the same appeare more evidently, it will not be impertinent in this place to make a shorte collection of all the sentences and argumentes of ech partie, touchyng the whole cause of Freewill and Predisposition: which beyng compiled into certayne brief places, it will not be amisse likewise to expound the same: That by this meanes the Reader may more easily cease, and more substantially discern the doctrine of

the party, as well of them þe are of Luther's opinio, as also of the  
that hang vpon the Popes sleue: what is truth, and what is  
falle: and how slanderous a tounge Osorius hath: what soeuer  
therfore hath bene taught by Luther, Melancthon, Bucer, Cal-  
uine and other Deuines of sounde Judgement of Freewill and  
Predestinatio, are to be reduced for the most part into this brief.

¶ A Breuiate of all Luthers doctrine of Free-  
will and Predestination gathered out of his bookes:

And withall the contrary Argumentes of the ad-  
uerſaries and the solution of the same.

**I**st as concerning mā's corrupt nature thus they  
teache, That man is so wholly and altogether de-  
filed, that he is not able of him selfe, or of any  
part of him selfe, to asseyne unto God. But they  
deny not but man may come to G O D, by the  
helpe of Grace.

2. That it is not in mā's power to prepare him selfe to receive  
grace, but all mā's conuersion to be the gift of God, in the whole  
and of euery part.

3. That the Grace of God is not so offered, as that it resteth  
in our choyse afterwarde to take, or refuse.

4. That the grace of God is not so geuen, nor to this end one-  
ly, that by his aide onely it shold helpe our weakenes, as though  
there were otherwise somewhat within vs: but that the worke  
and benefite hereof is his owne: that our stony hartes may be  
conuerted into fleshy hartes: that our wills be not bettered, but  
wholy renewed: That being regenerated in hartes and myndes  
frist, we may will that, which we ought to will.

5. That mākinde hauing lost that freedome, which he recea-  
ued in his first creation, fell into miserable bondage: And they  
deny, that man being in this seruile estate, is endued with any  
free abilitie to do good, or euill, as that he may applic him selfe



to whether part him listeth. And here they expound free-  
dome to be that, which is opposite to bondage.

6. Touching the effectuall operation of Gods grace: thus they  
doe affirme: that our will is not so raised uppe by the conduct  
therof, that it may be able of it selfe if it will: but that it is re-  
newed and drawen, so that it must follow of necessitie, neither  
that it can be able otherwise, but so will.

7. They denie that in perseverance, man worketh together  
with God, as that of his owne power, it may obey the guiding  
of God: moreover in receiving reward, they denie that the latter  
grace is geuen to euery mā in steede of recōpence, as though by  
well using the first grace, man had deserued the last grace.

8. That mā can do nothing at all, especially in the things which  
apperteyne vnto God, but so much as God himselfe woules effect to  
geue. And that God doth geue nothing according to his good  
pleasure, but the same is altogether free, without all respect of  
any mans deseruings. Finally that God doth geue nothing of  
for purpose, but that he pursueth his owne worke to an end, in  
certaine perpetuall order, and course.

9. That man doth not so worke together with God, as bring-  
ing or adding any thing of his owne, but doth worke by mea-  
sure onely in spirituall thinges, by how much he is forced by the  
cause agent. So doth the minde see, but bring enlightned:  
Iudgement doth discern, and chuse, but guided by the dire-  
ction of the holy Ghost. The will is obedient, but being first re-  
generated. The heart is willing, but being renewed, man doth  
endure, doth will, and doth bring to passe, but according to  
the measure that he hath receaved.

10. Moreover where it is declared, that man hath a will  
as well in good thinges as in euill thinges, then if question be  
moued what kinde of thing will is of it selfe, they doe answer  
with Augustine. That will is alwayes naturally euill, that of  
it selfe it can do nothing, but forwardly bendeth it selfe against  
the

the Iustice of God: and that it is made good through grace onely, and so made good, that it may then of necessitie loue and follow righteousness which it abhorred before.

11. They doe confesse with Augustine, that men when they sinne do neuer sinne, but of their owne accorde and by the proper motion of will: and that they doe waynely that do putt ouer the fault thereof to any others but to them selues.

12. Agayne when they are directed to good things by the Spirite of God, yet that their will is not excludea here: for as much as euen this is the very grace of God, namely, that their will is enclined to desire good.

13. That euen from the first creation, nature is so weakened, that sinne must cleaue thereunto of very Necessitie. Whiche Necessitie neuerthelesse proceedeth not from God, nor from nature simplie, neither from any destinie, nor yet any forreine coaction, but from the corruption of nature, and from euery mans proper and peculiar inclination, and is to be ascribed thereunto: to which inclinatio is annexed vnayoydeable Necessitie of sinning, as Augustine recordeth.

14. Luther, Caluine, and the others, when they seeme to take away Freewill: the same is so to be construed, as that they doe not wholly take the same away, but in that sense onely, in the whiche the aduersaries doe establishe the same: That is to say, wherewith they doe establishe merite and preuention in Freewill.

15. Last of all whereas the whole difficultie of this controuersie doth consist in three wordes chiefly, to witte: Will, Freedom, and Necessitie, Our Denines do distinguish the same after this maner.

Will.  
Freedom.  
Necessitie.

The will of God is takē ij. maner of wayes: sometymes for his secret counsell, wherewith all things are necessarily carried to the end, whereunto God hath directed them before. And so do we say, that nothing is done besides this will: It is also sometye taken for that, which God approueth, and maketh acceptable.

The will of  
God distinguished.

table vnto him selfe: And in this sense, we do see many things done, now and then, contrary to his will discovered in the scriptures. And therefore according to his will, God is sayd, that he willet all men, to be saued, whereas yet not all, nay rather but a very few are saued.

Freedom  
taken two  
maner of  
wayes.

16. Freedom also, which is peculiar to man, is discerned by two maner of wayes: either as it is set opposite to bondage: and this Freedom Luther doth utterly deny, as he may well doe: or as it is set contrary to coaction, or for all necessitie. And this Freedom Luther neuer gaynesayd: For as much as there is no will, which can endeuour any thing against her will, or the thing which she will not, or which will may sinne at any tyme except she will her selfe.

Necessitie  
taken two  
maner of  
wayes.

17. Likewise Necessitie is to be taken two maner of wayes, the one of certaintie, and vntouchablenesse: as hath bene declared before, which Osorius can not deny. The other of violent coaction, which doth offer force vnto will: And the same is imputed to Luther falsely.

18. But now, that former Necessitie (which is called vntouchable) albeit it take her beginnyng from the cause of Gods Predestination: yet this Predestination doth not cast such a Necessitie vpon things, which may remoue Freewill, no more doth it take away the Iustice of God, wherewith he doth render to euery one according to his workes. These things beyng thus set downe, and duly considered, it shalbe an easie matter, not onely to withstand the cauillations and subtilties of Osorius, but to confounde the residue of the Sophisticall brables of all other aduersaries also, wherewith they practize busily enough (but all in vayne) to oppresse Luthers cause: wenyng their Cobbwebbes (as I may tearme them) for the more part after this maner hereafter following.



¶ The Argumentes of the aduersaries  
agaynst the foresayd Assertions propounded  
and confuted.

If our actions be first determined and decreed vpon: two Argument.  
inconueniences doe ensue vpon this Assertion, 1. that the  
Freedome of mans will must utterly perish, 2. that men shal  
be constrained by Necessitie, as if they were bounde in  
bondes. &c.

There are so many, & so manifest testimonies in the Scrip-  
tures, concerning the truth of Predestinatio, and the foreknow-  
ledge of thyngs to come, that they can by no meanes be denyed.  
As to the Obiection of inconueniences, it is vnttrue. For the free-  
dome of mans will doth not so perish, but that men do alwayes  
chuse the thyng, that they will of their owne accorde and wil-  
lyngly. Then also neither is any such Necessitie layed vpon any  
man, which by force of coaction may driue him to do that, which  
he would not. Whereouer although it rest not in our freedome,  
that we may be chosen, or forsaken: it followeth not therefore, that  
we haue no freedome to any other thynges. This is therefore a  
captious Argument, falsely concluding, from the propo-  
sition *Secundum quid ad Simpliciter*. As if a man would argue in  
this sort.

Answer.

A fallax se-  
cundū quid  
ad simplicit.

A fleshly man doth not conceaue the thynges that are  
of God.

Ergo, The force of mans witte doth conceaue nothing  
at all in any matter whatsoever.

Olorius maketh Luther worse then the Diagoras: and Pighius  
maketh him worse then the Manichees. Pighius Argument is  
framed in this maner. The Manichees, bycause they would  
ascribe wickednes to God, did imagine two begynnynge:  
Luther ascribyng wickednes and mischieuousnes to God,  
maketh vs lyke vnto a Sawe, whom God doth draw, and  
driue forth and backe, whether him lysteth.

An other  
obiection of  
the aduer-  
saries.

Manichee did appoynt two natures in man, thone good, the  
other euill: whereof that one could not sinne, this other coulde  
not do well. Luther doth neyther affirme two natures in man,  
neyther doth so condēne þ same nature of man, wholly of it self:

Answer.

Ph. iij.

but

Aug. in Io-  
han. Toml.  
49.

but as it is corrupted after the fall, bee doth affirme, that of Necessitie and alwayes it doth resiste Gods Spirit, yea euen in the very Saints themselves, being euen from their very child-  
hood enclined to euill. Then, that wicked men are as Sawes in the hand of God, not onely Luther, but Clay also doth con-  
fesse. And agayne, whereas he sayth, that the remnaunt of flesh (euen in the holy ones) is like a wilde sauadge Tyger, euer re-  
sistynge against the Spirit, and whereas also he doth couince y whole fleshly Iudgemēt of mā of faultynes naturall, he differeth  
herein nothyng at all. From Paule and Augustine, Augustine  
wrytyng vpon Iohn. *Let no man flatter him selfe (sayth he) of him selfe he is a Sathan: Let man therefore take away Sinne: that is his owne: and leaue right consues vnto God. &c.*

Ofor. obiect

Oforius is not so blockishe as to make Luther equall with Diagoras, but much more wicked. And why so?

He adiudgeth it to be more tollerable to thinke there is no God at all, the to conceaue that God is wicked and vnrighteous.

Oforius.  
pag 163.

But Luther doth conceaue him both wicked and vn-  
righteous.

*Ergo, &c.*

Undoubtedly a very haynous fact, yea more then Diago-  
ricall, If so be that any man either were euer so detestably abho-  
minable, as to be able to conceaue any such thyng of God. But  
fro whence shall this mylde & charitable allegation of this most  
curtious Prelate appeare at the length vnto vs to be truly bou-  
ched agaynst Luther? For soch vnlesse I be deceaued, as the mā  
is not altogether blockish, he will coyne vs, this euident demon-  
stration out of the bottome of his owne braynes.

Oforius ar-  
gument lea-  
ding to in-  
conueni-  
ence.

Whoso euer doth impute the faulte to an other of the  
thyng he can not auoyde: doth vnrighteously.

Sinne is a thyng in man that can not be auoyded, as Lu-  
ther doth say.

*Ergo*, God imputyng Sinne vnto man: after Luthers do-  
ctrine is vnjust.

Answer.

The *Major* proposition is true in those persons, which were  
not them selues the cause of y thyngs, whiche they could not a-  
uoyde. But man now through his owne will hath throwen him  
selfe

selfe into that Necessitie of Sinnyng, which he is not able to overcome. Whereupon the fault of the trespasse that he committeth, is iustly imputed vnto him selfe, nor can he notwithstanding chuse, but doe the thyng that is committed. And so by this reason, the Maior is false. Whereouer as touching the Minor. Two thynges are to be considered in Sinne, as it is taken to be the punishment of Sinne, cleauynge fast vnto vs. The Act and the Imputation: For although the Act be not taken away altogether through the corruption of nature: Yet through Christ the Imputation of the Sinne is take away. Therfore if a man can not be free from Sinnyng, Let him obteyne a remedy for sinne in Christ, in whom Sinne, though be vnauoydable in this weake nature, yet can not be hurtfull at all, bycause it is not imputed: Whereupon Augustine very fitly. *Sinne* (sayth he) *may be auoyded: not when the proude will is aduanced, but when the humble and meeke will is holpen. And the same is holpen in them, which call earnestly by prayer, which do beleue, and which are called accordyng to Gods purpose.*

Augustine  
de perfect.  
iusticia.

He is in vayne commaunded to make choise, who hath no power to applye him selfe to the thing which he doth chuse.

Argument.

But we are commaunded to chuse both lyfe and death, aswell good as euill.

*Ergo*, We haue abilitie in vs to applye our selues aswell vnto life as vnto death, aswell vnto euill as vnto good.

These thynges are alledged, lyke as if there were any man that did betterly drine away wil, or abilitie of free choyse from me. We doe confesse that man hath a free, not a coacted power to chuse good or euill. For we do chuse both, not through any coaction at all, but of our owne voluntary will, albeit our choyse is not all alike in both: for we make choyse of the thyngs that apperteine vnto Saluation after one sorte: and of the thynges that are wicked after an other sorte: For wicked thynges, and thynges that are not godly, euery man greedily catcheth after, & of him selfe is greedily carried thereunto: yet so neuer thelesse of him selfe, as of his owne nature he can not otherwise do: if he be not holpen. But good & godly thyngs no man can chuse, through the naturall inclination of *Freewill*, vntlesse he be thereunto assisted by the ayde of the holy Ghost. This therfore that is read in

Answer.



Deut. 30.

the Scriptures: God left man to the power of his owne counsell: he set before mans face lyfe and death, good and euill, aduising him to chuse lyfe. &c. Is a true saying, but with this restraunte alwayes annexed: that of hym selfe he was able to rush into all euill, and being aydd by the holy Ghost, he might be able to doe well: on the other side: not being holpen, that he is neither of a bilitie to do any thyng acceptable to God well, nor could chuse by any meanes, but worke the thyng that was displeasunt vnto God.

An other  
obiection of  
the Aduer.

If man be not the thyng, that he can not be, of his owne power and will, but be compelled of Necessitie to be that, which he ought not to be.

Ergo, This is not now to be imputed to man, nor yet seemeth he to be in any fault for it.

Answer.  
August. de  
perfect. Iu.  
sticie.

The Answer is out of Augustine. Nay rather it is therefore the fault of the man, that he is not without Sinne, by cause it came to passe by mans will onely, that he should come to such a Necessitie, which could not be counteruayled by the onely will of man.

An other  
obiection of  
the Aduer.

If to Sinne be naturall not voluntary, then either is it not sinne now, or surely not to be impured.

But if sinne be voluntary and not naturall not of Necessitie: then in respect that it is voluntary, it is auoydeable by will, that it neede not cleaue vnto vs of very Necessitie.

August. de  
perfect. Iu.  
sticie.

Augustine doth Answer: God created Nature at the first pure and sounde, which may not be accused, as if it were the cause of Sinne. But afterwarde mans owne will did defile this good nature, which being now corrupted concealeth Sinne, which neither can be healed without the grace of God. Moreouer touching the thing that is done by will voluntary, it can not be denyed but that the same will may be chaunged: and so the will being chaunged, the thing also that was done voluntarily may be altered. But whereas it is sayd, that will may be chaunged by will it selfe, this fauoreth surely of a wonderfull arrogancie. For asmuch as the flesh wil- leth agaynst the Spirite, and the Spirite agaynst the flesh (as the Apostle him selfe witnesseth.) And these two are at warres agaynst eche other, so that ye may not doe the thynges that

Gal. 5.

that ye would. Galat. 5.

Either a man may be without Sinne; or he can not be without Sinne. If he can not, what reason is it, that Sinne that can not be but present, should be imputed? If he may be without Sinne, how is will then bounde by Necessitie, which might haue eschued the thyng that was committed?

An other  
obiection.

And to this also Augustine maketh Answer: That a man may in deede be without Sinne if God do helpe him, we do not deny: but this reason proueth not, that there is any man without Sinne, that is not holpen, neither do we agree therunto. But when a man may be without sinne, and by whom, that is the thyng that is in question. If thou wilt say in this present life, and in the body of this death, how then do we pray in this life, forgene vs our sinnes? If mā can of him selfe be without Sinne. Ergo, Christ dyed in vayne. &c. But Osorius underproppeth his Freewill here, with this troch in couplyng the grace of God with it, disputyng on this wise.

By the assistaunce of Gods Grace nature may subdue Sinne.

Osorius ar-  
gum. nt.

The grace of God doth assiste them that be his owne.

Ergo, In the thynges apperteinyng to God all Necessitie of Sinnyng is quyte excluded.

Answer.

Least Osor. may not seeme to differre nothyng at all from the Pelagians: he doth uphold the cause of Freewill in an addition of Grace. And yet for all this, he doth not so catche þe thyng þe gapeth for, but that a Necessitie of sinnyng shall alwayes be remaine, even in þe holy ones of God: Grace assystyng (sayth he) Nature may exclude Sinne. If he meane the perfect assistaunce of grace, by the whiche all infirmities of nature is taken away, þe Maior is true, but þe Minor is false. For to confesse, as truth is, the riches of Gods graces to be wonderfull, and his blessyngs, which God powreth into his Elect to be magnificent, yet this Grace of God doth not make any man of such a singuler perfection in this world, but that the best of vs all many tymes offende in many thynges: and do pray dayly, that our trespasses may be forgiven. The grace of God, in deede doth helpe our infirmities, þe they may be lessened and pardonable, but to be cleane cutte away, þe I do utterly deny: it doth in deede helpe our infirmities, yet leaueth it vs neuerthelesse in our infirmities, that he may alwayes

2. Cor. 12.

1. Cor. 13.

Aug. de spi-  
ritu. & litte-  
12. Cap. 36.

wayes help vs. How plentifully the Grace of Christ was pow-  
red vpon hys holy Apostles, no man is ignoraunt: which Grace  
notwithstanding did not make perfect their strength, to the full  
measure: but the same grace rather was made perfect, through  
their infirmitie. *In part* (sayth S. Paule) *we do know and in part*  
*we do perceauē, But when that is come which is perfect, then shall*  
*that which is vnperfect be abolished. For now we behold as by a glas*  
*in a darck ridle, but then shall we see face vnto face: nowe doe I*  
*know in part, but then shall I know as I am knowne. And therfore to*  
*aunswere at one word. If Osorius do meane that assistaunce of*  
*Gods Grace, which may make absolute and perfect obedience*  
*in this life: Augustine will immediately deny the same: who dis-*  
*coursing vpon the first commaundement, whereby we are com-*  
*maunded to loue God withall our hart, and our neighbour*  
*as our selfe, We shall fulfill that commaundement (sayth August.)*  
*when we shall see face to face: And immediately after: And ther-*  
*fore the the man hath profited much in this lyfe, in that righteous-*  
*nes which ought to be accomplished, who doth knowe by profiting,*  
*how farre he is distant from the full perfection of true righteous-*  
*nesse. Lastly whereas it is argued from the power of Gods*  
*grace: that sufficeth not to exclude Necessitie of sinning, for it*  
*may come to passe through Grace, and the absolute power of*  
*God, that a man may not sinne at all, And that the fire may not*  
*burne also. And it might haue come to passe likewise, That the*  
*punishment of the whole corrupted masse in Adames loynes,*  
*should not haue bene deriued into the posterity, if it had so plea-*  
*sed God. Yet are not all things done, that may be done: vnlesse*  
*the decreed Will of God do toyne together with his power. Not*  
*vnlike vnto this, is the very argument of Celestius the Pelag-*  
*ian agaynst Augustine.*

The Argu-  
ment of Ce-  
lestine the  
Pelag. a-  
gaynst Au-  
gustine,

If God Will, it may come to passe that man may not  
sinne in wordes nor in thought.  
But Gods will is that no man should sinne  
*Ergo*, Nothing withstandeth but that man may not sinne  
in wordes nor in thought.

The Aun-  
swere out of  
Augustine.

The forme of this argumēt should rather haue bene framed  
on this wise. If God Will and do minister help withall, it may  
come to passe that man shall not sinne at all, but God willeth, &  
helpeth



helpeth withall that a man shall not sinne at all in worde nor in thought *Ergo &c.* I doe answere with Augustine, vnto the *Minor.* That it is true in deede, that God willeth and helpeth agaynst the force of sinne: I doe adde ouer and besides, that no man is holpen but he that willeth, and worketh somewhat himselfe also. But two things are to be noted here: both who they be, that are holpe, & how God doth help them: Forsooth such as call vpon him, such as beleue in the Sonne, such as are called after the purpose of hys Will: and such as whose will is stirred vpp to this end, to craue earnestly for assistance. *Because whom he hath foreknowne, he hath he also predestinate to be made like vnto the Image of the Sonnes of God &c.* Furthermore it must be considered, by what meanes he doth helpe: not to the ende that no more degges of sinne should from thenceforth cleaue fast in the flesh, but to the end that sinne should not raygne in y<sup>e</sup> mortall bodies of them whom himselfe hath sanctified through Grace.

Rom. 8.

What thing so euer God will haue to be done, must of Necessitie be done.

An other Argument.

God will haue all men to be saued.

*Ergo,* It is of Necessitie that all men shalbe saued.

Answer.

I doe answere vnto the *Major* all things that God will haue done, must be done of Necessitie, so that God yeide hys helpe also together with hys will, that they may be brought to passe. Then I thus answere to the *Minor.* That it is true that God would haue all men to be saued, with this addition annexed, All to witte, All that beleue in the Sonne. For without the Mediator, he will haue no man saued. But now sithence it is not geue to all men to haue sayth: nor that all men do repaie to Christ, for helpe. The fault hereof is their own unbelieuingnes, not the will of God. But some of Osorius pupills will vige agayne.

Osori. Objection pag. 159.

Forasmuch as sayth is the gift of God, and hys will that all should be saued, is an vniuersall promise: and that the greatness of his mercy is prepared ready, and set forth to all indifferently: why then is not geauen to all indifferently to haue sayth? Is it because God will not geue it? but so should he seeme an vnrighteous distributour, and so should he offend in Iustice distributiue: Or is it because men will not embrace the kingdome of GOD? But this doth argue that

men

men may take holdfast of the gift of sayth, if they will. And how then is the power of Freewill suppressed?

Answer.

Actes. 13.  
August. in  
his booke  
of Questio  
to Simplicio.  
the second  
Quest.

I do answer first out of the scriptures, then out of August. And they beleued as many as were foreordained to lyfe euerlasting Actes 13. Augustine. Two thinges are to be holden to be ressaunt alwayes in God. That there is no vnrighteousnes with God: and likewise, it must be firmly beleued, that God hath mercy on whom he will haue mercy, and on who he will not haue mercy, the he hardeneth. That is to say: on whom he listeth he will not take mercy: whereupon whether he geaue any thing, or require that is deu vnto hym: neyther he of whom he requireth is, can well complayne of hys vniust dealing: nor he to whom he geueth, ought to be ouer proud and boast of hys giftes: for the one neither rendereth any more then is due, and the other hath nothyng but that which he hath receaued,

An Obiection.

If God had commaunded vs to do the thinges that hym selfe saw were impossible for vs to do, he might seeme woorthely to be accused of vnrighteousnesse.

Answer.

This obiection were perhaps to some purpose, vntlesse the scriptures had prouided a Triacle for this malady: namely, Fayth, in hys Sonne: in whom when we do beleue, endeavouring in the meane whiles as much as lieth in vs, we do then fulfill the whole Law of workes: That is to say: we do attayne full & absolute righteousness, as well as if we had fulfilled the whole, beyng endued with righteousness now, albeit not properly our owne, yet enioying hym notwithstanding whiche of God was made our righteousness, by Fayth: Whereupon Luther in hys booke of Christian liberty hath written very excellently. That which is impossible for the to bring to passe in the whole works of the Law (sayth he) which are in number many, thou shalt easily accomplish with small labour. Namely, by Fayth. Because God the Father hath placed all thinges in Fayth; so that who soeuer is indued with this Fayth, may possesse all thinges: and he that is voyde of this Fayth, may possesse nothing at all. After this manner the promises of God doe geue that which the commandments do exact, & they do finish that, which the law commaundeth: so that now he onely, & alone is he, that may commaund, and he onely and alone is he, that may bring to passe. &c.

Luther in  
his Chri-  
stian liber-  
tie.

To what end are ordinaunces to liue well prescribed? why are threatninges added to the stiffnecked and rebellious, if men were not able to liue well? why is a freedome of choyse set out vnto vs, to enter into whether way we will, if we can not be able to holde the right way? who is so madde to commaund a blinde man to keepe the right path? or who will commaund that man that is so fast bound as beyng vnable to moue hys arme, but vnto the left side, to reache hym a thing on the right side, whiche is not possible for hym to doe?

The Argument. Ex Diatreba.

Answer out of Augustine.

Augustine will aunswere. That which man is not able to attaine to by nature, vnto the same may he yet attayne by grace: he doth meane there, of liuyng commendably, not of liuyng perfectly: which was neuer as yet graunted to any one person in this life (no though he were aided by grace) but to Iesu Christ alone. But ye will demaund agayne, to what end then was the law published? and naturall choyse set out vnto vs, if that choyse be not free to make choyse of these thinges, that are set forth to our Election? I do aunswere. That this complaynt of Nature, might be not altogether impertinent, if he that gaue the lawes had created the same Nature, such, as we haue at this present. But now whereas he did at the beginning create Nature, by right, and vnspotted: God according to the selfe same Nature, did publishe hys law vnto men, whiche shoulde be holy and vndefiled. Neither could he do otherwise: whose commaundemēts if we be not able now in this corruption of Nature to accomplish with due obedience, there is no cause why the fault thereof should be imputed to G D D (who can neyther will nor commaund any thing, but that which is most righteous) but to our selues, and our first parentes (Authors of this disobedience) and the Deuill the counsellor are to be blamed therfore. God can not be vnlike himselfe. If we become vnlike to our selues, whose fault is it: ours: or his: Furthermoze touching the obiection of the blind, and the mā that was bound, hereunto I do aunswere: That the similitude is not in all respectes correspondēt, for this cause. For if God had blynden man at the first, or had chayned hym fast with such Roopes of Necessitie, and afterwarde had commaunded hym, whom he made blynde, to keepe the right



right pathe, of him whom he had first bounde fast, to reath afterwards ouer to the right hand: this were perhappes not altogether from the purpose, that is caused: but now for as much as the cause of this blyndnes was procured by man him selfe, and not sent by God: he is not to be blamed that geueth necessary counsell (to speake as Augustine doth) but he that hath entangled him selfe into such a Necessitie, out of the whiche he can by no meanes vntwyne him selfe agayne.

Obiection  
out of Pi-  
ghius and  
others.

A righteous and wise Lawgeuer doth neuer proclayme such Statutes, the performauce whereof will exceede the abilitie and capacite of his subiectes.

God is the most righteous and most wise Lawgeuer.

Ergo, God in publishyng his law did prescribe nothing beyond the capacite and abilitie of his owne Creatures.

Answer.

I do aunswere vnto the Maior, two maner of wayes. First: That the same is true in dede, in those lawes whiche were established of the Lawgeuer, to this onely ende; that the subiectes should exactly performe the same. But albeit GOD did desire this thyng chiefly, that all men should precisely and thoroughly obserue his Ordinances, yet besides this consideration, there are many other endes and causes. 1. That the Iudgement and wrath of God agaynst Sinne should be made manifest. 2. That we might be more easily brought to the acknowledgement of our Sinnes and weakenesse. 3. Chiefly, that vnderstandyng our weakenes the more we feele our selues more heauily oppressed with this burden, the more sharply we should be prouoked (as with the Schoolemaisters rodde) to flee vnto Christ, who is the end of the law. 4. That by this Schoolyng, as it were, we may learne what way we ought to take, that if it be not geuen vs at the least to attayne the full, and absolute obedience of the law, yet that begynnyng to be obedient, we may profite as much as we may.

The vse &  
end of the  
law.

Secundarily we do confesse, that the Maior is true in respect of those lawes, for the due obseruation of the whiche, there is no cause to the contrary, either by the Lawgeuer, or in nature it selfe, but such as appeareth rather in the Subiectes: Whose onely fault, and disorderous licentiousnes procureth the breach ther-

therof. As for example. If a Prince do sende forth an Ambassadour in all respectes whole, sounde; and well instructed, to whom afterwarde he geueth in commaundement to put some matter in execution, which he might very easily byng to passe vnlesse through his owne default, and disorder he made him selfe lame, halte, or vnable to execute the commaundement of his Prince. Now, if this Ambassadour for want of health, and strength become vnable to execute his Embassie, ought y<sup>e</sup> Prince to be blamed for it: or the Ambassadour rather, who by his owne folly hath disabled him selfe? And that is it that Augustine doth seeme to emply in his booke *De perfectione Iustit.* Nay rather for this cause (sayth he) the man is blameworthy, that he can not perfectly doe his dutie, nor liue without Sinne: bycause by mans owne will it came to passe, that hee should be drinen to that Necessitie, which could not afterwarde be shaken of agayne by mans will alone.

August. de  
perfect. Iu-  
stit.

Thyrdly here is to be noted, that there be foure maner of meanes or wayes to obserue the law. 1. Either by the force of our owne strength: and by this meanes the greatnesse of our strength is ouercome by the law. 2. Or by the helpe of some other: And so nothyng withstandeth, but that we may fulfill the commaundementes of the law. 3. Or by the operation of the holy Ghost in vs, to make vs to lyue goodly. 4. Or by Imputation through sayth in the Mediatour, who freely forgiueth our imperfection, and iustificeth the Sinner and wicked also.

All sione is voluntary.

Oblection.

Ergo, No man sinneth of Necessitie.

Answers.

Here must be a distinction added in these wordes Will and Necessitie. If Necessitie be taken in this place for coaction, then is the consequent true: but if it be taken for every vnchangeablenesse, which of it selfe can not be otherwise altered, then is the Argument faulty. Whereouer in the Antecedent. If the word Will be taken for a sounde Will & able enough of it selfe, such as was in y<sup>e</sup> first creation of nature, the consequent were not amisse, and was true in dede in Adam. But if we take it for that Will, which is in vs now defiled, and full of corruption, the Argument concludeth no Necessitie at all, no more the if a man should argue on this wise.

Every man by nature is two footed.

It. i.

Ergo.

*Ergo*, Every man may goe.

If Nature here be meant for sounde, the Argument is good: but if it haue relation to one sicke of the palsey, or to a maymed mā, or one that is bounde with ropes, being fallen in the hands of thēues: your selfe will deny the Argument. And why so? not because man is not twofooted by nature (if ye regarde his first reation) but because this nature is wounded through the disobedience of our first parētes, and maymed altogether: so that now either we haue no fōete at all, or they be not sounde surely: or if they be hoale and sounde, they are not at libertie to treade on the grounde, but fast bounde by thēues, and are holden, captinate vnder Sinne: so that either we be not able to go at all, or at least lesse able to treade the right tracke that we ought to doe, binlesse the holy Samaritane come, and let loose our bandes, namely: the assistyng Grace of Christ Iesu, of which Augustine speakech very notably. *If we will mainteyne Freewill (sayth he) let vs not gaynsay that, from whence will taketh her Freedome: for he that denyeth Grace, whereby it is made free, either to eschue euill or to do good, is willing to continue still in bondage. &c.* And therefore when we debate or dispute of Will: the question must not be referred to nature it selfe, but rather to the corruptiō of nature.

August. in  
his 107. E-  
pistle vnto  
Vitalis.

The Papi-  
stes Argu-  
ment.

There is no Necessitie of sinning where will hath a freedome to doe.

All men are endued with a Freewill to doe.

*Ergo*, There is no Necessitie of sinnyng in men.

Answer.

Will and  
Necessitie  
are not co-  
traries.

Chrisost.

ὁ δὲ θεὸς

τὸν βούλο-

μενον λατ.

Where Freedome of Will is, there is no Necessitie of Sinnyng, this propositiō is false. For there is not such a repugnancie betwixt Will and Necessitie: whosoever sinneth freely, the same also sinneth voluntarily. No man is enforced to Sinne, but is drawen to wickednesse by the enticementes of his owne will, and not by any foeyne constraint. Chrisostome: *He that draweth draweth him that is willing.* Therefore if our owne will do carry vs headlong to Sinne, let vs not Impute it to Necessitie, but to lust.

And therefore to make a distinction of these thynges (Osorius) and that ye may be satisfied, if it be possible. Voluntary and Necessary are not opposite. For they may both lichte together at one tyme in Will. When Will enlightened by the inspiration



of the holy Ghost; both earnestly couet after euerlastyng lyfe: this it doth of Necessitie in dede, yet neither unwillyngly, nor cōstrayned thereunto: for it cā not come to passe by any meanes, that will may be any tyme enforced to will that, whiche it will not. May rather Augustine is of this opinion, that it standeth as much agaynst the conueniencie of reason, for man to will the thyng that he will not, as if a mā would contend, that any thyng could be hoate without hate.

And yet that Necessitie in the meane tyme wherewith wicked men are sayd to Sinne, is not so absolue, and vnauoydeable, as that they can not chuse but continue in their wickednesse. For as soon as the holy Ghost, and the grace of Christ p̄uenteth them, that chayne of that Necessitie is forthwith broken in peeces. And therfore Augustine doth say, that it proceedeth of nature to be able to haue fayth, hope and charitie, but to haue the in dede cometh vterly of Grace. For that power and habilitie is not put in execution, vnlesse Grace be geuen from aboue. And thus farre forth Augustine did agree with Pelagius, that to be able, cometh of nature: but Augustine addeth withall, that Pelagius would not agree vnto, *That so will well and so line well, must be ascribed onely to grace.*

Voluntary and Necessary how they agree and are contrary eche to others.

Nothyng ought to be accompted for sinne, which doth not depende vpon the free choyse of man.

Objection.

This is true, if it be taken of that kynde of Sinne, that is called the punishment of sinne. For otherwise Originall sinne is neyther voluntary, nor vnderaken of any choyse.

Answer.

If you be willing and be obedient, ye shall eate the fatte of the earth.

An Argument out of Esay.

But if you will not, nor will be obedient, the sword shall deuour you, for the mouth of the Lord hath spoken it.

Ergo, It is in mans power both to will, and not to will.

Augustine. *The whole law is full of such conditions. And these Commandementes were geuen to suppress the pryde of Arrogant persons by way of sufferance, vnder a colour, vntill the seede should come that was promised. That is to say. That men should be tryed to the commandementes whiche otherwise presumed proudly before of their owne strength, In the accomplishing of the whiche man saynting, and made to quayle in hys owne conceipte, he should be*

August. de perfect. Iustit. Answer.

be forced to flee, to the deliuerer and Saviour. And so being terrified by the rigour of the Law, should by the same Lawe, as by a schoolemaister be conducted to fayth, and to grace &c. This much Augustine.

Ofori. Argument.

Sinne is eyther of Will or of Necessitie: if it be of Necessitie: then doth Oforius deny it to be sinne, if it be of Will: then may it be auoydeable.

Augustine maketh aunswere. That sinne is not of Nature simply, but of Nature corrupted, and of will depraved: whereupon ensueth vnauoydeable Necessitie to dwell in sinne vntill a Release be sealed, and deliuered from the Grace of GOD through Iesus Christ our Lord. And therefore that man may be acquitted of this Necessitie, he is to be called vpon, vnto whom the Psalmist cryeth out. *Set me at libertie O Lord from my Necessities &c.*

An Argument for Freewill.

God doth neyther forbid nor commaund any thing in vayne.

He shoulde prohibite in vayne, if the thynges that are containyd in the Lawe might not be eschued or fulfilled by vs.

Ergo, We be of power to accomplishe or to eschew the things which God doth commaund or prohibite.

Aunswere.

Augustine doth aunswere. The whole Lawe which is comprehended in these two commaundementes, is not conuicting, and in louing: To do good, and to eschew euill, doth commaund things that ought to be done in deede, and forbidde the contrary: not so much because that we are of power and abilitie to accomplishe the same of our selues, but because when as man feeleth his owne disability and weakenes to performe them, he shoulde not swell nor be puffed uppe with pryde, but beyng weryed and faynt in his trauaile, should seeke for relief at Christs handes: and so the law holding him in a conuenable feare, should in stead of a schoolemaister leade to the loue of Christ.

An other Argument.

God doth commaund nothing but that which is in our power to performe.

God doth commaund spirituall thinges chiefly.

Ergo, Thinges that be most spirituall are in our power.

Aunswere.

The Patoz were true, if the will were sound, or such as was at

at the first, in the first man Adam, before the fall whiche was of power to enforce her selfe wholly to the keeping of the lawe, nowe sithence all the powers of the soule are weakened, and un-effectuall altogether to do any good, we must seek for abilitie þ may satisfy the law in heauen, and not in our selues.

If man were not of power to be obedient, God shoulde instruct and exhort in vayne.

Out of O-  
sorius and  
Pighius,

In bayne I confesse: if he should vse none other meanes, but externall preceptes to lead to the true profiting in Godlines. But as now, sithence he maketh hys doctrine effectuall through the inspiration of the holy Ghost, it is farre of, that his doctrine should be fruitlesse.

Answered.

God commaundeth nothing that is out of our power.

Obiect.  
Answered.

True it is, if you meane of that power, not which is engrafed in our naturall corruptiõ, but that power wh. God doth geue to hys holy ones peculiarly from aboue.

In the conuersione of a sinner God himselfe doth not by hys own will couert him alone, but doth allure and exhort hym, that he may couert hymself: for in much lenity & patient suffering, he doth not punish hym, but graunteth space & place of repentance. & prouokig solliciting, & pricking him forward to repentaunce, vseth many occasions exhortations, and corrections. And therefore it is our part to be conuerted, and to tourne agayne, and hys office to receaue the sinner that retourneth, and to quicken him.

Oforius  
reason.

The collusion, and fallax of thys reason, is in the insufficient nombryng of partes, or deriued from the cause insufficient: for albeit God do work all these in the conuersion of a sinner, yet doth he not vse these externall meanes onely, but ministrerth also in the meane space the motion of the harte withall, and the inspiration of a secret renouation.

Answered.

In the regeneration and conuersion of man euery of vs haue of our selues sufficiently to be obedient to the calling.

An other  
obiection of  
Oforius.

It is in euery man I confesse: but not of euery man, but proceedeth frõ an other, who calleth inwardly before that man doth outwardly obey.

Answered.

The Tridentine Fathers doe obiect that man may refuse to geue hys consent, and to reiect grace when it is offered.

An argu-  
ment of the  
Tridentine  
councell.



Aunswere

That is true in deede, and to true: Neyther doth any man Imagine that Grace is so thrust vppon man in hys conuerſion, as though he ſhoulde be conſtrayned to receaue it, whether hee would or no: which neyther he can reſuſe, though he will. But this is the meaning hereof. That the holyghoſt with hys ſecret effectuall operation, doth ſo enlighten the hartes of hys elect y<sup>e</sup> the Grace (which he graunteth of hys owne liberalitie) ſhalbe receaued, that the will cannot chooſe but receaue it, with an hartly deſire and earneſt willingneſſe, yea moſt ioyfully and gladly. But if it happen that grace be forſaken, that proceadeth from the corruption of our owne fleſhe, and our naturall faultines naturally engraſſed within vs.

Aunswere  
out of Aug.  
de corrept.  
& gratia.

Agayne, it is alſo in our power to geue our conſent.

*In vs in deede, but not of our ſelues as Auguſtine reporteth, who ſayth that grace doth not finde good will in vs, but doth make them to be good, &c. And in an other place. Who runneth to the Lord for Grace, but whoſe foot ſteppes are directed thereunto by the Lord? And therefore to craue the aſſiſtaunce of Grace is the very beginning of Grace.*

Obiect.

God hath ſet before all men indifferently a cōtraine generall grace and promiſe and a free deſire of choiſe, that all men may conceaue it that will.

Aunswere.

We do not deny, that we haue altogether a generall grace of God, that calleth vs to eternall ſaluation. But this muſt be conſeſſed withall, that Grace to embrace the thinges whereunto we are called, is not graunted to all ingenerall without exception, but diſtributed by a certayne peculiar Election, and Predeſtination of God to ſome: whereby it commeth to paſſe, that it is not in euery mans power y<sup>e</sup> will, to reſuſe, or take holdfaſt of this grace, ſo generallly offered, but in their power, vnto whom it is geuen, ſo to take or reſuſe Grace offered, is not in our own power. Otherwiſe what place were left for Gods Election, befoze the foundation of the world were layde? If our will were a rule of hys Election, or the cauſe and beginning of our ſaluation. And therefore this their cauſillation, that God doth receaue them that will be receaued, and doth reiekt them, that will not be receaued, is vnttrue. It had bene moze agreeable with reaſon, to beginne rather at the Grace of God, then at our owne will, and  
it

it had bene more conuenient, to haue sayd, that the Grace of God is graunted vs, to the end we may will those thinges, that he commaundeth vs: and that such as forsake it, are worthely reiected in deede: but in that, y they are forsaken cometh hereof, because they are not first holpen, that they may be able to receaue

If all the worke of our conuersione be in God onely, & that our endeouour auayle nothing thereunto, what remayneth then for vs but that we must become no better then stocks and floanes.

Obiect.

There is none of vs that affirmeth that men do nothing towards their conuersion. This is it that we do affirme, that men when they be conuerted, do consent to the worde of God, do loue, do wish and earnestly desire to be saued. But yet we do call these the effectes, not the causes of mercy, who beyng now made the Vessells of mercy, could neuertheless not haue bene able of themselves to byng to passe that they should haue attayned the first & primitive Election of God.

Answered.

August. sayth that men are worthely cast away for sinne. *Ergo*, On the contrary: if men are reiected for their sinnes why should they not aswell be predestinate for their good workes?

An obiection out of Aug. wordes.

Augustine doth not meane here that reprobation that is contrary to predestination, but vnder this reprobation, he doth vnderstand the last end & effect of Reprobation, namely damnation. And in this sence it is true y men are dāned for their sinnes, not forsaken: as they are neyther predestinate for their good workes.

Answered.

Luther and Caluine doth deny, that it is in mans power before grace receaued to seeke and desire it: But Augustine affirmeth the contrary.

May rather what is more common in Augustines mouth then these speeches? *Couldst thou be conuerted vnlesse thou were called? Did not he that called thee back agayne, bring to passe that thou shouldst be conuerted? And agayn do not presume vpon thy conuersion, for vnlesse he had called thee back agayne, thou couldst not haue bene conuerted. And in an other place. God doth not onely make willing of the vnnilling, but maketh also obedient of such as are stiffnecked and stubborne.*

Answered.

The doctours of the popish faction, although deny not that

The Iudgement of the Aduersaries touching original sinne.

that nature is very much corrupted in original sinne, yet yeald they not thys much, that man can do nothyng els but sinne: Neyther that any thing els is taken away from Nature, besides the supernaturall gift onely, whereby Nature might haue bene made more perfect, if it had not fallen. And therefore that Nature was beautified with those supernaturall giftes, of the which she is now spoiled: the naturall power and abilitie of will, remayning in her force notwithstanding.

Answer.

This is most vntrue: whereas Nature and will it selfe, not by alteration of Substaunce, but by accesse of sinne and disposition, is so depraued and reuolced from God, so weakened and spoyled through it own operation, as y it may be not conuerted, but by the onely grace of God, hauing of her self no part in thys work, but as farre forth, as it is preuented by God: Whereupon Augustine doth witnes. *That will doth not goe before, but is handmayd to well doynge*: Wherefore the same Nature and Substaunce of will, remayneth still, not chaunged into a new shape by Gods creation, but defiled with the corruption and filche of Nature. The same affections also do remayne that were before (in respect of their substaunce) but in respect of their disposition, they be so putrified and stincking, that nothing can be found in them now, that bringeth not with it some matter of filchines.

Obiect.

Who soeuer is holpen, he doth worke somewhat together with hym that helpeth hym, and suffereth not himself to be applyed meere passiuely.

Will beyng not renued is holpen of Grace.

*Ergo*, Freewill euen sithence the first creation seemeth to bring much to passe, and not to be altogether applyed passiuely.

Answer.

In the Maior proposition should haue bene added, *per se* by it selfe. For what soeuer worketh by it selfe, hauing the help of an other, is not altogether plyed passiuely: but with this exception, the Minor must be denyed, for freedom of choysse, when as it selfe neuer preuenteth grace following her, but is altogether holpen of Grace goynge before, (according to the testimony of Augustine) what can it bring to passe at all of it selfe: Or if it can do any thing at all by it selfe, that whiche it is able to doe,



it doth in morall good thinges: externall, and ciuill exercises: certes to deserue eternall lyfe, to purchase the fauour of God, Saluation, Iustification, and the euerlasting kingdome, Free-will is altogether vneffectuall: but is a meere sufferer onely, nor hath any thing, but that which it hath receaued, and is altogether vnprofitable: yea when it hath done all that it can possibly do. And this is it, that Luther seemeth to stand vpon.

Let hym be accursed that will say that God commaundeth thynges impossible. Out of Ierome,

Melancton doth aunswere: what soeuer were the occasion of this saying, surely those wh vouch y same, & so busily vge it, seme boyde of vnderstanding in y causes why y law of God was geuen: worldly wisdometh supposeth y lawes are published onely because they should be obserued. But the Lawe of y Lord was ordayned for this cause chiefly, y the Iudgement and wrath of God should be layd open agaynst sinne: y it should conuince vs of wickednes, and increase the horroz therof, y wickednes might be restrayned from to much licentiousnes: that putting vs in remembrance of our own weakenes & frailtie, it should in steed of a schoolemaster enstruct vs to Christ, as it is declared before. Melanctons aunswere,

And there was no lye found in their mouthes. Apoc. 14. to this August. maketh aunswere, aduertising vs how man may be in this sorte sayd to be true of hys worde through the grace and truth of God (who otherwise of hym selfe without all doubt is a lyer) As is that saying, *You were sometymes darcknesse but now are ye light in the Lord*: when he spake of darcknesse he added not *in the Lord*: but when he spake of light, he annexed by and by, *in the Lord*. But Osorius will vge agaynst vs here: Ergo, Nature beyng holpen through grace (sayth he) may eschew all lying and sinning. To aunswere hereunto agayne out of Augustine, he that will speake so, let hym be well aduised, how he deale with the Lords prayer where we say Lord forgiue vs our Trespases which we needed not to say, except I be not deceaued If our consents neuer yielded to false speaking, nor to the lust of the flesh. Neyther would the Apostle Iames haue sayd. We are trespassers all in many thinges, for that man doth not offend, but he whom flattering lust hath allowed to consent contrary to the rule of righteousness. Thus much Augustine. Obiect. out of the Apoc. August. de perfectio iusticiz.

Obiect.out  
of Ieremy.  
Cap. 18.

Out of the wordes of Ieremy. If I speake of any Nation that I may destroy them, and they do repent them &c. And if I say the word that I may plant them, and they toun away from me &c. vpon this the Romanistes do build as followeth. Euen as men behaue themselves, such shall the potters vessels be afterwarde. *Ergo*, it is false that the Lutheranes teach, that the regard of worke doth fight agaynst Freedome and the power of God in chusing or refusing.

Aunsware.

The Prophet doth treat here properly of the punishment & rewardes, which do follow mens workes at the last Iudgemēt, and not of the maner of eternall Electiō, which doth precede all our workes, either goyng before (as August. reporteth) which were none at all, or comming after, which were not as yet. If the aduersaries of Luther shall wrest these wordes of y<sup>e</sup> Prophet to the cause of Electiō, as though Gods Electiō goyng before, did depend vpon mens workes that follow after, they do conclude vntruely. For as the Potter in fashionyng his earthe vessels, hath no regard to y<sup>e</sup> merite of the clay, euen so y<sup>e</sup> purpose of God in the rule of his Electiō, is free fro all respect of workes. And therefore Paule doth resemble the same to the power of y<sup>e</sup> Potter. But if they will translate the same to y<sup>e</sup> punishments & rewardes of workes, in this respect we confesse they say true, euen as mē behaue themselves. so shall they finde their Creator affectioned towards them: Yet in such sort neuertheless, that if any vertue or commendation be in y<sup>e</sup> vessel, that may moue to please: the same confesse, that it cometh not of it selfe, but of the free liberality of the Potter: on the contrary, if it haue any thing worthy of punishment, then to yelde that this proceedeth from themselves, and not from the Potter: For he made Nature at the beginning whole, sound, and vpright. Afterwarde came in vgly deformitie wilfully and voluntarily defiled through originall sinne.

An object.  
out of Esay.  
Cap. 17.

God hath no regard but to the poore and contrite in Spirite.

*Ergo*, The Grace of God is not promised to any but to such as are prepared thereunto before.

Aunsware.

True it is, that none but humble in spirite are capable of Gods Grace: But from whence cometh this lowliness, and humble reuerence towards God: truely not from the Nature of our

our corrupted flesh (which is wont alwayes to be the Mother of pryde) but from the onely gift of the holy Ghost: Whereupon if any man hyge, that there ought to go some preparation in man before, apt to receaue the grace of God: neyther will the Lutheranes deny this, but so, that they also confesse with Augustine that the same commeth to passe, not by the direction of our Freewill, but by reformation and renewing of the holy Ghost.

Forasmuch as the cause of all men is generall and the estate indifferent, as the Lutheranes do say.

Obiect.

*Ergo*, There is no cause nor reason, why God in the choise of man should preferre some before othersome, and separate some from othersome.

*S.* Paule rendereth this cause for vnreprocheable *I will haue mercy* (sayth he) *on whom I will haue mercy.* Answering, as it were, to this same obiection, that thys commeth to passe, not because God findeth any cause in man, but for that he onely, receaueth hym of hys owne mercy.

Answered.

I will not the death of a sinner, but rather that he be conuerted and liue.

Out of Ezech. cap. 18.

If this saying be referred to the secret will of Gods good pleasure: how is it then, that such will not be conuerted, nor flee from Damnation, whom the almighty will of God both would haue to be saued, and can make able also to be saued: But if it be vnderstanded of hys revealed will, which is called *Voluntas Signi*: what maruell is it if such will not be saued, but perish besides the will of God, which are left to the power of their owne Freewill, by the secret and vnsearcheable will of God:

Answered.

Voluntas Signi.

What soeuer is voluntary may be auoyded.

Argument.

Synne is voluntary.

*Ergo*, Sinne may be auoyded.

This is answered before out of Aug. The Paioz were true if it be vnderstanded of nature beyng soude: but now nature is wounded & defiled, either bycause it doth not see, by reas<sup>n</sup> of her blyndnes, or bycause it doth not performe, by reas<sup>n</sup> of her weakenes.

Answered.

God would not commaunde the thynges which he knew man could not do.

Obiect.

Augustine maketh answer. *And who is ignorant hereof? but he doth therefore commaunde some thynges, which we are*

Answered.



August. de  
grat. & Lib.  
arbit.

not able, bycause we may know, what we ought to craue at his hands.  
Where Nature and Necessitie beare rule, there is no  
iust crime in Synning.

The Lutherans do teach that Sinne doth cleaue fast with  
in vs by nature, and that of very Necessitie.

Ergo. Accordyng to the Lutheranes doctrine there shal-  
be no iust crime in Synning.

Aunswere.

And herunto aunswere is made before. In the Patoz I do  
distinguish Nature and Necessitie. If it haue relation to Na-  
ture that was sounde and Necessitie of coaction, true it is, that  
there is no accusation or iust crime of Sinne to be layed there.  
But if it meane Nature corrupt, and Necessitie of inuincible  
and vnschaungeable bondage, it is false, of which Necessitie  
Augustine speaketh. But now faultynesse punishable ensuyng  
did make a Necessitie of freedome.

An other  
argument of  
the same  
fort.

There is no reason to make it Sinne, where is no power  
to be able to auoyde it.

Aunswere.

I do aunsweere that it was true in Adam, who committed that,  
whiles nature was sounde, which he might haue eschued: but in  
vs not so: who in this corrupted and forlorne nature now, whe-  
ther we may auoyde it, or not auoyde it, yet doth Sinne follow  
vs of Necessitie. For if will could eschue Sinne, yet can it not  
cleare it selfe from shame of her selfe, and of her own abilitie, but  
onely through the assistance of helppng grace: whereupon will  
deserueth no commendation, though it can cleare it selfe: but if  
it eschue not the sinne which it might eschue, so much the more  
doth it aggravate the trespassse. And why commeth not forth a-  
ny one such at the length, which can or dare boldly professe, that  
he hath euer eschued the sinne, that these Iacke braggers boast  
so much may be auoyded: on the contrary although will can not  
escape from Sinne, yet doth it not therfore cease to be Sinne,  
bycause it sucked this imbecillitie, not from nature (wherein it  
was created at the first) but from him, whiche might haue bene  
without Sinne, if he had would.

O fori. ob-  
iection.

No mā lacketh the Grace of God, but he that will cow-  
ardly faynte of hym selfe.

Aunswere.

True it is: but to make mā not to be faynt harted in him self,  
it is needefull that the grace of God be present first, without the  
which

which all our good will is vneffectuall. Whereby whole being holpen with grace, doth begyn to will well, & to endeavour well is not now altogether a coward craven; but he that is saynt harted, is therefore saynt harted, because he was not assisted with the effectuall Grace of God.

God doth constrain no man forcibly.

Obiection.

I do graunt: but that they may be made willing, he doth first of vntwilling, make them willing, & draweth such as are stiff-necked, to become inclinable: creating new hartes within them, & renewing a new Spirit within their bowels, to make them tractable, and willing seruantes for hym selfe.

Answer.

But thou accordyng to the hardnesse of thy hart, dost procure to thy selfe vengeance.

The Apostle speaketh here of the externall blessing, or calling of God: which he exercizeth indifferently, as well towards the good, as towards the euill: and not of the spirituall Grace of Regeneration, wherewith he doth peculiarly seale, and establish his Elect vnto hym selfe.

Ofori. Obiection out of S. Paule.

Answer.

The Grace of God is none otherwise effectuall, then as we be not sluggish or retchelesse to vse his helpe offered vnto vs.

An other out of Osorius.

Ergo, It is in our power either to receaue the Grace of God offered vnto vs, or els not to receaue it.

I deny the Argument. For where the effectuall Grace of God is (which worketh in vs not onely by outward calling, but also by the inward renewing and earnest motion of the mynde, as Augustine writeth to Simplician) there can be no defect of will. And agayne, wheresoeuer is any want of will, there is not Gods effectuall Grace, which is comprehended within these two partes outward calling, and inward drawing: So that the receauing of grace, is within vs in deede, yet cometh not of our selues but of the grace of God. But the Refusall of Grace, is both in vs, and of vs: and yet in such wise, as that being left ouer to our owne weakenesse, we are not able to doe otherwise of our selues.

Answer.

There is objected out of Augustine Hypognosticon 3. booke. That we haue lost our freedome not to will: but to be able, and to performe.

Obiection out of August.

First

**Answer.** First by consent of learned, it is certaine that this booke was neuer made by August. 2. the aduersaries do not interpret it aright. 3. let the premisses be ioyned to that which followeth. For he doth cōfesse, that there is a *Freewill* hauing Iudgement of reason in deede, not by which it may be apt either to begyn, or to end any godly action without God, but onely in the actions of this present life. And forthwith followeth in the same August: *When we speake of Freewill, we do not treat of one part of man onely, but of whole man altogether.* etc. Whereupon their errour is cōdēned, which do affirme that corruption is wholly includeth within the flesh: whereas by testimony of the same Aug. corruption hath defiled the inward powers of the soule likewise: whereupon he speaketh in the same place on this wise: *Freewill being defiled, the whole man is defiled: wherefore without helpe of the Grace of God, he is neither able to begin to do any thing that may be acceptable vnto God, nor yet to performe it.*

The Obiection of Ofori, and others.

The Scripture doth euery where describe the Freedome of will. Where it testifieth: that God will render to euery man accordyng to his deservyng: whereas it cōteyneth ordinaunces and preceptes of good lyfe: where it exhorteth euery where to godlynes: forbyddeth to sinne: and threatneth punishment: Out of all whiche it is most assured, that the power of freewill is declared.

**Answer.** If the whole Scriptures treat altogether euery where of these, where be the premisses then? First as touchyng merites Augustine doth answer: *None be vnto the lyfe of man thought neuer so commendable, if God deale with vs after our deservynges.* As cōcernyng reward, he doth answer after the same maner: *That reward is geuen in deede, to them that deserue it, but yet so as to deserue, is geuen first from the grace of God, and proceedeth not from mans Freewill, vnto whā reward is geuen afterwarde.* That is to say, *Grace for Grace* as Augustine sayeth. Moreover as cōcernyng the preceptes and commaundementes: in deede GOD doth commaunde vs to walke in them, but he doth promise that he will byyng to passe, that we may walke in the: that is to say, that he will geue vs both a mynde, and sette to walke withall.

Obiect. 2. gaynst Free Election.

Where a Recompence is made, there is a consideration of merite.

**Answer.** Nay rather the conclusion would haue bene more correspondēt



ment on this wise. Where Recompence doth follow, there doth consideration of obedience goe before. For of Obedience the Argument is good enough, but of Merite starke naught.

Where Recompence is, there is regarde had both of Obediēce and of Merite, out of the Maister of Sentēces. Whereupon they argue on this maner.

Out of the  
Maister of  
Sentences  
Lib. 3.

Hope doth not trust to the mercy of God onely, but to our Merites also.

And therefore to hope beyng voyde of Merites: is not to hope, but to presume, as they affirme.

This Treatize here toucheth Merites and Obediēce both. I aunswere vnto both. First of Obedience, the Assertion may be graunted. But that Obedience is ment here, that is made acceptable to God, and proceedeth not from the will, and abilitie of our freewill, but from the grāte of God onely. But of Merite, if the worthynesse of the worke be regarded, we doe verily deny it: if they understand of Obedience approued and acceptable, in the sight of God, we doe not strue agaynst them, so that they will reknowlege this much agayne, that this Obedience of ours, how ready soeuer it be, doth not spring from our owne abilitie, but that we ought to acknowledge it (as a gift receaued by the benefite of the heauenty Grace) to be his gift onely, and none others. Agaynst this Pasteryke sentence I will set downe the opinion of Basile. He that trusteth not in himselfe, neither looketh to be iustified by workes, that man hath the hope of Saluation reposed onely in the mercies of God. Augustine, disputyng agaynst the Pelagians, which did say, that the same Recōpence which shalbe geuen in the ende, is a reward of good workes going before, doth answer: That this may be graunted vnto them, if they likewise agayne would confesse, that those good workes were the gifts of God, and not the proper actions of man: for those that are such, that is to say, proper vnto men, are euill: but yet are good gifts of God. &c. Whereupō in an other place. If thy merites (sayth he) come of thy selfe, they be euill, and for that cause are they not crowned: and therefore that they may be good, they must be the gifts of God. And agayne writyng to Sixtus. Be there no merites of righteous men? yea truly: Bycause they be righteous men: but their merites brought not to passe, that they were

Aunswere.

Basile. vpon  
the. 32.  
Psalme.  
Aug. in his  
Epistle to  
Sixtus.

August. de  
Grat. & Li-  
bero Arbit.  
Aug. in his  
Epistle to  
Sixtus. 105.

Aug. vpon  
the .94.  
Psalme.

were made righteous. For they be made righteous, when they be  
Iustified: but after the manner of the Apostles teaching: Freely Iu-  
stified through the Grace of Christ. And againe writing vpon  
the 94. Psalme. If G. O. D would deale accordyng to mens deser-  
uynges, he should not finde any thyng, but that he might of very Iu-  
stice vtterly condemne. &c.

August. de  
bono perse-  
uer. Cap. 17

But these sayinges, bycause they apperteyne to the Iudge-  
ment of yeldyng Reward, do concerne our cause nothing at all,  
who do not treate now of the last Iudgement, but of the Grace  
of Election properly: Whiche grace who soeuer will say is genen  
accordyng to the proportion of deservynges, Augustine doth call  
the same a most pernicious error.

Obiect. out  
of August.

It is Furthermore objected that Augustine writing, in-  
to Prosper and Hyllary doth not onely in the very title of  
the booke ioyne Freewill with Grace, but also heapyng a  
number of Arguments together doth very earnestly ende-  
uour to confirme, that man hath Freewill.

Answer.

I do confesse that Augustine in these booke, as many tymes  
otherwise, doth by certeyne Argumentes framed out of holy  
Scriptures teach Freewill, and withall to yue it with Grace.  
But such Argumentes as they, as both selfe afterwarde con-  
futech. Whoeuer consideration must be had in what wise he  
doth ioyne both these together, & how he doth part them a sinder  
again. They that doe fortifie Grace in such wise, as that this  
Freewill may in no sense be admitted withall, doe not Iudge  
therof rightly. For mans will whether it be good, or whether it  
be euill, doth neuer cease to be after a certeyne sort Free: either  
Free to righteousness, or Free to Sinne: which if it be good, he  
receaueth her goodnes of Grace: if it be euill, she sucketh that e-  
uill of her selfe: and therefore sucketh it of her selfe, bycause it is  
seuered from Grace. Furthermore it must be considered, in what  
sence Augustine doth construe Freewill: Surely if our aduersa-  
ries doe interpret Freewill after this sence, as though it cōte-  
ned in her owne power, a Free election of chusing good, or euill:  
they swarue altogether from Augustines interpretation. Who  
by this vocable Freewill seemeth to signifie nothing els, then  
that will onely, which worketh those thynges voluntarily, that  
it worketh, whether they be good, or euill.

Will is al-  
wayes Free  
either to  
righteous-  
nes or to  
Sinne.

**An other Objection out of Augustine:** *Belene the holy Scriptures both that there is Freewill, and the grace of G. O. D, without whose helpe man can neither be converted to God, nor profite with God. Agayne out of his 2. Epistle to Valentine. The Catholicke sayth doth neuer deny Freewill either towards good life or towards euill life. Neither doth it ascribue so much vnto it, as that it may be of any value without the grace of God; whether it be converted out of euill into good, or whether it continue profityng in good, or whether it attayne to the enertlasting good: whereas now it feareth not least it quayle and waxe faynt.*

Out of Augustine in his 1. and 2. Epistle to Valentine. How farre forth will is free after August.

**What is meant els by these wordes of Augustine, but that vnder the name of Freewill, that will be vnderstanded in man, which is capable aswell of euill, as of good: and may be euill of it selfe, through corruption of Nature, but good onely by reformation of Grace.**

Answered. Mans will capable of good and euill.

**All actions that men take in hand do proceade fro God the first mouer and ruler, as from the first cause thereof according to Luthers doctrine.**

Agaynst Gods prouidence and Predest. out of Olorius.

**All finnes are actions, as from the chief and first cause.**

**First in the Maior this word Actions must be distinguished.**

Answered.

**Some Actions are Naturall, some are Deuine, and Supernaturall. Now if the Maior haue respect to these Actions, then is the Maior true, and the Minor to be denyed. For the Maior doth not meane properly these Actions which are not of nature, but agaynst nature of which some are finnes, and the Actions of wicked Spirits; as if it do meane those Actions, it may be denyed.**

Three manner of Actions.

**There is besides these a third kinde of Action; which is called a Free and voluntarie Action. I call it free for this cause, whereby will is willingly faulty, without all coercion as August. witnesseth. And these kindes of Actions, which are proper and peculiar to man, doe proceade from will; as from the nearest and most proper cause; although not altogether without the prouidence and ministration of God, which as it putteth it selfe abroad through out all manner of thyngs, by a certaine secret influence, beyond all reach of capacitie, euen so both it encline, and make playable the very wills of men, to whatsoever purposes it pleaseth.**



seeth him. Yet so notwithstanding, as that no man is constrained thereunto by this inclination. For neither is any man compelled to be euill agaynst his will, when he doth naughtely, except he will him selfe. So that now it is needlesse for any man to seeke for the cause of Sinne, without him selfe, as Caluine truly teacheth. But Osorius doth obiect here agayne.

Out of O-  
sorius.

Whosoever doth entice and allure an other to wickednesse, is as much in faulte, as he that is allured thereunto: at the least is not voyde of blame.

God doth moue and prouoke mens wills to do heinous offences after the Lutheranes doctrine.

Ergo, God him selfe according to the Lutheranes, as the first motioner and cause of euill, can not be cleare of faulte.

Answer.

The Maior is true there, where both he that doth allure & he that is allured, are lead both by one kynde of consent, are holden both together vnder one selfe condition, & haue both regarde to one selfe ende in their doying. But now all these thynges doe chaunce farre otherwise in God, then in men. For as God doth worke nothing, but that which is wrought in a maruelous pure, & sincere will (who can will nothyng but that which is most good) euen so doth he attempt nothyng at any tyme, but that he may doe of his most free Justice, and is tyed to any conditions or lawes: Now where no law is, there neither is any Sinne at all. For Sinnes properly are defined, not so much by the bare actions, as by the conditions, lawes, and endes. As a word, to make this matter moze discernable: God commaunded Abraham that he should kill his Sonne: if any other had commaunded the same, or if the Father had attempted to do the same, at any others commaundement, he had surely sinned. But now as it was the Lordes Commandement, neither was there any Sinne in him that did commaunde, neither in him that did assent, no, though he had slayne him in deede: What shall we say of this? That the same Father of heauē and earth, when he gaue his onely begotten sonne to be slayne, yet altogether vnderfermyng it (for this Tragedy was not played secretly without his hand and secreete counsell) shall we therefore say that he sinned, because in this worke he willed the same that the murderer's dyde? For neither

In the  
death of  
Christ our  
Saviour

was

was his consent, absent, nor consented frō their will which did Crucifie the Sonne of God, ne yet his ordinaunce: yet was his ordinaunce of his cleare from sinne notwithstanding, but their fury lacked not sinne. In dede his consentynge will dyd will the same, that they willed: But not after the same sort, & for a farre other manner of end. For in them that dyd Crucifie Christ appereth a treble Argumēt, & playne demonstration of Sinne. First, because they brake the lawes, that were commaunded the contrary to all equitie & right. Agayne for that they layed violent handes vpon the innocent, being enflamed with malice and despight: wherein also they did not respect any other end, but to embue their madd murtherynge handes with innocent blood, to establish thereby their arrogant ambitiō. All which were farre otherwise in God. For first, who ever limited any lawes for God which he might not breake. Wherefore being frō from all law, he neither did any thyng here, nor at any tyme els can doe any thyng, that is not in all respectes, most lawfull for him to doe. And yet neither did the Father here so procure the death of his Sonne, but that p Sonne him selfe did volūtarply of his own accord yeld thereto. Moreover in this p fathers will was nothing amisse: in his ordinaunce nothing malicious, in p end nothing but most glorious, & for our saluation. For on p other side, in all this actiō was wōderfully pterred & expressed his most iust Iudgemēt agaynst sinne, his most excellent piety towards his sonne, & his most tender loue towards mākinde: For in that he did most sharply, and in severest Justice punish our sinnes in his owne sonne, he restored him to life & to a most ample kyngdome hall, & thereby provided most fatherly for all our saluatiō generally.

We Read lykewise in the holy Scriptures. It is necessary that offence shall come: it is necessary that heresies be. &c. And it is not to be doughted, but that this Necessitie doth issue frō the ordinaunce of God. And what then if these offences do chaunce altogether besides the ordinaunce of G D D how then doe they chaunce of Necessitie: Agayne if they happen by the ordinaunce of G D D, how shall we then defende the goodnesse of G D D? For such even by the same meanes, that I spake of before: For if he which dyd foreordeyne those offences were alyke affectioned, and of the same mynde, nor dyd respect any other ende

how the fathers will did consent and how it did not consent.

**Election.** The second Booke,

then the persons themselves do from whom those offences doe  
arise, there should nothing withstand, but that he should be in  
the self same fault: and in all respectes as blameworthy as they.  
But now we see there is so great diuersitie betwixt them in the  
maner of doying, and the respect of the end: hereby it cometh  
to passe, that in one selfe action that which is committed by me  
is a most haynous cryme: and in that which cometh of GOD  
appeareth most evidently a wonderfull commendation of Ju-  
stice, and pyety. But here is yet a very great knott in thys  
bulrush: whereupon Olorius scrapeth agayne very busily.

Againe out  
of Olorius.

To cōfesse this to be true, that offences and heresies must  
arise by men: yet forasmuch as their willes are not other-  
wise ordered, but by the guyding and leading of Gods di-  
rection: it can not be denyed, but that God hymselfe as  
(one that doth suggest some matter first) must be accom-  
pted for an Abettour or furtherer: for whosoever shall be the  
cause of any other cause or action, euē the same must needs  
be an accessory to the cryme that is committed.

Answer.

That offences, and other sondy inconueniences of this pre-  
sent lyfe, do flow from out the corrupt affections of men, as out  
of their naturall soures and springhead, is most true: And a-  
gayne, that the willes of men, which way soever they bend them-  
selues, are guyded, not without the permissio and especiall pro-  
vidence of God. This is also most true.

Furthermore that the very Will of God, and hys prouidence  
doe seeme to be in some cause, that offences and inconueniences  
do arise, I doe confesse likewise, agreeing herein with August.  
Well: and what hereof? what if we graunt that God is after a  
certayne sorte the cause of euill? Ergo, Olorius doth conclude  
presently vpon the same, that God (as being the cause of euill)  
cannot be excused of blame. But if he do so, hee is at hand that  
will deny his argument. For it is not a good consequent which  
is deriued from the cause of offences and euilles, but onely in  
such offences and sinnes: which are not themselves the very pu-  
nishment of sinnes, and reward of trespasses, & where the euills  
that are committed, be the bittermost effectes of the cause agent.  
Whereof neyther of them both may be imputed to God. For  
neyther doth Gods prouidence work in the corrupt affections of  
men



men, as the principall cause vnto the last ende: mozeouer neyther are mens wills enclined, or hardened to wickednes, by the operation of God, but where God hath most iust cause so to do, as well because God doth all thinges to make the excellency of hys power, and Maiesty to appeare moze glorious, and to be wondered at: as also because hee doth harden the hartes of no person, but to thend with sinneto punish the former sinnes, wickednes, and mischieuous facts, that haue bene committed before, Dea and this also most rightfully. Whereupon August. sayth: this must be grounded and vnremoueable within your hartes. *That there is no vnrighteousnes in God. And for thys cause when ye do reade in the holy scriptures, that men are seduced by God, or that their hartes are hardened, dought nothing at all, but that they haue committed before offence enough, for the which they ought worthely to suffer &c.* If mans nature be of it selfe. so valiaunt, as to defend it selfe sufficiently agaynst all stormes, and assaultes of sinne: wherefore then doth he suffer himselfe to be caried away, willingly and wittingly, out of the right way: why doth he not preuent all occasions, and temptations, as he ought to do: why doth he not practize the same courage, that his owne reason inuiteth him vnto: If he cannot, why then (euen from the beginning, throwing ouer boorde the helme of Gods gouernement) did he take vpon hym to be pylott of hys owne course: why did he presume to be wise without God: why was he so arrogant, with so hauty and lofty a courage, to geue the attempt vpon the tree of lyfe, and graspe of the fruit thereof: why being not contented with hys owne simplicitie chose he rather to raunge the field himselfe with the bydle in his teeth, thē to abide the managing of the Lord: who now if were able to gouern himselfe without Gods assistance, doth worthely breake hys neck if he fall ouer the rock. If he cannot guyde hys owne wayes, euē for this cause is he worthely forsaken, and spoyled, because himselfe cast of of God beyng hys Ryder, frō hys back: Whereupon this is a good consequent, and must be graunted of Necessitie: that eyther God is not the cause of euill, or if he be, yet that in this cause is nothing at all, but that whiche standeth most of all with equitie and Justice: likewise that in man is nothing, but that whereof he may worthely condemne hym selfe.

Aug. de lib.  
arb et gra.  
Cap. 21.

**Election.** The second Booke.

then the persons themselves do from whom those offences doe  
arise, there should nothing withstand, but that he should be in  
the self same fault: and in all respectes as blameworthy as they.  
But nowe siche there is so great diuersitie betwixt them in the  
maner of doynge, and the respect of the end: hereby it commeth  
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do arise, I doe confesse likewise, agreeing herein with August.  
Well: and what hereof: what if we graunt that God is after a  
certayne sorte the cause of euill? Ergo, Olorius doth conclude  
presently vpon the same, that God (as being the cause of euill)  
cannot be excused of blame. But if he do so, hee is at hand that  
will deny his argument. For it is not a good consequent which  
is deriued from the cause of offences and euilles, but onely in  
such offences and sinnes: which are not themselves the very pu-  
nishment of sinnes, and reward of trespass, & where the euilles  
that are committed, be the bittermost effectes of the cause agent:  
Whereof neyther of them both may be imputed to God. For  
neyther doth Gods prouidence work in the corrupt affections of  
men

men, as the principall cause vnto the last ende: moreouer neyther are mens wills enclined, or hardened to wickednes, by the operation of God, but where God hath most iust cause so to do, aswell because God doth all thinges to make the excellency of hys power, and Maiesty to appeare more glorious, and to be wondered at: as also because hee doth harden the hartes of no person, but to thend with sinneto punish the former sinnes, wickednes, and mischieuous facts, that haue bene committed before, Dea and this also most rightfully. Whereupon August. sayth: this must be grounden and vnremouable within your hartes. *That there is no vnrighteousnes in God. And for thys cause when ye do reade in the holy scriptures, that men are seduced by God, or that their hartes are hardened, dought nothing at all, but that they haue committed before offence enough, for the which they ought worthely to suffer &c.* If mans nature be of it selfe so valiaunt, as to defend it selfe sufficiently agaynst all stormes, and assaultes of sinne: wherfore then doth he suffer himselfe to be carped away, willingly and wittingly, out of the right way: why doth he not preuent all occasions, and temptations, as he ought to do: why doth he not practize the same courage, that his owne reason inuirteth him vnto: If he cannot, why then (euen from the beginning, throwing ouer boorde the helme of Gods gouernement) did he take vpon hym to be pylott of hys owne course: why did he presume to be wise without God: why was he so arrogant, with so haughty and lofty a courage, to geue the attempt vpon the tree of lyfe, and graspe of the fruit thereof: why being not contented with hys owne simplicite chose he rather to raunge the field himselfe with the bridle in his teeth, thē to abide the managing of the Lord: who now if were able to gouern himselfe without Gods assistance, doth worthely breake hys neck if he fall ouer the rock. If he cannot guyde hys owne wayes, euē for this cause is he worthely forsaken, and spoyled, because himselfe cast of of God beyng hys Ryder, frō hys back: Whereupon this is a good consequent, and must be graunted of Necessitie: that eyther God is not the cause of euill, or if he be, yet that in this cause is nothing at all, but that whiche standeth most of all with equitie and Justice: likewise that in man is nothing, but that whereof he may worthely condemne hym selfe.

Aug. de lib.  
arb et gra.  
Cap. 21.



An other  
obiection of  
the aduer-  
saries a-  
gaynst the  
Lutherans.  
Answered

The will of God doth worke together with mans will in sinne according to the Lutheranes.

It standeth therefore with as good reason, that the same should be imputed to the one, that is imputed to the other.

If the circumstaunces of them both were in all respects like, the consequent would be good: but the circumstances beyng altered, the state of the conclusion is altered also. All the actions of mans life are gouerned by the disposition of the secret prouidence of God. This is very true. Mans will also doth endeavour withall together with the same. Here is therefore an operation, and working on both partes: God worketh, and man worketh: and both in one matter. But bicause God doth order things after farre other meanes, and respecting an other ende, then men doe, herein redowndeth vnto hym the highest commendation of power, Justice, and Bounty. Men are worthely blamed, as beyng the very causes of their own harmes. When Ioseph was solde by hys brethren: when Iudas betrayed the Lord: when Absalon defiled hys fathers concubines: When Pharaos withheld the people of Israell: When Semei rayled vpon David: When Antiochus waxed wrothe agaynst the Iewes long sitence: whenas Antichrist euen now gryndeth hys teeth agaynst the saley flock of Christ: when as Paule breathed out thretninges and slaughters: no man will deny but these were haynous & horrible factes: of all which notwithstanding no one wanted the singuler counsell of God, and hys especiall prouidence: whereupon it could not possible be otherwise, but that the thinges which he had determined before, should so come to passe in the ende. For neyther doth enter into mans thought any thing that God doth not will before, that mā shoulde will: neither doth mans will purpose any thing, which is not both foresene, and foreordained of God. What the? shall we therefore accuse God as Author of the wickednesse of the vngodly: because these thinges chaunce of Necessitie, which God hath purposed shall come to passe, and can by no meanes be altered: For so seemeth Olori. to conclude hys argument. But I argue agaynst hym in this wise, and with two reasons. First. If this preordinaunce of God, whereof I speake, do bying such a Necessitie of externall coaction vppon men, as Olorius doth speake of, as that no man could sinne voluntarily but compelled thereunto

thereunto by God: it might not seeme altogether perhaps from the purpose, to impute the fault thereof to God. But what is he now: or what mā hath euer bene so horribly wicked at any time: who in performing his treacherous deuises, can say that he was constraigned agaynst hys will to commit the facte, that he would not haue done, being neyther led thereunto of any motion of him selfe, nor blynded with any hys owne affections:

Howeouer although the will of God doth worke together with mans will: or (as Augustine liked rather to speake) whether God do worke in the hartes of men to apply their willes wherunto it pleaseth hym, eyther to godlines for hys good mercies sake, or to wickednes and vyce according to their owne deseruings: or whether man be afflicted with any crosse of persecution, yet doth God bring all these to passe, according to his own iust Iudgement, sometimes open and manifest, but alwayes most righteous: for what sitteth more with iustice, the to punish offenders: then to tame and suppress the outragious pryde of rebellious Nature: But forasmuch as all the workes of GOD are directed chiefly as to one ende: from whence then may man take a more large occasion, to magnifie and extoll the Justice of God, then out of hys owne workes: And therefore though we confesse, that it is one selfe work which is wrought by God, and by man, yet because in the selfe same worke God worketh by an other way, and to an other ende: Namely putting in vye the worke of hys Justice: and because men do the workes of pryde, of Luste, of wrath, and of couetousnes: hereupon it commeth to passe, that sinne is worthely imputed vnto them: the will of God remayning alwayes righteous and good notwithstanding. For this rule is to be holden alwayes vnshaken: That all the workes of God are wrought for the best. So the fall of our first parent Adam, the hardening of Pharaoes hart, the treasō of Iudas, the persecutiō of Paule, tended to as good purpose as the persecutaunce of Noah in sayth: The humblenes of Dauid, Peters denyall of hys maister, and the conuersion of Paule. For what soeuer is wrought by God, doth alwayes courne to the glorifying of hys power, and magnifieng hys Justice: of hys Justice, because by sinne he doth punish sinne: and that most righteously: of hys power, whē with hys mighty hand, and onstretched arme

Aug. de  
grat. & lib.  
arb. Cap. 21.

he doth aduance and deliuer them for his wonderfull mercies, sake, and of hys free liberalitie it pleaseth hym to bouchsaue. But Osorius is a wyllyppe, and will not be destitute of a starting hoale, but will seeke to escape through some chynk or moushoole. And because he doth perceaue, that Gods power cannot be utterly sequestred from the Actions of men, he like an olde tryed shifter, will collour the matter, and applye the woorkes of God which we haue rehearsed, to Gods foreknowledge. For this is the subtil distinction whereunto our aduersaries flee for their defence.

How the  
aduersaries  
do dally  
with Gods  
prouidence.

They say that no prouidence of God that may enduce any *Necessitie*, doth go before to cause men to sinne. Onely that God did foreknow that they would so do, & that they were such in deed: not for that God did foreknow, that they would be such: but rather that he did therefore foreknowe that they should be such through their own inclination.

Answer.

Where the Aduersaries make mention of the foreknowledge of God, they doe not altogether lye in this poynte. For it is most true, that the Paternall of God doth behold (as it were) with present view all thinges that are, haue bene, and shalbe, as though they were present in hys eye: but herein they go amisse, where they practize to establish the foreknowledge and permission of God so firmly, that they would haue hys vnchaungeable prouidence seuered from the same: which cannot possibly be by any meanes: for what may a man thinke, if God doe foreknow and permitte wickednes to raigne, which he is not able to turne away, where is then hys power: if he be able and will not, where is then his mercy: what father is so hard harted, that seeing his childe ready to receaue some harme, will not call him from perill if he may: But say they, he that doth wickedly, & he also that doth consent thereunto, are both in one predicament. Therefore as it is an absurde thing not to confesse God to be omnipotent, or that any thing is done that he cannot do: so is that as false also to say, that any thing which God will not, is permitted without hys knowledge, and agaynst hys will. For howe shall we conceaue that God doth permitte any thing to be done, but because hys will is, that it shall so be done: whereupon we may frame an argument agaynst those persones, who reiecting the necessary



fary doctrine of predestination, flee onely to Gods Permission on this wise.

If God do permitte sinne, that doth he eyther with hys will or agaynst hys will.

But he doth not permitte it agaynst hys will (for there can nothing be done agaynst the will of God.)

Argument.  
Sufferaunce.

Then followeth it, that God doth willingly permitte sinne, and will not stay nor hinder it.

Which beyng graunted, their obiection hath a dubble error. first, because they take away sinne altogether from the will of God, casting the same wholly vpon hys Permission: Next, because they do feare least Gods Justice should be blemished: beyng of this opinion: To witte: if God do worke in the hartes of the wicked, when they do sinne, Then must it be taken for confessed, that the cause of sinne shalbe forthwith imputed to God: and withall that men shall hereof take iust occasion to excuse the selues: Both which are easily confuted. For first of all, whereas it is sayd, that GOD worketh in the hartes of men, to encline their willes whereunto it pleaseth hym, eyther when he doth thrust vpo men outward calamities, as straunge diseases, cruell Warres, flames of fire, &c. or where he byngeth vpon men inward griefes by the seruice of Sathan exequutioner of hys wrath: as famine of hys holy word, ignorance, blindness of vnderstanding, hardnes of hart, as appeareth euidently by the Scriptures. I pray you what meane you by that whiche you reade in the 9. of Iudges: God did send hys euill spirite betwixt Abimilech and the people of Sychem &c. When you reade in Iudges.9. Moyses, I will harden the hart of Pharao adding a cause to the same wherefore he would do it: And agayn when you heare that the Lord did harden the hart of Syhon King of Hesbon. When you read in Esay the Prophet. Blunt the hartes of this people, & stopp their eares. And agayne, why dost thou make vs wander from thy wayes O Lord? What is this in the 3. of the kings the 22. chap: Behold the Lord hath geuen the Spirite of lyeng, into the mouthes of all the Prophets. &c. and in Iob. 12. The Lord doth take away Iob. 12. the hartes from them that rule ouer the people of the earth, and he maketh them to goe astray. &c. of the same sence are the wordes of the Prophet Ezechiell. If the Prophet be seduced and speake a

Amos. 3.

2. Thessa. 2.

word. *I the Lord have seduced that Prophet. And in Amos, If there shalbe any euill in the Citie, that the Lord hath not done. And agayne in the 2. to the Thessalonians the 2. chapter. God shall send vpon them strong illusiones to beleue lyes &c. These and innumerable like vnto these who so shall heare euery where in the scriptures, can be dought hereof, that the finnes of the wicked are not hidden utterly from the decreed will of God: or that any thing is done in any of all these by Gods Permission so, as hys effectuall prouidence doth not worke also withall.*

*Now as concerning the inconuenience, as though it were of Necessitie, y Gods Justice shold be therfore called in questiō: and that it would by that meanes come to passe, that wicked mē would hereof take occasion to excuse themselues, as though they should not offend through their own default, but by the compulsory constraynt of Gods will: if so be those thinges be so taken according to y very purpoze of the bare letter wherwith God is sayd to deliuer ouer into a Reprobate minde, so make blynde, so harden the hartes &c. then is this also eche way as false. Neyther doth the conclusion of hys argument thus shuffled by hang together.*

A conclusio  
ill fauored-  
ly inferred.

*All thinges that God hath foreordayned shall come to passe, do chaunce through absolute Necessitie.*

*God did foreordayne that sinne should come to passe.*

*Ergo, When finnes do come to passe, they are to be imputed aswell vnto man, as beyng an instrument, as vnto God himself, as beyng the Authour.*

Aunswere

*May rather the conclusion ought to haue bene framed on this wise. Ergo, God hath ordayne that finnes should be, which for the same cause cannot but be of very Necessitie. And so in deede is the conclusion right, and to be graunted also. For it is without all controuersie, that finnes cannot come without the ordinaunce of Gods will: which ordinaunce neuertheles hauing iust cause of defence, ought to be acquitted of all vnrighteousnes. And to shew that it hath iust causes of defence, Three reasons may be rendered.*

Three reasons  
may be rendered  
why finnes  
do come by  
the iust  
iudgement  
of God.

*First. This seely earthly worme had skarfe yet thrust hys nose out of the dyte, whenas he would needes make hymselfe equall w God hys creator, farre aboue y reach and cōpasse of his creation,*

creation, presuming to attayne the knowledge of good and euill: then came it to passe by the most iuste iudgement of God, not by hys Permission but by hys prouidence also, that freewill being as then thoroughly furnished with vnderstanding, and reason (but destitute of Grace) could not gouerne it selfe, but must needes both agaynst hys owne knowledge, and conscience stumble, and fall downe withall. And no meruayle. For assoone as God had withdrauene hys light, right spirite, and helping hand (whereupon issued lacke of well doyng, blindenes and hardnes of hart) it could not otherwise be, but that (the grace of God being withdrauene & all abillitie to do well being taken away) this proud presumptuous Vermine must fall to the ground, both of very Justice and of very Necessitie, whereof the one is ascribed to God, and not to man, this other not to God but to man, and to hys owne freewill: And hereupon aryleth that absolute and vnauoydeable Necessitie whereof we treat so much, and withall the most iust defence of Gods Justice.

Then besides this freewill, there is yet an other reason, that will playnly acquite the iust prouidence of God from fault, though it worke in the sinnes of men together with men themselves. As when he byngeth vppon man eyther diseases of the body, or blindnes of vnderstanding for sinnes already committed, punishing sinne: as it were, by sinne. Euen so Pharaö, that had vsed horrible tyranny before in drowning þ suckling babes of the Hebrewes, was himselfe afterwarde most iustly hard harted by God, and at the last miserably drowned in the read Sea. Euen so likewise Esay, and the other Prophetes did prophesye, that the Iewes should be blinded for the wickednes whiche they had committed. By the like Iudgement, of God came it to passe that which was spoken of the Gentiles. *As they would not gene themselves to know God, God did deliuer them ouer to the lustes of their owne hartes.* &c. And in an other place writing to the Thes. For this cause (sayth he) God will send vpon the strong illusion to beleue lyes &c.

The second reason.

Esay. 6.

Ezechiel,

Rom. I.

Besides these most iust causes spoken of before, there is yet a thyrde, no lesse rightfull, and iust: which although be somewhat darke vnto vs, yet seemeth not so darke to the vnderstanding, and knowledge of S. Paule, where Gods Deuine prouidence doth wonder:

The 3. reason.



wonderfully order and dispose his workes: to witte, by his Iudgemēt hidden in deēde, but alwayes iust, leadyng and directyng all thynges to that ende, whereby he may make his Iustice, or his power discernable to mankynde. And to this end at a word, do all the counsellis of God, and all the effectes of the same tende and be directed, whether he do fashion the vessels of his wꝛath to destruction, or prepare the vessels of his mercy to Glōry: or whether he be mercypfull to whom he will, or whether he do harden the hartes of whom it pleaseth hym, or whensoever it pleaseth him so to do, or when he doth styꝛe vppē the myndes and endeuoures of men, whereunto him lysteth, by the seruice of Satan, minister of his wꝛath, or whether he do comfort, and make glad the hartes of his chosen, by the operatiō of the holy Ghost. And yet is there no cause in the meane whyles, why any man should complayne that the thynges are done iniuriously which are done by Gods secrete Iudgement: or that God ought to be blamed in any of all these, whenas whatsoeuer is done by him, we beleue assuredly, is done either to expresse his power, or to make his glōry discernable, or to commend his Iustice, or els to discouer the wonderfull riches of his mercy.

Wherefore when Luther doth affirme, that with GOD all thynges are done by an absolute Necessitie, whether they come by destiny, chaunce, or any fortune at all, why should not it be as lawfull for him to speake so, as for Osorius to speake in the lyke phrase and in lyke titles of words. That God is of Necessitie best, the most iust, and the most wisest: But I heare the sounde of an Argument from the Popish Diatriba.

An object,  
out of the  
Diatriba &  
others a-  
gaynst Lu-  
ther.

They say that they abridge not God of his power, no nor that they can do it, neither would at any tyme otherwise then as him selfe hath abridged it. Although there be nothyng, but that the omnipotency of God can bryng to passe, yet would he haue nothyng lawfull for him selfe to do, that might be contrary to his Iustice. And bycause it is an horrible matter that any man should be damned without euill deseruynge, and that it is not reason that good workes should be defrauded of their due reward: therefore it must needes follow accordyng to the rule of Iustice, that God should chuse thē whom he would haue to be saued, for  
the

the good workes, whiche he did forsee to be in them, and condemne the other lykwise for their euill doynge. For otherwise if he doe not regarde the workes, then were not his Iustice constaunt and permanent.

This Obiection must be ouertaken after this maner. It is one thynge to treat of Gods Election, and another thynge to treat of his Iudgement. As concernyng the Iudgement of God, it is euident, that no man is damned, vnesse he haue deserued it for his wickednesse: and that no man is saued, vnesse some matter be founde in him, wherunto his saluation may be imputed. It is farre otherwise in Election, and Predestination, which is accomplished accordyng to Gods free determination and counsell, without all respect of workes, either goyng before, or comynge after. Or els how can that saying of the Apostle be true, *Not of workes, but of him that calleth* &c. meaning thereby the Free Election of God. Whereupon let vs heare Augustine very aptly discoursing in his booke *De Predestin. & Grat.* It is sayd: not of workes but of him that calleth: The elder shall serue the younger. He doth not say of workes done before: but when the Apostle spake generally, not of workes: here he would that men should vnderstand it, both of workes done and already past, and workes not as yet done, that is to say, workes past which were none at all, and workes to be done, which as yet were not done. &c. Workes therfore haue both their tyme and their place: Certes in Electio they haue neither tyme, nor place: Neither is any thynge here of any value, but the onely will of God, which neither dependeth vpon sayth, nor vpon workes, nor vpon the promises: but workes, sayth, and the promises, and whatsoever els doe all depend vpon it. For neither are our daides vnto him a rule, to direct his Election by: but our daides are directed by his Election, as the effectes do consequently depend vpon the causes: and not the causes vpon the effectes: Neither doth God worke vnrightheously in the meane tyme in this, if he take mercy on who he will take mercy, or if he harden who he will harden: And why so? For soch bycause he is indebted to no man. For sithence we are all in generall euen from our mothers wombes, ouerwhelmed & drowned in this puddle of originall sinne: he may, accordyng to his good pleasure, haue mer-

Answer.

August. de  
Predest. &  
Grat. Cap. 7

cy on whom it pleaseth him, and againe passe ouer to whom he net-  
hyn lysteth and leaue them to them selues, that is to say, not  
take mercy vpon them. Wherupon all men may easily per-  
ceauce, as well the Reprobates, what it is wherof they may iust-  
ly accuse the selues: as also they that are chosen, how much they  
are indebted to God, for his so great and exceeding mercy.

Obiect. of  
Ofori. pag.  
163.

Euen as if one man kill an other with a sworde, no man  
doth therfore accuse the sword, but he rather is knowen to  
be in faulte, which did abuse the sword to murder: with as  
good reason, for as much as men are nothyng els but as in-  
strumentes of wickednesse onely in Gods hand, they that  
yeld of Necessitie are not so much in fault, as he rather de-  
serueth to be blamed that caused them to do wickedly.

Answer.

If so be that men, whom God hath created after his owne I-  
mage, were such kinde of Instrumentes, whiche lyke vnto a  
sword, or sawe, were giuen not of them selues, and without any  
motion or consent of their owne: or if God were such a blasphe-  
mous or backster that would delight in the slaughter of men, the simi-  
litude were not altogether to be mislyked. Now to graunt vnto  
them, that the wills of men are directed, and are subject to a  
stronger power, then they are able to resist, yet do they not suf-  
fer onely as Instrumentes, brutish and senselesse, doing nothing  
them selues in the meane whiles. Men are drawen in vnde, but  
with their owne wills: as Augustine maketh mention. Neither  
is any man euill, but he that will him selfe. And if man will be of  
his owne accord euill, who ought to be blamed therfore but him  
selfe: For where shall we say that Sinne is, but where a will is  
founde to committe Sinne. But Oforius ceaseth not as yet fro  
his chattering.

Argum. O-  
for. pag. 163

They that doe affirme that God hath severed out of all  
the vniuersall masse of makynde some who he would  
prepare to euerlastyng glory, and some others whom  
he would appoint to euerlastyng destruction, not for  
any other cause, but bycause it so pleaseth him: doe  
plucke Gods prouidence vppe by the rontes.  
The Lutheranes do alledge none other reason of Gods  
Predestination besides his will onely.  
Ergo, The Lutheranes do foredoe and plucke the proui-  
dence



dence of God vppe by the rootes,

I beseeche you Osorius, if as yet you haue not cast away all  
 sayng of an honest and sober Deuine betterly, returne to your  
 selfe at the length. In depe say you so? Do they foredoe Gods  
 providence which say it is so, for none other cause but by-  
 cause it pleaseth him? &c. What kinde of Argument doe I  
 heare from you? Cā God be pleased to do any thyng that is not  
 most correspondēt to reason: or cā any Reason be of all partes so  
 absolutely perfect, that can disagree frō the chief and principall  
 patterne of his will: or do you seme a reasonable man that doe  
 talke so fondly? But I beseeche you Syr. For as much as the  
 will of God, whether soeuer it bende and encline it selfe, is no-  
 thyng els but a most perfect Reason of it selfe, and of all partes  
 most absolute, and without blemishe: and for as much also as  
 Reason is selfe is, nothyng els then the very rule of Gods will:  
 nay rather for as much as the will of God is the very essence, &  
 substance of God: what kinde of couplyng do ye desire to be had  
 betwixt Reason, and the will of God? Who in depe can will no-  
 thyng but that which is perfect, like that nothyng is perfect  
 but that which he willeth. And whereupō then riseth this haughty  
 crest of yours: that can not be satisfied w<sup>th</sup> the bare will of God,  
 beyng expessed in his playne word: Neither sameth it sufficient  
 in your Iudgement that God should chuse any to saluation, vn-  
 lesse his secret counsell herein may be made discernable by the  
 depe reach of your owne reason: and that he should render an  
 account and reason of his decreed will herein vnto your Pai-  
 sterhypppe: Albeit I doe not deny this to be true, that the pro-  
 founde wisdomme of the Deuine Godhead, can not be sundered  
 from the knittyn together of his Reason, and counsell: that is  
 to say, from it selfe: Yet out of what Schoole suckt you such Di-  
 uinitie, O singular Pillar of the Romishe route: so earnestly to  
 require and to sift out the counsell and Reason of the Creatour,  
 euen in the very vnsearcheable wisdomme of him that created  
 you: I suppose ye were thus schooled in your sacred confessions.  
 Surely you neuer learned it out of holy Scriptures. If you  
 neuer noted what answer the Lord made to Moyses in the  
 Scriptures, marke now somewhat more attentively. I will haue  
 mercy (sayth he) on whom I haue mercy, and I will take compassion

Aug. in his  
 11. booke of  
 Confess.  
 Cap. 11.

Aug. in his  
 11. booke of  
 Confess.  
 Cap. 11.

on whom I will take compassion. &c. Here you may see a singular Mercy of God in taking compassion: whereof you nor see, nor heare any other rentred in the whole Scriptures, besides the onely will of God. I will haue Mercy (sayth he) will you know causes, and the persons he doth not say, bycause I perceauie they to be worthy of my benignitie, whose foregiue workes doe delight me now, before I take Mercy: but I do therfore take Mercy, bycause I will take Mercy: and I will take compassion, on him of whom it pleaseth me to haue Mercy. And therfore S. Paule adding a very fitte conclusion. Ergo (sayth he) God will haue mercy on whom he will haue mercy, and will harden whom he will harden. With these wordes bydding our nyte curiositie, as it were, and withall geuyng vs to vnderstand, that it is enough for vs to know, that so is the will of the Lord, although there be no manifest demonstration made vnto vs of the cause, wherfore he would so do. For of what soeuer it shall please the Lord to bring to passe, albeit we can not attayne the Reason, yet ought we to grounde our selues vpon this, for sufficient and lawfull Reason, bycause the Lord hath brought it so to passe: we ought also to learne of Christ this lesson. Bycause it hath so pleased thy good will O Father: For as much as it is not lawfull for any creature to presume to enquire any reason beyond the will of God.

Right well therfore, and very profoundly doth Augustine geue vs this lesson. It is not meete (sayth he) to search for the cause of Gods vnsearchable will, it is not lawfull to know it, for that the will of God is the principall and highest cause of all thinges that are: and therefore if when it is asked, why the Lord did it, it is to be answered, bycause he so willed it: if thou go further in asking why he willed it, thou askest some greater and higher thinge than the will of God is. Which can not possibly be founde out. And likewise the same Augustine in an other place writing of Predestination and grace, God (sayth he) taketh mercy on who he will haue mercy, and of whom he will not haue mercy he will not take mercy. He geueth to whom he listeth, and requireth that whiche is due vnto him, of whom he will. Here againe ye heare the Will of God named, yea and that alone: wherewith if you be not yet satisfied, bycause it is named alone, hearken what is immediately annexed by the same Augustine, for thus it followeth. He that shall continue to say

God

Aug. vpon  
Genesis 2.  
gaynst Ma-  
nichzus.  
Lib. 1. Cap.  
2.

August. de  
Prædest. &  
Grat. Lib. 6

God is vnrightheous, let him hearken vnto the Apostle. O man, what art thou that contendest with God? man with God: earth with the Potter. &c. Doth he herein not note you excellently (Oforius) and (as it were) poynat you with the finger: as, that no man could possibly haue noted any matter more notably: Paule the Apostle doth render no causes at all of Gods Election, but his will onely: Augustine dare enquire after none. All the whole Scripture is thoroughly sacrificed with his will onely: Onely, Oforius can not be satisfied, nor thinketh it lawfull enough for God to doe that him lyketh best, vntlesse with subteltie of Reasonyng as it were with cutted Sophismes, and Sillogismes, mā mainteyne Argument with his GOD, earth with the Potter. Which thing how horrible it is, learne at the least out of Esay & Prophet: Wo (sayth he) vnto him that will contend with his maker. Esay. 45.  
 a brittle pottessharde of the outcast pottesshardes of the earth: shall the clay say vnto the Potter, why dost thou make me thus? did thy handes fayne thee in thy worke. &c. As though there were any of the Creatures of God that doth vnderstand the mynde of the Lord: or were euer counsellours vnto him: or as though it were not permitted him to will as him lyketh: or as though what soeuer pleaseth him, were not lawfull for him to do, vntlesse he did geue vs a reason, and orderly render vnto vs the causes that moued him thereunto: And what if he will not discouer it Oforius: Yea and what if he ought not: what if when him lyketh to display it most manifestly, your balde mazer, and the blockyphness of your nymble capacitie can not be able to pearce into the vnsearcheable depth of his glory: wisdom: and counsell: Jeremy the Prophet being commaunded to go downe into the house of the Potter, and there to behold thoroughly & worke-manshypp of the runnyng whyle, and the hand of the crafter-man: when he saw the Vessel that was newly made, and was by and by broken agayne: neither doth he require a reason thereof of the workeman, nor yet doth the Lord being the workeman render any reason vnto him: onely he declareth his power in making new, and renewyng agayne of that which was broken, in these wordes. Am not I of power to do vnto you, as this Potter Jerem. 18.  
 doth to his claye, O house of Israell? sayth the Lord. Behold as the clay in the hand of the Potter, so are you in my hand, O ye house of  
 I. I. I. Israel.



Israell. And will Ofor, dare he so bold (beyng a fashioned lumppe of the Potters wheele, neither reuerencyng the Maister of his maker, nor contented with his onely will) to require a reason of his creation, besides the lawfull will of the Creator: and will he not permit it to be sufficient for God to doe in his owne workes, what it pleaseth him best?

Oforius  
wordes, pag  
163.

For what do these wordes of Oforius emporte els: Where beyng squeemish at Luthers speache: He doth Iudge them not worthy to be heard in any wise, whiche will affirme that God doth chuse whom he will vnto Salvation, out of the whole masse of mankynde: for none other cause but by-cause it so pleaseth hym. Pag. 163. First where hath Luther any such Assertion: Why do ye not let it be one good Syr: and admit that he hath what is it, that your carpyng caullation can gnaw at here, if you interpret it aright: For although Luther saime in your goodly conceipt to be more then a thousand tymes madd (whom ye can neuer name without some gall of raylyng speache) yet was he neuer hereto so foolish, as to haue a will to spople the most wise workes of God of Reason, and counsell in any wise. There is with God a most perfect, stable, & unchaungeable knowledge of all the workes of his owne handes, but such a knowledge, as both altogether surmount the greates reach of our mynblest caparities, and seemeth rather to be wondered at, then to be searched out by vs. Surely it is farre beyond the Reason that you make vnto vs. For deliberately notyng with my selfe, and entring into a very deepe beue and consideration of the thynges, which are spoken of Election, of purpose of Gods prouidence (for this word Predetermination as scarce fine enough for a Ciceronian you abhorre, neither dare ye so much as once to name in all your bookes) hereto all your wits seme to rende, that ye suppose that Gods Justice can by no meanes be defended, in making a differēce betwixt them whom he reserueth to be saued, & those whom he aduowgeth to be damned, but by foreknowledge of those workes, which God doth behold shall be in them: As though Oforius would seme to argue with God with such an Argument as this is.

An Argu.  
out of Ofor-  
ius, Pighi.

There must be alwayes with God a stable assured and vpright reason in euery choyse to be made.

There

Hofius, Bar-  
tho. Came-  
rar, and o-  
thers.

There can be none other iust cause of Reason of Gods Election and Reprobation, but in respect of the merite that must follow.

*Erge*, To be attaynyng the grace of Election some preparation of merite must neede go before.

First I doe aunswere out of Augustine: that it is a most pestilent error, to say, that the Grace of God is distributed accordyng to merites: & this is one of the errors of Pelagius. Then as touchyng the Maior. There is in dede with God a perfect, sounde, & unchaungeable Reason of all his workes: But by what reason he ordereth his workes, may not be subiect to the Iudgement of the claye (as Augustine sayth) but of the Potter. Now I come to the Minor. Which we do utterly deny: for where you make a definition of Gods providence (in chusing or refusing whom he will) to be none other then such as dependeth vpon the foreknowledge of workes: this is altogether most brutish and unreasonable. For albeit that preuenting foreknowledge of things (which our Deuines doe call foreknowledge) is vnseparably knitte together to the will of him, that doth Predestinate: yet do we not graunt the same to be the cause of Predestination. For first as concernyng the cause efficient, for as much as the will of God is the very substance of God, aboue the which there can be nothyng moe highe: there can be no efficient cause thereof rendered, either before it, in limitation of tyme: or aboue it in Maiestie: but the materiall and finall cause therof may (after a sort) be assigned. The materiall cause about the which it doth exercise her force, is mankynde, and those thynges which God doth geue vnto men by Predestination, namely: Vocation, Faich, Iustification, Glorification: The finall cause is two maner of wayes: either that, which forceth him to doying, by the preuenting will and reason of the first Agent: or els that which is produced out of action. And because there may be many endes of one thyng, it may be, that there is one end of Predestination, an other end of him that is Predestinated, and an other of him that doth Predestinate: As for exaple: As Saluation and life euerylastyng is the end of Predestination: the end of him that is Predestinated, is to beleue and to lyue well: and the end of him that doth Predestinate, is his owne glory, and the manifestation of

Aunswere,

## Election. The second Booke.

- his Justice, power and mercy.** As we do reade in Salomons  
**Prouer. 16.** *Prouerbes. God doth make all thinges for himselfe, and the wicked man also for the euill day. And therefore if it be asked, whether God do predestinate for the workes sake: it may be answered with S. Paule, that the holy ones are predestinated not for their good workes, but to do good workes: so that now the respect of workes be vnderstanden, not to be the cause efficient of predestination: but the effect rather. For thus we heare the Apostle speake, Euen as God hath chosen vs in hys sonne frō eternitie that we should become holy to the prayse of hys glory. &c. not because we were, or should be holy (sayth he) but that we should become holy, to the prayse of hys glory, &c. So that no reason of Election may appeare, but that which is to be sought for in the free liberallitie of hym, that doth make the Election, neyther that any other last end may be conceaued, but the prayse of the manifestation of hys heavenly grace. So that as without God there is no cause efficient, which may enforce predestination, so (if we seeke for the very beginninges of eternall predestination) we shall perceane that S. Paule doth reduce them, to iiii. principall heades chiefly. 1. to hys power, Where he sayth, hath not the Potter power. &c. 2. to hys purpose or hys good pleasure. For so we reade in the Epistle to the Ephesians, where he vseth both these wordes: because he hath predestinated vs (sayth he) according to the good pleasure of hys will, &c. And immediately after whō we were predestinated (sayth he) according to hys purpose &c. 3. to hys will. Rom. 10. he will haue mercy on whom he will haue mercy and will harden. &c. 4. to hys mercy or loue: Where he sayth Rom. 10. It is neyther of hym that willet nor of him that runneth but of God that taketh mercy.*
- Not for good workes.**  
**To good workes.**
- Ephes. 1.**
- Rom. 9.**  
 Foure principall heades of Predestination.  
**Ephes. 1.**
- Rom. 10.**

**Rom. 9.**

Laſt of all if you demaund further for ſome reaſon of Gods Election, who ſhall moſe lively expreſſe the ſame vnto you: then the Apoſtle Paule wri- ting to the Romaynes on this wiſe. If God (ſayth he) willing on the one ſide to ſhew his wrath, and to make his power knowne, and with much lenity beare with the Veſſelles of wrath prepared to deſtruction, and on the other ſide to make knowne the riches of hys glory towards the Veſſells of mercy, which he hath prepared to glory, &c. Unleſſe you haue ceaſed long ſithence to be a reaſonable man (Oſorius) what moſe perfect reaſon can be



be made vnto you: or more manifest of Gods workmanship then this, that is here set downe in Paule: Whereby you may playnly perceauē, that all these counsellis and workes of God (which we do see) were begonne, and atchieued, not for any sayth foreseene before, nor for any foreknowne good works, but to magnifie, and make discernable hys power, and the prayse of hys grace. And yet is not this vnttrue, that the sayth of the holy ones was foreseene, and the workes of the vngodly were foreknowne, long before they were: but yet these do follow as effectes, and do not preuent, nor make predestination, nor do certifie a reason, or playne demonstration of Gods prouidence, but are theselues established rather, by the reason of Gods prouidence: For to hym that will enquire amongst all the workes of God, what is it, that his most hest and vnsearcheable will hath respect vnto chiefly: for what reason: for what cause: and to what end all these were instituted, in the same order and maner, as we do beholde them: the matter may by this reason, be made notorious vnto hym: *to make manifest (sayth he) the power of hys wrathe, and to make knowne the riches of hys mercy.* But I will pursue the other reasons, wherewith they do bryge vpon vs.

Out of Ie-  
remy. Cap.

15.

If thou wilt conuert vnto me, I will conuert thee, and if thou be retourned, and will make thy self to be retourned, thou shalt stand before my face: If thou wilt make separation of that which is precious, from that which is vile, thou shalt be euen as myne own mouth. Be ye tourned and I will heale you: I will retourne and not turne away my face from you.

Answer.

The office of the holyghost is of two sortes: the outward calling by preaching. And the Inward operation of the minde, whereof the first is layd open for all men indifferently: the other concerneth none, but the chosen properly. Whereouer forasmuch as repentance is a spirituall resurrection fro death: I cannot see how the same may be within the compass of mans power, more then for a man that hath bene dead, can be able to, restore hymself to lyfe agayne.

If God do vouchsafe to empart hys liberalitie to some without all respect of preparation, he shalbe iniurious and cruell to the others, who he passeth ouer in the meane time.

The reason  
of the pa-  
pistes.

U.iii.

God

**Aunswere.** God doth witnes of hymselfe, that he alone is he that is able to discerne and Judge betwixt men, when as otherwise we are all like eche other in all thinges: but after what maner GOD doth discerne & make the difference, the scriptures doe declare. Not in respect of mans preparation, but according to the good pleasure of hys will: for so we reade Ephes. *That God hath predestinate vs all according to the purpose of hys will. &c.*

Ephes. i.

**Obiect.**

If God should not worke in respect of the workes fore-seene before, he should seeme vnrighteous in hys election.

**Aunswere.**

S. Paule doth propose these same objections to himselfe, and withall maketh an aunswere to the quarrelling cauller *O man what art thou that dost aunswere with God?* adding thereunto the similitude of the Clay and the Potter. And yet GOD hath much more power ouer men, then the Potter hath ouer the clay. If the Potter be at his owne libertie to fashion the Vessells, as he will himselfe: shall it not be as lawfull for God to shewe forth hys power vpon hys owne creatures: but that he must be enforced to follow mens merites, and that our deedes now must be vnto hym a rule of Election.

**Obiection.**

Roboam was sayd to be reiectet for this cause: because he did not encline hys hart to seeke God.

*Ergo*, It is in mans power to make the harte apte to receaue grace.

**Aunswere.**

The hardnes and peruersenes of the hart, wherewith we are made prone and propense to wickednes, vnprofitable and vnable to do good, is a generall disease of all mankind, vntill the new regeneration of the holygghost do minister a new remedy for y<sup>e</sup> same. Which remedy if it come once, Grace is to be thanked for it onely: If it do not come, let euery man impute it to his owne frowardnes, and to hys naturall disease, and not vnto God, who did create mans nature whole, and sound at the begimming. Briefly, to aunswere at a worde: This aunswere shall suffice to all those threatninges and exhortations, which our aduersaries do pyke out of the bookes of sacred scriptures euery where, and do obiect agaynst vs.

**I** may seeme perhappys to haue bene ouer long, and tedious in heaping together, and confuting the obiections of our aduersaries

uerfaries. It remaineth now, that I make answer to certefne flanders and lyes of these persones, who being vnable to bring any thing to passe with sound argumentes, and good matter, do attempt y<sup>e</sup> ouerthrow thereof, with crooked conuepaunce, & with false & flauiderous cauillations: wherein as many others do trouble themselves very much, so doth this our portingall ouer greedely busye hymselfe, more then all the rest.

The Cauillacions of the Aduersaries where-  
with they do impugne the doctrine of predestina-  
*tion, as altogether vnprofitable and superfluous*  
*for edification and Institution of*  
*good lyfe.*

FOR this they vse to obiekt, that by the meanes of this doctrine of predestinatiō, all carefulnes is takē away frō mē that are fallē, to ryle agayn: that to such as do stand occasion of sluggishnes is ministred, because mans trauaile is altogether Superfluous in both respectes: if neyther he that is wōded, cānot be able to become sound agayn through any hys owne indultry: neyther he that is chosen, can fall away through any his negligence: by the one whereof desperation is nourished by the other slouthfulnes is mayntayned.

The reasons  
wherewith  
our Aduer-  
saries doe  
practise to  
suppress  
the verye  
name of  
predest.

If all things be first decreed vpon with God, by hys vnchangeable counsell of predestination: what neede we the any preaching, or godly exhortations? Whereby mens affections may eyther be stirred vp to embrace vertue, or terrified frō their accustomable licentiousnes of life? Whenas the desperate minde shall think with it selfe on this wise: Whether we lyue well now, or otherwise, we shalbe such notwithstanding at the length, as God did foreknow that we should be: if good, then good: if euill, then euill.

Forasmuch therefore, as (through the teaching of thys doctrine) the very sinewes of all endenour are brust asunder, and that there remaineth a certayne fatall Necessity onely: they do say, that it were more conuenient, not to haue any wordes or speach at all of this matter.



They do add moreover, that it is superfluous to dispute of that matter, the depth whereof neuer was man able to reach vnto: as a thing nothing fitte for the instructiō of the Auditorye: besides that if it were true, yet ought it not be taught (say they) because it deliuereth matter very perniciousse, not to be receaued: and because such thinges being not able to be conceaued, may without any daunger be holden in couert.

Moreover there want not some now a dayes, Which do defend their obstinacye by Auncientye: forasmuch as the auncient fathers did eyther wryte nothing at all, or els very litle thereof or do teach of this grace preuenting the merites of the holy ones farre otherwise.

Wherefore they would haue the people to be taught on this wise rather. That God of hys goodnes and mercye, would haue all men to be saued: And that the cause, why all are not saued, is for that all will not receaue the grace indifferently offered vnto them. And this maner of teaching they do suppose to be sound. On the contrary: that the other doctrine of predestinatiō doth take cleane away all force, & vse of wholesome preachinges, exhortations, and disciplines &c. If we onely eyther were alone, or were the first that were byged with these slaunders and cauellations, there were lesse cause to wonder at þ wickednes of this our age. But I do see now no new thinge here, neuer spoken of before, nor any other thinge but such as many notable learned men haue bene sundry tymes combed withall long silence. Amongest whom cometh first to hand Augustine, whom (beyng occupied in thys cause) sometyme the Pelagianes, but most of all the Massilianes did molest much, with the very same obiectiones, as appeareth playnely by the transcript of Prosper and Hillary their letters to Augustine, euen the which obiections our deuines are now a dayes pressed withall: which if were true, then might be seeme to haue vnderaken this quarrell not rashly, nor altogether in bayne, as our men haue done also. But let vs aunswere to their complayntes.

Answere to  
the object.  
proposed.

The doctrin  
of predesti-  
nation with

Such as are appoynted teachers in the congregation of God, if they should beate into the grosse eares of the rude multitude

tude this part of doctrine, which treateth of the secrett predestination of God so nakedly, and barren of ic selfe, as not doing ought els, nor respecting any other thing, ne yet applying wall any wholesome exhortations, and allurements to vertue, shold stirre and prouoke none to vertues endeuour, honest carefulnes and godly lyfe, these reasons might carry some shewe of truth perhappys. But this matter ought to haue bene foreseene Ofor, how these preachers behaue theselues, what they preach, how, in what maner, and to what end they do lay this doctrine open before the people: before you should haue burst out into those cruell accusations and slanderous reproches. If some younglings peraduenture may be found not so modestly and soberly to demean themselves, as may besetme them (allured either through delight of noueltie, or carpen thereunto through lightnes of witte, or to braue out their knowledge and learning) it is not conuenient, that the loose and vncircumspect dealing of some particuler persons, shoud be prejudiciall to the truth of the doctrine. Godly and modest wities surely, as they conceaue the true reason of this doctrine, so doe they Iudge it no lesse necessary to be applyed: to the end they may pluck downe that pernicious opinion of yours, treating of merites, of confidence in woikes, and of doubtfulness of saluation. For the ouerthrow whereof what more necessary doctrine to edifie the congregacion withall may be applyed in the Church of Christians?

what manner of moderation ought to be preached to the people,

Three commodities do come by the preaching of predestination.

And therfore, to conclude briesly. For asmuch as all the doctrine of Predestination doth tend to this ende chiefly: that men may be forewarned not to trust to much to their owne strength, but to repose all their hope and affiaunce in God, It is untrue that you do object: That the doctrine of predestination doth perswade rather to desperation then to godly lyfe: For what is this els as Augustine sayth, shen as that you should say, that men do then dispayre of their owne safety, when they beginne to learne to repose their hope and affiaunce in God, and not in themselves in any wise. &c. Whosoever therefore shall instruct the ignorant people, in the true doctrine of predestination of the holy ones, discretly, and modestly and in due season, when case so requirerh: and shall ioyne withall godly and wholesome exhortations, the same shall he do profitably enough without anye inconueni-

Aug. de bo-  
no, perseue-  
ra. Cap. 17.

ence seeing that the preaching of both may be well coupled, and agree together, according to the testimony of Augustine: who affirmeth: that neyther the preaching of sayth profiting in godly fruits ought to be hindered by the preaching of predestination, that they which are taught may learn how to obey: And agayne that the preaching of Predestination, ought not to be hindered by the preaching of sayth profiting in godly fruites, thus they which obey, may know, in whom they ought to reioyce, not in their owne obedience, but in him of whom it is written: he that doth reioyce let him reioyce in the Lord.

Will you vnderstand, Oforius how the coupling of these two doctrines is not prejudiciall to the preaching of y one to the other: Paule the Apostle of the Gentills did many tymes sette forth the doctrine of predestination to the Rom. Ephe. Timot. The same did Luke in the Actes of the Apostles. Christ himself likewise doth make often mention of the same in hys sermons: all which did not cease to preach the word of God neuertheless and do notwithstanding withal intermixt diuers good and godly exhortations to liue well.

Paule when he sayd: *is God that doth worke in vs to will and to bring to passe according to hys good pleasure:* did he therefore abate any thing of hys godly lessons to make vs lesse carefull to will: and to worke the thinges, that are acceptable vnto God: In like maner where he sayth: *he that hath begonne a good worke in you, will bring the same to effect euen vntill the day of Christ Iesu.* Yet did he not cease to perswade them earnestly in the same Epistle written to the Phillippianes that they should not onelys beginne, but persevera vntill the ende.

Iohn. 14.

*Beloue* (sayth Christ) *in God, and beloue in me:* & yet is thys neuertheless true, that he speaketh in an other place. *No man cometh vnto me, or beleueth in me, vnesse it be geuen him from the father.* Christ sayth also, *he that hath eares to heare: let hym heare.* Yet doth God speake in the scriptures these wordes also: *that he will geue them a harte fro' aboue, that they may vnderstand, eyes that they may see, and eares that they may heare.* &c. And although it were not vnkowne vnto hym, who had eares to heare and who had not, that is to say, the gifte of obedience: Yet doth he exhort all men to heare.

Mar. 7.

Although



Although Cipriane did both know and wyte that fayth and obedience were the gift of God, and that we ought not reioyce in any thing, because we haue nothing of our owne, yet this was no hindraunce at all vnto his earnest preaching, but that he taught Fayth and obedience neuertheless, and most constantly perswaded to good life.

When we heare St. James teach vs, that euery good and perfect gift cometh downe from the father of lightes, yet this preaching of grace nothing withstoode, but that he continued to rebuke such as troubled þe cōgregation, saying, If you be bitterly zelous, and your hartes be full of contention: doe not reioyce, nor lye not against the truth, for this is not the wisdom that came from aboue, but earthly, beastly, and diabollicall &c. And these giftes of God in deede as Augustine reporteth, if there be no Predestination, are not foreknowne of God: if they be foreknowne, then is there a necessary predestination of God which we do defend.

James. 1.

To conclude Christ doth aduertize hys disciples. That God doth know well enough what they stand in neede of before they doe pray, and yet he willeth them to pray notwithstanding, shewing vnto them a forme of prayer also.

Math. 6.

Sufficient aunswere is made nowe (Osori.) if I be not deceaued, vnto the objections of your fraternity, that is to say, to your trifles and flauiders if not to all, yet at the least to the very principall pillars, and chiefe stapes of your vagarant disputation, if not with such force, and dexterity, as may be able to putte your ouerthwart obstinacy to scilence, yet as much for the defence of Luthers cause, as will satisfie the reasonable Reader (I trust) sauing that there remaineth one quarrell or cōplaynt of yours as yet, agaynst Luther: A hanger by of all the rest, as it were: whereunto I cannot tell what I shall say: whether I were best to laugh at it, or aunswere it: for who can possibly refrayne from laughter, to reade that ridiculous counterfayte Prosopopceia of yours: wherein lyke a very foolish Rhetorician, you haue thrust in vppon the stage a lusty Ruffler who in the person of a Swartrutter, may accuse Luther for the uproares raised by the countrey Boozes in Germany. As though of all that whole route of Clownes, any one were heard at any tyme to accuse Luther as Author of this tumult: or woulde

Osor. pro.  
sopopceia a  
gaynst M.  
Luther.

haue

haue vttered somuch as halfe a word of reproche against him for  
 þe same, if he might speake for him selfe, & were not compelled  
 to vse herein the counterfaite person of an other: or as though  
 the Hystories do not declare sufficiently, from whence the spyng  
 head of all this mischief burst out at the first: surely not from  
 Luther, but from an other Crowbyrde, from an other Chayre  
 of pestilence (Osorius) what soeuer it was. But goe to: Let vs  
 heare what drunken eloquence this gallaunt counterfaite swart  
 Rutter doth gush out vnto vs, out of Osorius drouse tankerd:  
 And with what flashes of thundryng wordes, he meaneth to  
 scorche hye Luther withall.

Pag. 161.

O Luther? why doest thou accuse the harmelesse and in-  
 nocent? why doest thou rage? why art thou madde?

Truly I should haue wondered, if Osorius would haue spo-  
 ken any thyng agaynst Luther, but with some haryshe eloquence.  
 Nay rather Osori. if your selfe be not starke madde, what kynde  
 of maddnes? What rage? what accusatiōs do ye tell vs of here?  
 Wherefore let it be as lawfull for Luther to aunswere for him  
 selfe agayne, and with like speache, not to the Germaine ruffler,  
 but to the Portingall Bpshop: whom if he might reprove agayn  
 contrarywise after this maner: O Osorius? why do ye accuse þe  
 guilelesse: why doe ye keepe such a sturte: why are you so fran-  
 ticke: who if were well in your wittes, would neuer reproche  
 me with such madnesse. But what haue I haue done: what haue  
 I deserued: is it bycause I would not encline to þe furious disor-  
 ders of þe rebellious: what: dyd I euer so much as moue a finger  
 towardes that cause: did I not reprove them forthwith with  
 penne and speache very instauntly: did euer man more earnestly  
 bende the force of his arme agaynst them, then I did my wyting?  
 If they would but haue harkened to my counsell, and continuall  
 admonitions, the matter had neuer proceeded to so much blood-  
 shed. What: And shall I receaue this recompence for my good  
 meanyng towardes you, to be accounted a madd man? No  
 (say you) not bycause ye wrote agaynst them, doe we repre-  
 hend you, but bycause you ministred the occasion of this  
 vprore. But from whence do ye gather this to be true Osorius?  
 Forsooth bycause they did learne this of you, that we were  
 not able of our selues to doe either good or euill: for that

God

Luthers an-  
 swere to O-  
 sorius Rhe-  
 toricall fy-  
 ctione.

God doth (as you say) worke all in all in vs. &c. In deede I haue denyed, that to thinke good or euill is in our owne hād. And what hereof I pray you: in what respect are these wordes applyable to the Countrey Boozes: and to their rebellion? Doth that man open a gappe of licentiousnesse, and seditious treachery to husbandmen, which doth abate that Freedome from mans will in doyng or atchieuyng any enterpryse, which your Deuines do falsely challenge as proper to mā? Is it therfore lawfull to be wicked, bycause many tymes men are hindered agaynst their wills from puttyng a mischief in executiō: or shall the will be therfore not wicked in doyng wickedly, bycause it is not frē, but enforced to yeld to a necessary Seruitutē, which of it selfe it is not able to shake away? Is the wicked Spirite therfore excused, bycause in doyng euill he doth it not so much of any Freedome, as of Necessitie: for how shall he be sayd to be frē, which amiddes the race of his rudenes, is now and then restrayned agaynst his will: and is not Lord of his owne will not so much as in doyng euill: yet doth this beyng not frē of him selfe nothyng withstā, but that he continue euill still: what and if I had sayd, that the will of the wicked of it selfe is not frē, but euery way captiue, and bonde: is it therfore to be imputed to God forthwith, & not to men whatsoeuer they shall do wickedly? As though when men do thinke or committe euill, they be compelled thereunto agaynst their willes: & are not willingly and of their owne motion chiefly drawen thereunto: For to confesse this saying to be most true, That God is he that worketh all in all, yet doth he byyng to passe nothyng in mā surely, without their owne wills, so that if there be any euill in them, there is no cause why God should be accused for it, but euery man must laye the fault of his owne folly, and wilfulnes to his owne charge.

But (say you) for as much as God doth lead mens willes hereunto, by what reason, cā ye couple the stabilitie of your doctrine with the defence of Gods Iustice. Ofori. pag. 163.

I do aunswere. First when we do ioyne the singular prouidence of God, workyng all in all, in all the actions of mans lyfe: we do set the same forth, as all thynges may be referred to this, as to the primer cause efficient, which doth not worke properly, but in respect of y last end of all thynges. Here now for as much as Aunswere.



as God is of his owne nature most best and most perfect, hercu-  
pon it commeth to passe; that he which hath ordeined all thynges  
for him selfe, can in no respect be the cause of euill: 2. Then as  
touchyng the middle causes, whereas there is no man that doth  
not fall throught his owne default; and the procurement of Sa-  
than, it shalbe reason therfore, that no man seeke for the cause of  
sinne, without his own selfe; and that he complayne not of God  
for the same: 3. But yet to admyt that the actions of mans lyfe,  
are not gouerned without the prouident and circumspect direc-  
tion of Gods will: and that it is he alone, that inclineth mens  
willes whither him listeth: Yet neuerthelesse euen he, that ap-  
plyeth the willes, hath enclosed also the same willes within cer-  
teyne limittes and lawes, and as to were enuironed them, with  
certeine hedges & boundes, which whether we accomplish or no,  
seyng he hath made the will of God manifestly discernable vnto  
vs, certainly they do not onely sufficiently acquite, and cleare his  
Justice, but also aboundantly commende the same: 4. And lastly  
though we be neuer so vnable to the performaunce of his ordi-  
naunces, yet for all this, can no iust accusation of quarell be fra-  
med agaynst God, but the faulte must be wholly imputed vnto  
men, and that worthely. For why would this beasty flesh (be-  
yng thoroughly fortified at the begynnyng vnder the safe keep-  
ping of God and vnderstandyng) become Carter of his owne carriadge;  
and guide of his owne slitteryng lyfe afterwarde, refusing  
the conduct and leadyng of God: Althich if can now gouerne it  
selfe rightly in dede, as it ought to do, let it then a Gods name  
enioy his owne knowledge: but if otherwise: yet is Gods Justice  
sufficiently enough defended, and euen for this same cause, be-  
cause he first forewarned them of the perill ensuyng, it is with  
very good reason acquitted of crime: for what standeth more a-  
greable with Justice, then to punish synnes with synnes: and to  
crushe downe, with sharpe and bitter correction, that proude re-  
bellious arrogancie, agaynst the high God his Creator?

Luther  
falsely ac-  
cused of se-  
dition.

But howsoeuer the matter goeth here. I do maruell at this  
in the meane whiles, with what sayth and with what face, this  
one place is vrged so much, which maketh nothyng at all to se-  
dition: whenas many oether thynges may be gathered out of my  
bookes euery where, which are manifestly profitable for the pre-  
ser-

seruation of peace, and tranquillitie. For what els doe all my booke, and preachynges more earnestly emporte? (the necessary instructions of fapth beyng once established) then that a multitude of the rascall rable, and ruder Boyes, together with all other Christians, should conforme their lyues altogether to patience and desire of concord, though they were oppressed with neuer so many iniuries: where did I euer by word or wrytyng teaze any man to armes: Where did I euer geue so much as a crooked looke agaynst the Magistrate: Nay rather who euer esteemed of the gouernours more honorably: or taught the dutie of subiectes to their Princes out of holy Scriptures more earnestly & fapthfully: who did euer more carefully aduallce, & call backe to their former dignitie, the Civil gouernours and Magistrates, utterly suppressed almost through the Romish Pontificall Tyranny: whose mynde or peyne dyd euer more hatefully abhorre disorderous vyproyes and outragious rebellions: And if my wrytynges and behauiour doe not witnesse this to be true that I speake, I am contented that this reproche be Registered amongst the other Beadroll of Osorius lesinges.

After that the light of the Gospell was restored: Caroloſtadius began to plucke downe Images, and to make an innotiation in many thynges: the matter beyng duely wayed, was of it selfe commendable enough: yet because he attempted it with violence and vyproye (the Magistrate not beyng made priuy unto it) I withſtoode him. The lyke attempt was made by Zwinglius, and Oecolampadius, about the matter of the Sacrament. I doe not here debate of the truth of the cause: And yet no one thyng restrayned me so much from subscribing to their Assertions, as did the doubt of broyles, which I feared would afterwards haue ensued. I will adde also somewhat of my selfe: when the Counsell was called at Wormes, beyng cited by publique authoritie to appeare before the Imperiall seate: I dyd not refuse. Certainly the daunger was assured and apparant. For beyng aduertized (as I was on my way) that I should haue regarde of my sauetie in tyme: I thought better to put my lyfe in ballard, then susteine the reproche of disobedience. Beyng overcome at the last not by Scripture, but by power I committed my cause to the mercy of the Lord, & to the authoritie of the

Luther purged from the crime of sedition.

Empe.

Emperour. I onely defended my cause constantly. If I had bene of so lewde a disposition, & so forward to sedition, as you suspect (Olorius) there wanted not at that tyme, both Princes, frendshyp and fauoured of the cause; yea and perhappes there was tyme good enough to put it in practice. But was there euer any Prince, or Subiect encouraged (by my meanes) to moue disension? This beyng done not long after in dede, the Boores of the Countrey began to raunge in that outrage (whom afterwarde Muncer and Phyfer takyng partes withall) brake out into lyke maddnesse. The common weale beyng thus deuided, & disquieted, how greatly I was graued withall, what meanes I vled agaynst them accordyng to my duety, what aunswere I made to their Articles, with what reasons I refuted them, what counsell I gaue and what exhortations to comyn quyet, and Christian obedience, myne owne wrytynges (extant as yet) doe testifie for me, and the Hystories therof doe sufficiently declare: And Olorius him selfe doth not deny the same. Yet takyng occasion of my wrytynges, he shameth not to make me the authour of all this rebellion.

The com-  
playnt of  
the Boores  
against Lu-  
ther framed  
by Olorius  
by a Rhetor-  
icall fictiō.

And why for We (sayth he) haue learned of you that we are not able of our selues to doe good or euill. And what then? Hereof we conceaned our soolehardynesse, this was the cause that moued vs Boores to Armes. A notable Argument concluded by clownes, but very clownish surely, I suppose Cōfession him selfe could not haue done moze rustically. But if you will take occasion to argue agaynst me, of that which you might haue learned out of my wrytynges (O ye Boores) ye were in them instructed after this maner: That Magistrates ought to be reuerenced: why did you not obey this lesson? How often did I teach you that Rebellion must be eschued by all meanes possible: that no priuate man should auenge his owne iniuries: that it was not lawfull for any Christian to auenge any priuate wrong? That Christ had no neede of any warlike guarrison: That the Paieritie of the Gospell was able and strong enough of it selfe to mainteyne her owne quarell: That there could be no moze forcible victory for the truth and pure doctrine, then which is atchieued with sufferance, and patience: that the nature of the same was such, as the moze it were pursued, the moze forcibly



it would preuaile: **W**hy learned ye not to followe these lessons: Lastly when ye were in Armes, and vereygned in fielde, and by sound of Trumpet had published your Articles, and Requestes to the hygher powers, how much vnto I moyle and turmoyle my selfe, to reduce you to order, and reclayne you from your attemptes: teaching you out of holy Scriptures, conuincyng you, aduertizing you, chiding, beseechyng, perswadyng, threatnyng, finally omitting no part of buety vntouches, whereby I might reclayne you from your hurly burly, to peace and tranquillitie. If so be that my doctrine were of such authoritie with you, why vld you thus vnto your eares from your Masters lessons: If you betooke your selves to Armes, through occasion of one sentence wrongfully vnderstoode, or misconstrued, why vnto ye not forsake the fielde, for so many my exhortations, and notable exclamations to the contrary.

**B**ut go to **O**lorius: because vnder the person of the Boores complaynt, you do so vehemently wrest all this false suggestion of mischief agaynst me. What if I deny your Assump<sup>ti</sup>on? how will you be able to proue it: perchappes by heare say amongest the clownes: what of any that be liuyng: or that be dead: But when the poore clownes shew, and were drawen to execution, commented, and wretched out vpon the racke (in which extremitie men are wont for the more part to utter more the they know) If there were one so much of that whole rable, muttered euer halfe a sillable of me, such as your Cartel<sup>ly</sup>ke and senselesse Imagination hath deuided agaynst me, I will willingly yeld to this accusation of suspit<sup>io</sup>. But by your occasion (say you) this tumult might haue bene raysed easily. So might the Blacke Schole charge his skirme. And **O**lor. also might leaue his lpyng. But all thynges are not by and by done, that may be done. But ombarv: how proue you that it might haue bene so: Bycause (say you) that God worketh all in all in vs, according to Luthers Assertion, and we be instrumentes onely applyed and wrest with his handes: hereupon followeth it therefore sicke God onely raysed vnto these tumultes, and was the onely procurour, deuiseur and accomplisher of this sturre, that the Boores of necessitie must be guilelesse, and innocēt hereof. Go to: And do ye suppose (**O**lorius) that these wordes

Ephes.  
Amos. 3.

were the whole subiect of all this Rebellion: what shall we say the to that which we read in Paul: *That it is God that worketh all in all:* And againe, *That worketh all according to the purpose of his will.* And in the Prophet Amos, *There is no euill in the Cisie that the Lord hath not done.* And againe, whē we heare on euery side as well amongst the Prophetes as the Apostle. *That men are made blinde of God, are deliuered ouer into a Reprobate mynde.* Why might not the Boies haue taken occasion of these wordes, as well as of myne: Go to. And what and if I had writtē these wordes also, namely: *That it is in the power of our Freewill to dispose our selues whereunto we list: either to make our selues earthen vessels, or golden vessels in the house of the Lord:* would the Boies haue the sooner bene quieted for this cause: And yet this is the generall proclamation of that notorious See of Rome, dispersed throughout all Catholike Nations: the same doe all their Records and Canons now abroad (where soeuer they craule) yea many yeares before Luther was borne: and the very same also, both Osorius write at this day in Portingall, and many other of the lyke fraternitie elles where: what was there neuer any commotion therfore of the rude multitude (before Luther was borne) in Portingall: none in Italy: Germany of France, England, Cyrill: or other Nations: Could this, or any other portion of Scripture, or doctrine, eue so hyde the affections of the people, but that they would at one tyme or other burst out into outrageous extremities.

¶ I adde moreover, For as much as my wordes (heyring either misconceaued or misconstrued) might suggest some matter of euill occasiō: shall it be lesse lawfull therfore to beare testimony of the truth, because there be some that are so beastly brutish that will mishandle the wordes and dedes of others, be they neuer so well spoken: By this reason, away with the Bible, because out of the same, the most parte of heretiques haue sucked their poison: what sayd not Paule therfore not commend the Justice of God aright by our vnrightheousnesse, because there wanted not that would abuse his saying to occasion of euill: *Let vs doe euill (say they) that good may come thereby.* The ancient godly Christians were wont to assemble together, and sing Psalmes before day light and to receaue the Sacrament of bread & wyne. Here

upon began runne on to be scattered abroad; that the Christlike  
 worshippe the vsing of the Sunne; & vnto sacrifice to Ceres &  
 Bacchus: And what hath bene so well spoken, or established at  
 any tyme; that the painefull of peruerse and froward per-  
 sons will not depaure the path to pke quarrell, or slander  
 the good wordes and well dooings of men: The same came to  
 passe with Augustine him selfe through the Pelagians: who af-  
 ter had once brought in the name and commendation of grace,  
 hereupon forthwith they began to quarrell with him, as though  
 he should affirme, that men merited good by facall necessitie.  
 And agayne where he saied that Grace was distributed accord-  
 dyng to mens deseruyngs: this saying they gnawed at as though  
 he should say: That no endeour ought to be looked for from the  
 will of man, contrary that saying in the Gospell, where the Lord  
 saith: *He that will be first, must be last: and he that will be last, shall be first.*  
 And all this haue I debated with you, reuen as it were truth  
 that poynt of false imagination hath deuised, to witte: that  
 I should be the original of all that rebellious insolence. I come  
 not to ppeche of my true defence: I haue, to saye that there  
 is, or euer was any Booke in all Germany, that did euer Iustifie  
 this flatterer agaynst me. This was neuer the speche of any  
 Booke: but the rude vnshamefastnesse of Olorius, boord of all  
 matter of probability, to make me author of all this mischief.  
 The very author wherof if as yet you do not know, and would  
 saye know him in dede: I will tell him you, but briesly, yet tru-  
 ly Olorius.  
 When Sathean perceaued that the kyngdome of your pride  
 was reapy to haue a fall: and that the Romishe Prelate could  
 now no longer mainteyne his erroneous sacrificies, agaynst  
 the glorious excellency of the gladsome Gospell: he entred by a  
 notable pollicie into this deuise under the pretence of the Gos-  
 pell to tickle vpper madd braynes, thereby to bying the Gospell  
 in obloquy and infamy, the outshynynge wherof he perceaued  
 now past his compasse, as the which he was now no longer a-  
 ble to withstand. Then also, vnto this lying Olorius had sett  
 him selfe forth (as an especiall Instrument of this wylf Ser-  
 pent)

August. 2.  
 gaynst Iulia  
 the Pelag.  
 4. booke  
 Cap. 8.

What was  
 the cause &  
 who was  
 the author  
 of the vp-  
 rore in Ger-  
 many.



pent) upon whose shance feele not so much as a heretic may be founde growing of an honest or sober man, ye would neuer haue so filchly infamed the good repoyte and credite of honest personages, standing in the defence of the Gospel, with so many slanderous lies, and cursed reproches. If Luther should vse this, or the lyke counterbuste, accordyng to the frankenes of his speche, agaynst your rusty, clownish, and illfauored, false Diuinitie: I do not aske, what you could answere him agayne Oforius. But I feare this rather, least as he should not seme to speake sufficiently in the honest defence of him selfe, so in respect of your deserte, he were not able to vtter enough agaynst you.

After all this ye adde moreouer and demaunde, with what honest reason Luther doth ioyne the constancy of hys Discipline with the defence of Gods Justice. To answere briefly: Certes with much more honest reason, then your bloudy Bishop, or you his skraping catchpolles (who hauing embured your rochers in so much Christian bloud play the Butchers more like then Bishops) can toyne your pryde bayneglorious Cycles, Pompe Arrogant, Cruelty, Tyranny, Treason, Lust, Lechery, Opinions, Heresies, Determinations, and intollerable Canones of mans Traditions, together with Peter with Paule, with Christ and with hys Gospel, not to speake of the rest of your secret abominations.

Ofor. glorious triumphing against Haddon.

Haddon inconstant.

Haddon as infant in speache.

I am come now at the length to the triumphant end of this glorious booke where I auing Luther in the field, & sounding & retrater from the great battell of Free will Ofor, both furbush hys furniture for the Triumph agaynst poore Gualter Haddo, and not without cause: for because this quarrelling Ciuill (who a litle before dyd yelde ouer the preminence of Eloquence to Oforius, and confessed him to be the chiefe carpenter of speach, and named hym also the scholer of Cicero many tymes) he seemeth so variable & vncoustant now, That he dare affirme that Oforius writing is vsuall, voyde of likelyhoode of truth, and without sense, argument and prooffe: which Haddon is so childlike in hys style, makinge large anye semblance of witte in hys vicerance, that he deserueth no commendation of witte at all, but such as seemeth to stand in darckenesse

ness of speech finally whereas he doth so oftentimes object against Oforius the name of Cicero by way of reproche: He himselfe did very carefully foresee that no man shoulde be able to reprove hym with the name of Cicero: for he speaketh nothing very eloquently nothing playnely, nothing distinctly, nothing pittchely nothing substantially, nothing loftely. What soever pleaseth hym, he hath thrust into hys wrytinge: and that also he doth confirme not by reason or argument, but with skolding and lavishnes of tongue. Lastly hys whole wryting is so bluntish, so base & so colde, that it moueth Oforius to pity it rather, then to hate it. And that is the cause. That Oforius cannot according to hys promise condescend with hart and mynde to hys opinions, as he promised he would do, if he could winne the victory of the cause which he vnderooke, with apte and conuenient arguments. But now sithence he hath not done it, sithence he hath brought no argument; nor vsed any prooffe to the purpose: sithence also hys reasons be such, as haue no force to mayntayne credite, but such as rather doe disclose a token of some miserable frensy: hereof therefore it cometh to passe, that he seemeth to be acquitted of hys promise, if hee tēmayne as yet in hys opinion vnuanquished. And therefore that Haddon did very vayneely take in hand to wryte, & that they did not lesse vndiscretely that set hym a worke. Moreover that neyther hys Schoolemaister was voyde of blame, whosoever he were, that did not instruct hym at the first in what place, and in what forme he ought to apply his interrogation making to the substance of the matter.

Haddon  
hath no  
ioate of Ci  
ceroes fy-  
nesse.

Nowe hast thou gentle reader the last acte of Oforius fable which whether I may tearme to be *Comickall*, or *Tragicall*, I can not well tell: but that it seemeth in myne opinion, to resemble rather the shape of a *Comedie* more neerely. For what glorious Thraso (I pray you) could euer haue handled hys part vppon a stage more ruffingly, & moue the beholders to lowd laughter more pleasauntly. To haue the whole fruition of his sweet pig-shepe Cicero as it were of Thais or Phillida, what a sturr doth he keepe: And because he perceaueth that Haddon hath a fauour to hys mynion, which maketh him so starr in some feare least he

wil beguile him: how hatefully & despihtfully doth he exlame  
 vpon him to driue him out of countenance: not onely treading  
 hym vnder hys feete, but so furiouslye boylng agaynst hym,  
 That if this Parasiticall Gallant were now in England, with  
 hys cogging companion Sanga, and but an handfull of Catho-  
 licke Donkes with them, Merely I beleue, he would as Thra-  
 so pretended agaynst This also burst open the gates vpon him,  
 whom he doth now thrust downe in the bellry amongst boyes,  
 as one that deserueth no title of good word for his witt in whom  
 is neyther any force of sēcence, nor any likelihood of truth,  
 in whose writings no examples, finally which Haddo no re-  
 semblance of Ciceroes delectable pronūciatiō doth appeare:  
 but a certayn piteous stāmering of speach vtred, in hys wri-  
 tings vntowardnes, & childishnes: in dispurig obscure, & a  
 certein vnskilfull applicatiō of Rhetoricall interrogatiōs,  
 learned of an vnskilfull Maister, but as one that can skarse  
 expresse hys meaning by his vtterance: hath no pertaking  
 of Ciceroes finesse, nor cometh so much as any thing neere  
 the maiety of Cicero: expresseth nothing purely, nothing  
 playnly, nothing distinctly, nothing substācially, nothing lof-  
 tely, Finally vttereth nothyng but a vayne sound of foolishhe  
 wordes, that it woulde pittie a man to see it. Wherefore O  
 wretched man that thou art poore stammering Haddon, O pi-  
 teous estate of this selly Phedria. And in the meane tyme thys  
 vayneglorious proud pecoche is bedeckt with all these Distritch  
 feathers, and glittering plumes, wrapt vp together in a great  
 brush perdie: so that here is no want of any thing now, but of  
 some gyering Gnaro, which may lowt this Thraso out of hys  
 paynted Coate. But go to. Let these thinges passe Oforius.  
 Although this vnbydeled and cottquenelike maner of scolding  
 and lauishnes of tounge doth of right require, that we shoulde  
 likewise blaze out your braynsicknesse in the right colour, and  
 make you as it were a mockery for boyes: yet dismissing now at  
 the last those toyes, and merry conceites of your dame deyntry  
 (wherewith she hath (as you say) besmeared Haddons lips)  
 we will deale in earnest with you: and therefore let vs see what  
 it is wherewith you reproche Haddon so vnnanerly. He sayd  
 that you were Ciceroes scholler, and a conning coryner of wordes  
 what



what euill was in this: Afterwardes himselfe doth confesse that your writings are vnfauourable, and without reason: wherein sayd he amisse-meaning this in effect as I thinke: that you busye your selfe about a straunge matter as though you were raking after the Poone, wherein ye neyther sauour any thing at all, you are not able to teache, nor willing to learne. You doe slaunder certayne goodly and learned personages, here in England, yea euen to their Quene, whom despyghtfully ye call by a nickname *new Gospellers*: And thus do ye, eyther of no reason at all, or in such wise, as if onely exchange of names were made, would easily be more appliable vnto the forgets and counterfayte stages of the Romish Gospell: yea would accord much more fittely with them, then with those that you do accuse. moreouer where you say, *that he uttereth nothing purely nothing playne, nothing pitifully, nothing substantially. or with good grace, if any man els besides Olorius should speake this*, perhappes he might be credited. But as now what shall any discrete or indifferēt man iudge of your opiniō herein: for what meruelle is it, if a mā practise by all meanes possible to deface & credite of the Aduersary, agaynst whom he writeth: And yet here men may easily see, that you haue no great store of modesty & discretion, so you are not ouerladen wth the rules, & principles of Rhetorick. For the skilfull in Rhetorick are wont to extoll and aduance power & excellency of the Aduer. agaynst whō they mayntaine quarrell, to thend to make themselves more famous thereby, if happely they gett the victory.

I come now to that part of the accusation, which concerneth the forme and phrase of hys stile: wherein I cannot but wonder enough at your exceeding childish (pardon me I pray you Olor.) and more then womanish malepartnes: for in this sorte hopes wont to brawle for nuttes: And women (as Ierome reporteth) when they are a goshipping, speake ill of them that are absent, and crake lustely ouer men, as if they were stronger then they. you take it to be a goodly matter to resemble Cicero in Eloquence and finesse of phrase, or at least to come very neere it: And think it not inough to treat of Christ, of the Gospell, of holy thinges, and sacred religion, aptely soundly and learnedly, vnlesse a man paynt it out with the glorious brauery of Cicerones Eloquence. And bicause Haddons stile doth not rayse it

selfe to Ciceroes lostpnes sufficiently, (as you Iudge) therfore  
 he is not accompted worthy to sitte amongst the pynpes, no nor  
 yet sitt to be a scholler in Ciceroes schole: as one that vitereth  
 nothing purely nothing playnly nothig pittihly nothig lof-  
 tely. &c. whē wise men I say shall read these words of yours, &  
 this your Iudgemēt concerning Haddō, how will they esteeme of  
 you in their secret conceiptes think you? Will they smile in their  
 sleaves at this your folly: or will they laugh openly at it? Will  
 not all men clapp their hands, and spitt at that singular inhumani-  
 ty of this Portugall wrangler: will they not abhorre his de-  
 testable shamelessest: for why do ye say that Haddon spea-  
 keth *nothing purely: nothing playnly, &c.* is there anye man that  
 hath ever read any of Haddons writings, so vnshamefast be-  
 sides Olorius onely, that would say so: Are yee nothing asha-  
 med of this your so manifest vanity: Are ye so altogether dis-  
 poyled of feeling of modesty, and humnity, as you are barraine  
 in scriptures, and voyde of Iudgement: that whereas setting  
 at your own shadow, you can be contented so vountifullly to be-  
 stow the best, and the fayrest vpon your selfe, that ye will finde in  
 your hart to impart nothing but your ragges to others? For to  
 confesse in deede that Haddon did not reache to that grace, and  
 dexteritie of phrase that was in Cicero: Will ye therfore yelde  
 him no commendation of the latine style: nor so much as anye  
 meane knowledge therein: nor yet will suffer him in your cōpany  
 to beare the name of a poyre scholler in Ciceroes schole? And  
 who hath made you vther I pray you, or pepositour of Ciceroes  
 schole: that no man may be admitted into that fellowship vntill  
 you allowe of hym? And yet in respect of this frivolous title,  
 what matter maketh who beare the name? But what kynde of  
 discourtesy is this: so to embase Haddon of all ornamentes of  
 an artificiall Rhetorician, so to throw him down amongst the  
 Apse boyes, as to leaue him nothing but babynnes and stam-  
 mering of speache: and withall condemne hym for so doctish and  
 rascall a wyter, that yee cannot choole but meruayle also,  
 what collpixe had so bewitched hym to make him a writer?

But ye ought to haue marueled at this Omeruelous man, in  
 others rather, and potted ouer this taunting check to them ra-  
 ther, ouer many of whose pelting wozkes are flowne abroad out

of your cloysters into þe world; so stoupy, vnfaultry, barthe, & vnpleasaunt, that þe learned are enforced many tymes to turne ouer their stomackes in reading the, & the vblearned such nothing out of them, but smoake, and puddle. In which notwithstanding I would not be so squeimish at their rudenes, & barbarous grosse-nesse of speache if euen in their most excellent wytinges; they might be found to carry any resemblance of any sound doctrine, or sauoyng of wholesome knowledges at the least: and were not moze disorderous in the substance of the matters, then they are grosse of speache. For otherwise as concerning that exquisite excellency of Eloquence, for as much as neyther Cicero, that growyn captayne of Eloquence himselfe, doth at all times speak so exquisitely: neither forceth so much if ic be not altogether artificiall in a Philosopher, so that his manners and doctrine be substanciall: what cause is there to the contrary, but if there be some defect thereof in a deuine, that he may as well be hojne withall, so that the simplicitie of hys speach agree with the truth, and be cleare from barbarous grossenesse: and so that the want of Eloquence, be supplyed with the soundnes of the truth. But as now, how vnrasonable is your communication Oforius that can so courtteously allow of those your vnfaultry, and vnpleasaunt Tangles: and shew your selfe so whotte a Cent for against Haddon onely: as that ye affirme him to write nothing eloquently, nor yet able to expresse his meaning any thing playnely.

But yet truly whereunto soeuer Haddon is fitte or unfitte, or whatsoeuer Haddon can do or cannot doe. This is most certayne and true. That the want of Eloquence is not the matter, that rubbes you on the gall so extremely: Haddon is not therfore expelled from Ciceroes Colledge, because he cannot expresse Ciceroes finesse liuely enough (which your selfe cannot do, more finely though ye would burst asunder Oforius). But there is an other thing, yea an other thing in deede, there is an other padder in the straw: for who cannot easily perceiue out of what puddle this bubling froache doth issue, and whereunto this tendeth, that Had do may not seeme worthy to be named a Ciceronian: not because he is not a Ciceronian: but because he is not a Romaine: not because he writeth scarce plainly nor

Exquisite eloquence as is not carefully required in philosopher so may the want thereof be borne withall in a Deuine.



conningly with  $\phi$  Orator of Rome, but because he taketh not ward with the Bishop of Rome: because he will not blindfold him selfe with Olorius: not because he doth not sufficiently expresse the elegancy of the Romanes eloquence, but because he would attempt his penne agaynst Olorius, and against the doctrine of Rome, and take vpon him to fauour the cleare veritie of the gospel, and apply his minde to the defence of true religion, hereupon ariseth the reproche of the stammering tongue, of the childish speech, and of the vnskillfull stile.

In the which I cannot well conceaue the meaning of Olor. For if according to this rule, all wryters that do not attayne the cleane and pure elegancy of Cicero, do seeme in his iudgement childlike stammerers: in dayne haue Augustine, Ierome, Ciprian, Ambrose, Gregory, Bernard, in dayne haue the Romish Prelates, and all other expositours both of the Greeke and the Latine Churches, in dayne haue Angrensis Dalmata, Alphonsus, Turianus, Andradius bestowed great and paynfull labours in wryting whose stile and forme of phrase if be thoroughly viewed, and considered: peraduenture the more part of them will be found to differre as farre from the finesse of Cicero, as Haddon doth. That I may be so bolde to make no mencio at all of Scotus Sotus Lombardus Gratiane. Thomas de Aquino Raphaell Gabriell, and such like trash, yea how many may a man pyke out from amongst the most famous and true Christian deuines, who of sett purpose haue abased their stile: not because they could not wryte so loftely of the thinges  $\phi$  you esteeme of so gaily: but because they were of this minde, that this haue lost finesse of affected Eloquence, would not agree with  $\phi$  naturall simplicitie of the Gospel. Whereupon Ierom wryting to Pamachius seemeth in this respect to haue him in the more estimation, because he despised Cicero in respect of Christ: and farther also is of this Iudgement  $\phi$  in the exposition of scriptures, the myghty of speache ought not onely to be dissimuled, but also vtterly eschued: because it might be more profitable for all ingenerall. Christ our sauour accompteth the high and great thinges of this worlde to be execrable and abhominable in the sight of God. And the Prophet Esay doth with wonderfull manacing threaten Manasses the day of the Lord agaynst all thinges that be

Ieromes Epistle to Pamachius

Luke. 16.

Esay. 2.

fayre

fewe beautiful flourishing things of this world. Pauls in enlarging the knowledge of the Euangelicall doctrine: durst not beginne the same with high and lofty Rhetoricall speache, nor furnishe his wordes with humayne Eloquence (not because it was hard for him to do so if he listed) but chose rather to refrayne, least the

1. Cor. 1. 2

Cross of Christ (sayth he) might be made voyde and of none effect. I speake not this, because I would haue men tyed to such a necessity now a dayes, by his example, namely sicke & Gospell of Christ doth so flourish every where, as though it might not be lawfull in these dayes to what soeuer ornaments, yea of greatest estimatiō to beautifie & speache, & to applye the same to the vse of Christes congregatiō. But yet must modest discretiō be vsed here. Truly if Plato were of opinion, & the last end of Eloquence was, that we should deliuer & utter things acceptable to God: how much more the is & same to be required in a Deuine?

And therefore as concerning the Grace and dexteritie of Cicero: what soeuer it be that either Nature did enplant in him, or Industry did attayne: as I despise it not, but rather very well like of it, and do wonder at so excellent a gift of God in him: so agayne do I not reprehend in any man to immitate him, so that his imication be ioyned with Christian simplicitie, so that it be done, not to haue after the proud estimation of the worlde, nor to the bayneglorious ostentation of witte, nor for any priuate glory: finally so that it be so applyed, that discret imitation may be clearly voyde of bayne affectation. How what shall we say to them who reiecting all other teachers of maners and doctrine, do employ all their endeavour to file vpp their tongues & so addict themselves altogether to Cicero alone, and so amazedly dote vpon him onely, that thinke it a lesse fault not to be a Christian almost, then not to be a Ciceronian: nor iudge hym scarce worchy the reading (though he be neuer so Christian a wytyer) that doth not frame hys stile after Ciceroes patterne, and sauor altogether of hys delicate speache. And that is the cause (as I suppose) why Osorius doth reckon, that Haddon doth wyte nothing purely, and nothing playnly. Not because he hath corruptly or fassly written, but that it seemeth to Olori. & he hath not written like a Ciceronian, & because hee doth not thoroughly resemble his dexteritie & loftines, although in deede  
he

Ofor. 163.

he be not very farre behinde hym. And therefore this sweete man doth wnder, what waywardnes of minde forced hym to be so bold as to wryte agaynst Oforius, and comaundeth him to learne of him (if it please the Muses) how hawty and vehement interrogations must be applyed in place fitte for the same. Last of all in steade of a Rhetoricall acclamation, concluding with a Satyricall scoffe he doth aduertize hym, To procede in writing franckly as hym listeth, and because he will encourage hym to wryte more franckly and freely, he telleth him that he may freely wryte without daunger, because no man of any iudgement or skill will blame him in this respect, that he is addicted to Cicero more then is needefull.

Prouer. 16.

If there were any sense or feeling of right or wrong in all your body, or if there were any reason in all these your vnnannerly tauntes, and rask all the scoffes (Oforius) I could acquite you with the lyke, and could be contented to spare them vnto you in Haddons behalfe. But now for as much as this your speech is so abundantly replenished with vanitie and folly: what were better for me to doe, then according to the counsell of the wise man, *To answer a foole according to his foolishnesse*. Briefly therefore and bycause I make hast to the end of your booke: to answer not to your Arguments which in deede are none, but to answer your scoffes and nipping conceits, not altogether vnplesantly, yet neuerthelesse somewhat truly: Surely I do geue you hartly thanks Oforius, not for myne owne cause onely, but in the publicke name of all the learned generally, for the thynges, whiche you haue taught vs hether to in these your notable books. For so haue you taught, as we all can not but be merry and receaue singuler delight at your saynges. For what is he that can abstaine from laughing, that shall heare you disputyng vpon those matters: in whiche you seeme to behaue your self no more aply, then as though a blind man should discern betwixt colours, and a Carnell Iudge of balancing. You take vpon you to determine franckly betwixt true, and false Religion, very hautely and proudly, but yet much more impudently. And yet it shal be as easie a matter for a mā to finde as much Religion in Tullies Offices, yea and as true, as this your Religion is, which you haue so gloriously painted out in these your bookes hether to.

a few



a fewe sparkles onely except. Likewise also throughout the whole course of the rest of your discourse, how often haue your triuolous, and confused Argumentes moued me to myrth, and laughter: As where you thrust your selfe so stoughtly into the matter of Iustification & Predestination: in all which kinde of doctrine notwithstanding you seeme as more a stranger, as though you came new fro India, neither dare once so much all the while in all your bookes name out of your mouth, the tearme of Iustification or of Predestination: Yea truly I maruell also why ye durst name the name of Christ also amongest your writings, such that Cicero neuer made mention therof in all his bookes.

But this ridiculous Silenus doth neuer play his part more pleasauntly, then whenas takyng the rodde in his hand, and sitting in the Scholemaisters chaire, he calleth forth poore seely Haddon into the middes of the Schoole, and commaundeth him to harken to him, & to learne of his Maister. And no maruell: for he is full of such commaundementes: But good M. Olorius, you must beare with poore Haddo in this behalfe, for he is occupied about other matters, he can not come to your Schoole now. And if he could be present, he would not be so foolish yet, though otherwise in eloquence neuer so childishly ignorant, as to be much afraid of this ugly Buggebeare in a Lyons skyme, but he would sooner espye him to be an Ass by his lollyng eares, then a Lyon by his pawes. Wherefore keepe these Maisterly preceptes now to your selfe, which you may then at the length with shame enough lay vpon others neckes, when you haue your selfe learned to vse them well before. For if we lysted to set downe here to the viewe, how oft your Reasons and Argumentes sayle your how vndiscreetly & how fayntly you roaue and raunge to vnseasonable exclamations, and vntymely scornefull braggynges, braying out as it were a madd man, where no cause is, triumphyng there where is no victorie, yea and many tymes where no aquersary is, how stoughtly sometymes ye stand by incongruities: I could easily shew, that the faulces which you carpe at to be in Haddon, can be applyable to no man more fitly then to your selfe.

Now where as you adde last of all, that there is no man of any Iudgement, which will blame Haddon for that he is addicted to Cicero more then is needefull: as I am not ignorant where

whereunto that your vnsauy and moze then foolish scoffe tendeth, so can I not sufficiently coniecture, what this malicious bragge of the name of a Ciceronian and emulation of speache should empozte amongst Christians. It is not my part to iudge rashly of your meaning. And it may be, that ye write this against Haddon, not so much of any true knowledge, as to belade you of some cholericke humours. And yet if you will geue me leaue to tell you in your eare what I thinke: if you thinke as you haue writte, and be of the very same mynde in dede: certainly there can not be hidden vader this couerte meaning of yours any other thyng, then very lachyng heathenish infidelitie. For if you be carried into such a wonderfull admiration of Cicero, that ye thinke him worthy to be noted for infamous, that is not more then enough addicted to Cicero (for so doe your wordes empozte) and on the contrary part thinke also a speciall poynt of hyghe commendation if a man with whole bent of affection endeouour to become a Ciceronian where is the (I pray you) the Glory of Christ? where is that mynde that knoweth not to reioyce in any thyng, but in the Crosse of our Lord and Sauour Iesu Christ? The Lord in the Gospell doth playnly deny that a man may serue two Masters at once. And y<sup>e</sup> Apostle doth exhorde not in one place alone, that we frame not our selues to the fashion of this world. But you will say that by these wordes Mammon is vnderstanded. Be it so in dede: Ergo, who so is addicted ouer much vnto Mammon, him you deny to be y<sup>e</sup> seruaunt of Iesu Christ. And shall he be y<sup>e</sup> seruaunt of Christ y<sup>e</sup> is addicted to Cicero moze then enough. But it is prayseworthy to imitate y<sup>e</sup> gorgeous neatnes of Ciceroes speach, & worthy of great commendation to matche him in excellency, nor is it any thyng prejudiciall to Christes glory. But what & if Christ will not be glorified on this wise: what & if y<sup>e</sup> simplicity of y<sup>e</sup> gospell, will not admit such pylpy pyked & delicate speach: what & if the same y<sup>e</sup> Synesius spake of the young man, may be as apely verified of speach, y<sup>e</sup> is to say: That fine polished speach is alwayes impudent. But eloquence was alwayes had in great estimation amongst all men (you will say). As though y<sup>e</sup> whatsoeuer were vnlike vnto Ciceroes phrase, were by & by barbarous: and as though Cicero him selfe, if he were now aliue agayne, would not

Fine polished  
speech  
is alwayes  
impudent.

not vse an other phrase of speech in þ doctrine of þ Scriptures, the he vled at þ tyme. And as I suppose this one mā Cicero did not accomplish all maner of learnyng: Neither is one phrase of speech mete & applyable to all persons, causes, and Argumētts.

But now (Maister Osorius) other maner of matters are in hand: & we lyue now in an other world: In þ which we may not occupy our wittes so much about þ poolishyng of speech, but rather to earnest bent affectiōs sække for life euerlasting, for remission of sinnes, for the kyngdome of God: & learne how to turne away the seueritie of Gods wrath & Iudgemēt fro vs: for þ day surely hāgeth ouer our heades, which shall bring vs either to euerlastyng glory, or els to euerlasting destruction. We must be well aduized, how we shall answer in þ Parliament before that Iudgemēt seate: for þ Judge may not be dealt withall to flourishyng wordes, but to substantiall matter. This must be all our care & endeavour, hereunto must we enforce all þ powers of our soules, not how measurably or aboundauntly our tounge may be framed to pretie conceiptes: not how loftely our style may be aduanced. But by what meanes þ terrible countenance of God may be pacified. All other thynges whatsoever are but shadowes, though they delight prophane eyes of this world with neuer so glorious spectackles. Undoubtedly whosoever is stricke with an earnest feare of God, whose soule (beyng terrified to the multitude of his haynous sinnes) doth with inward & hartly sorrowe sighe and scrpyche out vnto Christ: whom the holy Ghost hath endued with a true and lively contemplation of this transitory world, who hath in hart and mynde utterly renouiced the world with the pompe therof: finally whom the vnmeasurable magnificence, and unspeakeable Maiestie of the kyngdome of the Sonne of G D doth wholly possesse, what shall he regarde the lofty grace of Cicero: or þ proude statelly wordes of his phrase: or his myniō deuises and toyes: so that he speake purely, plainly, lightsomely, and directly to the purpose: so that his speech be cleane, toynd with a meane comlynesse: what nedes there any more aboundaunce be required in that man: But he speaketh not lyke a Ciceronian, verely Christ him selfe spake not like a Ciceronian, yea although he had so spoken, he should haue profited lesse. For it commeth to passe (I can not tell by what secret

An Exquisite affectation of Eloquence not so much to be regarded of Deuines.

ope-



operation and influence of thinges) that the humilitie of the Crosse, which consisteth wholly in Deuine inspiration, will not agree with this haughty, and lofty kynde of mans utteraunce. For it is one thyng for a Deuine to debate vpon holy mysteries, and an other to play the Whynnstrell: As Musonius spake sometyme of a certeine Philosophet.

And therfore I doe not differre much from his Iudgement herein, who although attributed enough vnto Cicero, yet did so much of set purpose abstaine fro affectation of his speache, that although he could haue attayned thereunto, gaue him selfe rather yet to a more solide, more proportionable, more pitchy, lesse effeminate, more naturall, lesse fleshy, & a more spirituall kynde of speache. And yet doth no man diminish any thing of the commendation of those excellent giftes of Tullies eloquence. But perhappes it seemeth more vnseemely in Osorius Iudgement not to speake like a Ciceronian, then not to speake like a Christian, And therfore this Portingall Pasquill doth giue at Haddon by way of mockage, saying: That no ma of sounde Iudgement will euer blame him for this, that he is more then enough addicted to Cicero. &c. As though if that Haddon had applyed him selfe to Cicerones phrase, more then was needfull, that wise men would haue geuen him any commendation for the same, and not rather haue turned it to his reproche, and condemned him of follye. But how much Haddon gaue him selfe to the affectation of Cicero, or how much he did not, neither do I greatly regarde, nor am I well acquainted withall. Which neither knew the man nor the manner of his studies, but that considering the man by the vewe and conference of his booke and wrytynge, he seemeth to my Iudgement more addicted, and lesse cleare from this Ciceronian scabbe, then I could haue wished him. What Iudgements of others you presse vs withall, I know not: but if they be Ciceronians, I doe not greatly regard them: If they be blinde, and like vnto your selfe, such I can not tearme to be Iudgements, but foreiudgements rather, such as are wont to be of those, whose Iudgements are not grounden vpon reason, but vpon affectiōs. Ierome in a certeine place doth say, that the Iudgements of Louers be blind, but I dare affirme that enuy and malice be much more daungerously

roussly blinde. But if you tell me of curteous, and Christian Judgements I make no doubte of these at all, but that they will Judge right well of all Haddones cause. For he pleadeth in the most necessary quarell of the Church, and the most commendable defence of his Countrey. Whereover he so handleth his matters with Argumentes, and Reasons, as that he seemeth not onely to haue confuted Olorius. But also to haue crushed him all to peeces: Let other men Judge of his stile and the disposition of his writing, as shall like them best. I will not gape at them. As for me truly (if I may be so bold by the leaue of the indifferent Reader to subscribe to other mens Judgements; though it be of no great estimation that I shall speake) yet will I speake neuertheless franchly, as I thinke, not of Haddon onely, but so for Haddon, as I will withall aunswere vnto Olorius Haddones Pasquill. For this I Judge of them both, vnlesse your grosse and heathenlike Judgement (Olorius) be much more differre from Christ, and from all Christian modestie, then Haddones maner of writing (in my Judgement truly) doth differre from Ciceroes commendable vertues: you would neuer haue set forth your selfe, your blinde ignorance, nor your railing booke to the open gaze of the world to be mocked, derided and hissed at, in this so great, and cleare lightsonnesse of the Gospel of Christ.

But.

The

## The thyrd Booke.



Anyng stricken of two heades of this  
 monstrous hydre already, and man-  
 gled the same in gobbettes reasonably  
 well (the terrible Serpent neuerthe-  
 lesse beyng not as yet thoroughly van-  
 quished) there remaineth yet one head  
 more, or hooke: wherein this hgly ver-  
 mine besturreth him selfe to strake al-  
 faultes, betaketh him to new threate-  
 ninges, casteth out new poplar, yea whole floudes of stampe-  
 rous reproches, and yes, agaynst our new Gospell (as he tear-  
 meth it) like as the old Serpent did long sithence agaynst the  
 woman and her child, but chiefly agaynst our litle England. And  
 yet he doth so use the matter, as that he would not seeme to enue-  
 mine all the whole Island with this contagious stinging infectiō.  
 For he doth know (as he saith) that in this lād are very ma-  
 ny good and Catholike mē, which neuer shronke away frō  
 their vowes, and othes made to the Pope of Rome: and that  
 many of our Englishe Nation have willyngly runne out of  
 their cōuntry: as also not a few in number that tarry still at  
 home, who perswading neuerthelesse in the same opinion of  
 Romish Religion, are restrained from uttering their con-  
 sciēces more for feare, then for any zeale they beare to this  
 new Gospell: Moreover also that there be many noble mē,  
 yea many whole shyres in England (as he is enformed by a  
 certeine Portingall Marchaunt a frend of his) that are not  
 coathed as yet with this Lutheran moraine: And therefore  
 that this his accusation is not bent agaynst whole Englād,  
 neither agaynst those particular persons & places, as Had-  
 don doth misconfer of him, but agaynst those Lutheranes  
 and those new Gospellers onely: From which sort of people  
 he doth louyngly aduertize Queene Elizabeth of very good  
 will, and hartie affection, that she take very good heede and  
 be warely circumspect. And to the end she may foresee the  
 same more prouidently, he will foreshewe vnto her certeine  
 markes and tokens, by the which (beyng guided, as by The-  
 seus clewe of threede) she shall not mysse to discerne the  
 disse-

Pag. 166.

Ofori. in-  
 uenighed a-  
 gainst Eng-  
 lād, but not  
 agaynst all.

Ofori. pag.  
 167.



difference betwixt true Religion, and false: betwixt true Prophetes, and false Prophetes: and by what markes the one may be easily discovered from the other.

You haue now the proposition of this booke: All the rest that is patched together, in the proceſſe of the whole worke, tendeth euen to this effect almost: First he maketh promise to set downe certayne signes, and tokens, by the which he will make manifest the difference betwixt true Religion, and false, and betwixt true Prophetes, and false. Afterwardes annexing a description of his Church he doth display the same abroad very curiously in the manner of a very fayre and beautifull picture, painted out (as it were) in a Table to be written. Next vnto this he maketh a comparison betwixt the two Churches: so magnifying his owne Church with wonderfull praises and commendations, that it is not possible to admaunde it more highly: & agaynst so embasing & thrusting vnder vnder foot the possiferous sectes of the Lutheranes, that all men may worship hate them, and detest them. Of the which (by Gods permission) shalbe spoken hereafter in place fitte for the same.

What Oforins doth promise in this booke.

And first of all commeth this vnder an inſcrutable Argument of Oforins, which once agayne repeated out of his letters written to Queene Elizabeth: Which because he braggeth was not confuted by Haddon, so much the more behoueth vs to note aduisedly, his wonderfull skill uttered in knittynge vpp the knotte thereof: So that if we be no more able to vnloose it, then Haddon was, we should at least stand in wonderfull amazement at the incredible ingenuity of the man: For determining with him selfe to make a playne demonstration, that these new Gospellers (as he calleth them) should not in any wise be harkened vnto, but should be banished out of all common weales, as common plagues, and masters of all miserie and wickednesse: he frameth his Argument vpon this point: That whereas, they tooke vpon them to restore the annient puritie of the Gospell, infinite mischiefs doe reigne notwithstanding amongst their Auditories: And that these teachers do keepe Schoole nowhere, but they make the whole countrey there the worse for the. To this Sophisticall quicke Haddo making answer affirmeth, that it is neither true, that Oforins saileth of this way:

Ofori. Argument not able to be resolved.

Haddones answer to Ofori. Argument.

wardnesse of this people: neither yet though it were true, that it is preiudiciall to the defence of the cause now in hand. For the controuersie here doth concerne properly matters of Religion: to the which if the conuersations of the professours were not correspondēt: or if the saydes of Christes Gospell did not fall vpon þ fruitefullest grounde altogether, but were choaked vpp with thornes: or that the Corne were ouergrowen with Cockell and Tares: the fault therof was not in the word, but in the people. For humane actions had neuer so good successe in this world, but that the greater sorte were alwayes delighted with the worst: and the worst part many tymes ppenayled beyond the best. And that this came to passe long sience, not onely in the tyme of Christ and his Apostles, but in the age of the holy Martyrs also, and doth likewise happen by a certeine continuall order and enterchaunged course of the world, dayly and hourely, so that not onely the Preachers of the word, but the Church of Rome it selfe, neuer wanteth matter sufficient of great & grievous complaints. And albeit (as the manners of men are) through the raskerd pēuithnes of wayward frowardes the most sacred word of God be still spoken of amongst the Paganes, and Infidels, yet, if the matter be debated amongst wise, and discrete personages, it will not be thought matter reasonable, that the thyngs which of their own nature are good, should be called in question, and condemned for the naughty behaviour of naughtypatches abusing the same. And therefore that Osor did amisse herein, to wynd the whole state of the question to manners, and enill conuersation, which doo onely concerne matter of Religion: woe ouer also, though neuer so straight Inquisition were made of the life, and manners of the professours of the worde: yet behoued not Osorius to beweepe him selfe so sharpely against our Preachers, with any accusation, before he had thoroughly acquiro, or at least wise answered the griefes and complaints of many others of his own Catholickes, which are much more hapnous and worthy of speedy reformation.

To these reasons of Haddon let vs heare what Osorius doth (I say not) dispute, but with open mouth cry out: first he baunteth and triumpheth that his argument is not resolved: Afterwards this gallant glorious Thralso doth meruaile very much with

with what face Haddon may deny this to be trew, seeing that the very poreblinde do see it, and is common in euery barbour shoppe, sealed with the testimony of all men, yea wherewith the Siopodes are so well acquainted also: as he sayth, that it is merueile that any man could be so shameles to deny it to be true. For what is he that doth not onely conceiue in imagination, but also not behold with hys eyes, yea & feele it in the whole body, to the great griefe of hys hart: that luste doth raunge euery where allowed: vnbrideled licenciousnesse pestereth euery corner vnpunished: Sanctuaries & Religious houses lye tumbling in blood: that Temples and Churches be robbed and spoyled: Treasons practised agaynst Princes and Gouvernours: Finally all places (wherfoeuer these doctours teach schoole) to be in a tumult and vproare? And forasmuch as Haddon doth not onely heare all these, not by report onely, and conferce of histories, but also behould the same with hys eyes, openly and vsually frequented, how can he say that these things were neuer done?

Of or. pag.  
167.

March on couragiously in this dexteritie & sharpnes of witte. O Benedicte. But go to let vs cōsider awhile, y<sup>e</sup> force of this ingenious man. Wherfoeuer these new preachers (sayth he) do plant themselves and teache, there may you see all thinges polluted with most filthy Brambles, Cockell, and Darnell. The man hath spoken. But how shall I knowe this to be true that ye speake? Of oris: forsooth he is past all shame, that denyeth it. And why so I pray you? Because the matter is known, & published abroad euery where to Natiōs, Countryes: Ilandes, & all people, finally bruted abroad & ratified by the report of all mē. Behold gentle reader a very wōderfull & euident demonstration, concluded not w<sup>th</sup> arguments, & illogismes (as men are wont to dispute in y<sup>e</sup> schooles of Chrisippus & Cratippus) but ratified, yea sealed also, as oratours vse to verifie their causes before the Iudges) by the testimony of publique seales, and witnesses, yea and that not by the report of a few, but of all maner of mē, of y<sup>e</sup> people of Calecute (I suppose) of y<sup>e</sup> Malagets & Antiporles, & men of a new worlde, yea beyond all herring, as they say. So farre & so wide doth this Prelates knowledge of all thinges outstretch it selfe, that he can tell vpon hys



The testimo-  
ny of the  
world a-  
gaynst the  
Lutheranes.

fingers endes, what all men do euery where, what they speake, and what they heare: what may you require to be of more credite Christian reader: sicence the worlde it self, and the whole compasse of the same produced, is witnesse againste these newe prophettes, the Lutheranes:

Which if might speak altogether with one mouth, woulde be this testimony, as I thinke. Whatsoeuer disorders, and mischiefes, whatsoeuer lust, and unpunished licentiousnes, whatsoeuer outrageous sacrilege, whatsoeuer treacherous treason and conspiracies, were euer had of amongst any people, the same be chiefly and aboue all others frequented, and raigne especially amongst the comon weales of the Lutheranes, through the doctrine and preaching of their Prophettes. In witnesse whereof we all, and euery of vs, as many as liue in this worlde, doe set to our seales, Ratifie, and confirme the same to be true with our handes.

The worlde it selfe (I thinke) if it could speake, would not speake otherwise forsooth. And because it cannot speake for it selfe, it hath appoynted Osorius to be proctor of the cause to speake for it: In a matter therefore so manifest: so approued, and sealed, is there any so impudent an Haddon, that will dare to deny this? But that ye may wonder yet a great deale more at his Rhetoricall amplification, he proueth it to be true, not onely by suffrages of diuine men, but cyteth to witnesse agaynst Haddon himselfe, his owne eyes and eares. Do ye not see (sayth he) with your eyes? what should Haddon see with his eyes, do ye ask Osorius: doubtles he might see many horrible and vspeakeable abominations, if he liued now: for who is so blinde that cannot see? so Impudent that will denye? that all places are ouerladen with forlorne villanies, lecheries, murders, Robberies, Treasons, Approaches and conspiracies? But if inquisition be made for the speciall place: where these abominations do raigne most: what place may we poynt out vnto you more notorious then Rome it selfe: the mother See of the Catholicke Church: where Harlottes, Bawdyes, howses of Stewes, Brothell houses, and all kyndes of filchy lechery, are openly haunted, not onely not punished, but made also very gainfull markettes to the Popes treasory. Where you appoynt the chiefe

The rebou-  
ding of the  
Argument  
agaynst  
Ofor.

chiefe ~~See~~ of your whole Religion, the same may I boldly, and with great reason approue to be y<sup>e</sup> caruell, and Botche of true religion, the Metropolitane Citie of all abominations: the Butcherow and shambles of Christian Bloud, the sincke of theste and auarice: the very forge and schoolehouse of all Treasons, Trecheries, seditiones, and abominations. If the bodies of mortall men be the Temples of the liuing God, who hath polluted and defiled more temples of GOD, with fire, sagotte and goare, then the Bishoppes of Rome? And in good tyme is the byproare of Germany remembred in this place: If it might be lawfull for me to hyng forth what I could, out of histories, Recordes, and Reportes, how easly a matter were it for one particular example onely (which notwithstanding is altogether impertinent to religion) to spread abroad whole decades and Iliades of seditions, Tumultes, & Schismes: how easly might I poynt out by name, tyme, and place not onely the practises of conspiracies agaynst princes: but the cruell murders, poysoninges, Banishmentes and samishings procured against them one in y<sup>e</sup> neck of an other: Briefly in what countrey soeuer these Droues of Monckes and Nunnes do build their nestes: what els shall a man see: then all thinges polluted and contaminated with most filchy and shamefull villanies and stench: yea y<sup>e</sup> whole world bearing witnesse. Tell me I beseech you good holy father whose doctrin is this? *Sinon caste tamen caste*, if not chastely, yet warily: is it Luthers? or some one of your profession: who maketh marketts of Incestuous marriages: who alloweth the concubines of priestes for hys commoditie and pleasure: who persecuteth the lawfull marriage of priestes with fire and sword: To leaue ouer in the meane space the vnspokeable abuses and misteries of your couert Paphia, to the couert consideration of your couled confessioners, who be priuie & partakers of your hidde abominations: And to passe ouer withall, y<sup>e</sup> Cremenines, Beneuantanes, Peters, Aloisianes, Casianes or that Cacus rather: nor him onely, the commendation of whose vnspokeable filchines openly proclaimed, did denouice y<sup>e</sup> stinking lechery was not only not punished, but also highly rewarded by some of you.

But Orosius hath found out here a very pretie starting hoale to escape out at, For sicke he perceaueth himselfe to be vrged so

*Ofor. pag.*  
168.

A trimme  
reason of  
*Ofor.*

*Ofor. pag.*  
169.

narrowly that of Necessitie he must pleade for the honesty of his Church, being neyther able to hyde, nor excuse her filthines, he wyngeth himselfe into this mouthoole, that although he can not deny, that in all the societie and course of mans lyfe, and that in the most fruitefullest corne stincking weeds of iniquitie do grow euery where among: yet this doth neuertheles not empayre the force of his argument: for he meaneth not in this place to make comparision of men and to set maners agaynst maners: but he affirmeth the ground of the Argument to be this. To witte, whereas the preachers of the new Gospell, Luther, Bucer, Zuinglius, Martyr, did vnder take this vpon them, to weede this corne cleane from the chaffe, and to pluck vp the noysome weedes by the rootes, and did bryng no ioate of their promise to passe: nay rather whereas more wickednes hath bene seene to buddle vpp a fresh through their meanes, hereupon he doth conclude as it were at a vauntage that the doctrine of these men is not onely vnprofitable, but also pestiferous and noysome and not to be beleued in any wise, on the other side, to witte, in the Catholique Chur. although Auarice and Ambition doe raigne in many, and the sinowes of luste are not altogether rooted out: yet because amongst them no newe prophet doth arise on thys wise, taking vpon hym so great a charge as to restore to her former and primitiue bewty, and Apostolicke heatnes, the decayd Church, and the doctrine of the same ouermuch weakened: therefore the Argument is not of like force agaynst them.

To this effect almost both *Oforius* frame his talke in words ouerlawyish inough, but in matter so nakedly and colbly, that I am very loath to aunswere him. The summe of this conclusion tendeth to this effect.

If any such new Prophet should arise amongst the which would take vpp him to make a reformation of the corrupt maners of the church, to the auncient purity of the gospell, & did not brig to passe the same according to his promise, no credite should be geue to that prophet. Luther, Bucer, Phillip, Caluine, Martyr did take vpon them to reforme the maners of the Church, and made

all



all thinges worffe.

Ergo, They ought not to be beleued.

Ofor. Ar-  
gument co-  
futed.

**O** Saint Sophistry, what kynde of Sophisme is this. If a new Prophet should arise, that would endeavour by all meanes possible to reduce to amendement of life, such as he were able, and could not atchieue his desire in all, ought he not therfore to be taken for a Prophet? I think this be not true. What if he could not preuayle w many, shall he forthwith be accepted for no Prophet? Go to: what and if hys preaching entred but into a very few: yea what if none almost were profited thereby: do ye think it reason, y the estimation of the preacher be measured according to the number of beleuers: or unbeleuers: or rather according to the spirite, and truth of hys embassye: Noah the eighth Prophet and preacher of righteousness, did neuer cease calling and cryeng out vpon the people, to thend hee might allure all to amendement of life: and yet eight persons onely & no more were reserued out of that generall destruction of mankinde. When Moses was sent to the Egyptians: how many of all that whole multitude became a hearebryedth the better for his preaching: nay rather who waxed not more indurate: Esay the Prophet both cry out vnder the person of Christ. *Who haue beleued our teaching?* If we will measure Gods Prophetts after this rule, what shall we say to Jeremy, and the rest of the Prophetts: what shall we say to y Apostle Steuen: to Paule: who complained bitterly that *all had forsaken him, and were fallen away to the vanities of this present lyfe?*

The spirite  
of the Pro-  
phettes is  
not to be  
measured by  
the number  
of beleuers.

Moah.

Moses.

Esay.

Jeremy.

Stephen.  
S. Paule.

Now ensueth the **S**inoꝝ of this **S**illogisme. But Luther Melancton. Zuinglius, Bucer, and Caluine, which took vppō the this charge, yet reaped no fruit agayn of innocēcy of lyfe, nor of Charitie from amongst them that they were cōuersaunt w ich all, &c. First I would sayne learne, what it was, that these men did take vpon them to doe: To call backe the life, and most corrupt maners of men of that age to the perfect rule of the Gospel: Truly they undertooke a very hard charge, farr exceeding all humayne power and abilitie. Go to, and where did Luther, Zuinglius, or any of the rest, make any such promise of themselves by word, or sillable of word, so much at any time? Surely I haue perused many of their works: yet could I neuer finde

finde any such thing hitherto. If you haue glaunced vpon anye such thing by chaunce, why do you not set down the place openly that the reader may perceauē, that you deale not with forged lyes, but with good matter: not of any desire to cauill, but of an vpright Iudgement: not coldly and lyengly, but simply and playnely: not keeping a Tangling with vnfauorꝝ speeches and forged vntruthes (which many men do blame you for) but so and in such wise, as you may seeme to haue made plaine demonstration of a true and iust reporte, with as true and vpright a minde, to haue the truth knowne by true proues and testimonies: and not to mock and delude men with fables. Surely it were to be wished of all good men, that all Christians by profession, and name, would by all meanes possible leade their lyes truly Christianlike, in all poyntes agreable with the doctrine which they profess. And it is not to be doughted, but that these new Gospellers, as you call them, did wishe this with all they hartes, if wishing could haue auayled. But to byrnyng the same to passe, as was neuer in their power, so did they neuer enter into any such couenaunt, nor euer obliged themselves by any promise priuy or aperte, that they would accomlishe the same: Wherin how much you were not only deceaued in Luther, but how much ye speake also against your self, do ye but coniecture hereby. For whereas Luther did profess, that the substance of mans saluation did consist not in the life, & maners of men, but in þe onely fayth of the Sonne of God: how doth this agree together, þe (whom a little earst you accused to be the subuertour of all honest actions, and vertuous endeuour) should now take vpon him to stoare and enriche the lyes and conuersacions of Christians, with aboundance of vertuous plantes and seedes of godlines: Albeit there neuer lacked in them a certayne Godly carefullnesse to exhort to all honest endenours, yet were they neuer so franticke, as to make so glorious bragges of reformation of lyfe. They trauelled earnestly, euery one according to his abilitie, as belaued godly and well disposed personages, if not as much as they could haue wished, yet as much as was geuen them by the holyghost. And if they attayned nought els, yet this they atchieued surely, that though they coulde not restore þe pure simplicitie of þe Euāgelicall life, yet they brought to passe

passed that men by reading and comparing the holy scriptures, beganne to haue a very euident feeling, and a thorough taste of the corrupt and stinking matter of your absurde and filthy pernicious doctrine: the dirty puddle wherof, albeit they mistrusted that they should not be able to cleanse thoroughly, for the vnnearurable tyranny of your auctoritie, and power: Yet thought they not conuenient for the credite, and function that they bare, to suffer the same to be any longer cloaked and dissembled wall,

And therefore stept forth amongst the rest Martine Luther, and yet he was neyther the first, nor yet so long agoe, neyther so much of his owne voluntary will, as necessarily of relieng duety, not for hope of lucre, ne yet to pamper by the paunch (as Hosius belieeth him) neyther of any hope at all to purchase any auctoritie (as Osorius mistaketh him) but forced thereunto by the importunacy of others, yea and that not without manifest perill of his lyfe. Whereupon if any thinge chaunced afterwarde contrary to your expectations, ye can iustly accuse no man, but your selues: which were the first authoꝝ of this flaming Beacon, the heate whereof doth parch the very skynnes of your backes. And what the very cause and occasion thereof was, neither are the histories so obscure, but that they tell playnly, nor is the tyme so farre spent: but you may easily call to minde the very time, and season, whenas Leo the Pope of Rome, sending abroad hys commissioners of receipt, and placing his treasures throughout all the Dominions of Europe, appoynted a generall marce (as it were) of raking hys Marchandize together: Whereupon diuers holy cloyster Marchauntes arriued into Germany, And amongst them a certayne fryer of S. Dominicks order, named Tercelius, but in very deede a money marchant, and a Regrator of the Popes market: laden with pardons and Bulles, and proclayming generall sayres for the betteraunce of them: wherein remission of sinnes, the kingdome of heauen, and fre liberty to feede on fish or flesh were to be bought for a few pence. Whish proclamation seeming not a little iniurious to the people, and tending to the ouerthrow of the Gospell of grace, and mouing godly consciences to no small grieve, and displeaunce of mynde, and that not without iust cause: Luther a man continually exercized with inward agonies, and vnquiet passions

The first beginning of Luther.



passions of consciences, thought it not in any wise tollerable for his part to permit such horrible erroneous impietie so directly agaynst conscience, and the manifest truth of the gladsome Gospell to be husht vpp, and past ouer, in tymorous and fearfull scilence. Albeit he was well assured, that this stincking and contagious weed could not be touched without present perill of life. Wherefore he beganne to make a show of himselfe, meaning to defend y<sup>e</sup> quarrell of the Gospell but by a very slender & slight attempt as it were. And first he propoundeth certayn propositions onely, and principles of questions agaynst these gainefull marketts of pardons, and Bulles, not of any bayne desire to contend, or dispute, nor without an humble maner of submission of the cause: thincking nothing lesse, then that the successe thereof would be such as we now see is come to passe. If the contrary part had with like moderation tempered their affections, and eyther contented themselues by saying nothing, to haue yealded to the truth, or to haue sought the aduancement of Christs glozy, rather then to haue serued the Popes pompe and ambition: these smale sparckles had neuer burst out into so great flames. But now by the meanes of their owne waywardnes, it came to passe in them, as for the moze part it falleth out with common brabblers, who hauing many tymes the worst ende of the staffe, and hauing no right in daede to any part thereof, strue so long, till at the last they lose every inche thereof, and at the shutting vpp, catch a rappe for their labour.

Agaynst these propositions of Pardones, Tetcelius vnumersably ragyng, not contented with no lesse intollerable arrogancie and insolency to aunswere them him selfe, but stirred by agaynst Luther a nest of Dominicke hoznettes: caused his propositions, and Assertion of Pardones to be openly burned: framed Articles agaynst the man, & exclamed with open mouth agaynst him, that he ought to be burnt like an hereticke. And bycause the Popes power should not be destitute of frendes, in a matter of so great importaunce, immediately started by one Prierias the Prouost of the Friers, who like a Lordlike fellow challengeth Luther into the field. After them stept forth a thyrd of the same crew, Iames Hochstratus, who espyeng a fit tyme to purchase credite and fame, would ieopard a toynte amongst them

them, and as though there wanted furniture sufficient enough to mainteyne the challenge, thrust moze coales into the fire, and teazed by the Vniuersities of Paris, Colcyne, and Louaine, a- gainst poze Luther to condemne him.

Luther beyng thus vexed throughe & madd outrage of these friers, was driuen to this issue, that of necessitie he must prosecute his propositions with a moze large and ample discourse: & so sent the same to Leo then Pope of Rome, with Letters em- portyng his humble submission: most humbly beseechynge, that he would not geue credite to the slanderous reportes of his aduersaries, alledgyng for his excuse that he published his pro- positions touchyng Pardons, not of any euill will or malice to- wards his grace, but onely by way of disputatiō, wherof he hath now treated moze at large, and therefore would most humbly be- seech him to vouchsaue denyngly to read, and accept it: As tou- chyng his owne person, he was so affected towardses that See, that he would willingly submit to the authoritie therof not onely his writings, but his sauetie and life also with all, in all humi- litie and lowynesse: and whatsoeuer his Patencie should deter- mine thereupon, he would no lesse reuerently esteeme of, then as a decreet of the chief Vicare of Christ, vnto whom he did acknow- ledge all obedience due in earth next vnder Christ. In this so humble & lowly submission of this prostrate person, in so weigh- tie a matter, and in so wholesome counsell, what this Vicare of Christ did, and how this heyre and Successour of S. Peter be- haued him selfe, I doe make no great inquiry after. This one thyng I aske and demaunde of you Osorius that you would vouchsafe to aunswere me: what thinke you would Christ him selfe, or Peter haue done in this case: First would not Christ him selfe haue throtwen to the grounde those money tables, and Bowches of Choppers and Chaungers: and scourged those ba- garaunt regrators cruelly byeng and selleng in the Temple of god, with whippes of knotted cordes: would he euer haue suffe- red his Church (which was appointed for Prayer, and Prea- chynge) to be tourned into a denne of Thieues: a Bowche of bro- thells: and market of avarice: what would Peter haue done, whose successors these Bishops challenge them selues to be: who on a tyme (not keepyng the right course of the Gospell, and

Luthers  
humble let-  
ters to pope  
Leo the  
tenth.

Pope Leo  
his proude  
insolency a-  
gaynst Lu-  
thers hum-  
ble submis-  
sion.

therfore reioyced of Paule) yeldeo so humbly & would he haue refused the offered obedience of so humble a submission: or would he not haue vouchsaued it very gently: or els would he not haue thanked the partie for so gentle a remembraunce and friendly counsell. But now what this most humble seruante of the seruants of God did (who by earth representeth vnto vs the person of Christ, and the Apostolicall chayne of Peter) how insolently and outragiously he dealt in this matter; what Tragedies he rayled, what thunderboltes and wilde fire he threw out of his bloudy turrets agaynst Luthers life, is vndelesse to make any mention in this place; sithence it is faithfully set downe in Histories, and all men remember it well enough.

Euē such were the begynnynghes of this trouble some tempest, which ganne spread it selfe abroad in euery coast. Whereby you may easily vnderstand (I suppose) that Luther thought by noo nothyng lesse at the first, the to heare of any innouatio or alteration of customes or ceremonies: but entreated partly through the necessitie of the matter, partly by the prouocation of some peuishe waywardes, did onely see downe a few propositions: wherein he gaue no attempt agaynst the state of the Romishe See, neither did as yet utterly abandone all Pardons & Bulles, but required onely a moderation to be vsed in them. And it was not to be doughted; but if the insatiable greedynesse, or the vnspokeable crueltie of the aduersaries could haue restrayned it selfe within the boundes and limites of modestie and measure, Luther would haue holden his peace: As appeareth by his Letters directed both to the Bishop of Rome, and to Cardinall Caietane, signifieng vnto them his vnfayned scilke therein, so that his aduersaries mouthes might be stopped also: which request was not onely reasonable, but agreable also to pietie, in men of their profession especially: for as much as Luthers Assertions conteyned nothyng prejudiciall to the Bishop of Rome: and the matter had not as yet gone so farre forth, but might haue bene easily hushd up if at least they could not otherwise finde in their hartes to yeld to the manifest truth. But the Pontificall courage of the Bishop would not so be daunted: neither could the vnmeeasurable maw of his greedy Cormorantes be so easily satisfied: and at the last the old Proverbe (Gold is good chaffer howe



howsoever it come) bare the Bell away.

After this humble maner therefore, as soon as Luther had provided þe sayd question, Prierias gaue þe first onset agaynst him: after him presse in place diuers Colonelles, and Captaines of that band: The rust in whole routes of Monkes and Friers, with their hoeboobe to the people. Out slewe Articles, Restraintes, curses with booke bell and candell, countermandes: finally the Bishops of Rome his thunderboltes, with a terrible Bull linke thereunto: In this perplexitie here would I fayne learne of Olorius, if he would vouchsafe to tell me, what Luther should doe: he will say Luther should not haue entermedled in the cause at all. But what man of any reasonable Iudgement could or ought to endure so horrible impietie: But whē he saw he could not preuayle, he should haue forsaken his tackle. But by this meanes he must haue put his conscience in daunger of downyng. Then yet at the least he should haue behaued him selfe in the matter somewhat more modestly: Who could haue expressed more humblenes and modestie: He should haue submitted him selfe and his cause to the tribunall seat of the Pope: And herein what part of duetie left he vndone: if humble submission could haue auayled any thyng at all. The truth wherof to the end may be more apparasit vnto you, and to the Reader also, harken I pray you to the secōd Letters of Luther wrytten to the Pope, as him selfe entited them.

Everlastyng peace be vnto you most holy Father. Necessitie forcerh me agayne, beyng a poore outcast of men, and an abiect of the earth, to presume with a word or two to your holynes, and the whole Paieitie. May it please your holynesse therefore mercifully to encline your Fatherly eares, as the eares of Christes very Vicare, to this your poore shēpe a litle whiles, & to accept of his sely bleatynge. There was lately in these parties a very discrete person, named Charles Milticius, your holyness Secretary and Chāberlaine, with a greuous complaint to the most renowned Prince Fridericke, touchyng my vnreuerent behauiour, and vnauided rashnesse agaynst the Church of Rome, and your holyness requiryng punishmēt for the same: þe hearpyng wherof grieved me not a litle, sorowpyng that my great and inward carefullnes of duetie, and good will employed for the

aduanc-

Luthers second letters to Leo the Pope Anno 1519.

aduancement of the honour and dignitie of the Church of Rome, was accused for vniuersent, and condemned for so maruelous wicked, namely in the audience of the very head of the same Church.

But what shall I doe most holy Father? I am altogether voyde of counsell herein: I am not able to endure the power of your wrath, and how I shall escape it, I know not. He doth require me to make a recantation of my disputations: whiche if might be done to any such purpose, as is imagined would come to passe, I would do it without any let. But whereas now through y<sup>e</sup> importunate resistance & exclamations of my aduersaries, my disputations are scattered farther abroad, then euer I thought they would haue bene, and withall are more deeply rooted in the hartes of many men, then can easily be pluckt vp agayne: besides this also sithence our countrey of Germany doth wonderfully flourish at this day with pregaunt wittes, sounde Iudgements and aboundaunce of learning, I perceauie that if I doe honor y<sup>e</sup> Church of Rome, I must be thoroughly aduised to make no recantation at all. For in this maner to recant were nothyng els, but to contaminate and defile the Church of Rome much more the before, and to betray her to the open reproche and manifest infamy of all Nations and tongues.

Those euen those (O most holy Father) whom I withholde to witte those (whiche with their most basewyse preachynges vnder colour of your holynes haue made a Religion of those detestable marketts, and haue defiled the holy place with the shamefull and abhominable Idolatry of Egypt) haue wrought all this mischief and outrage to vs in Germany: & as though this were not villany enough, do accuse me (who withholde them in their monstrous beggynge) to be the author of all their misdeameour before your holynes. Now (most holy Father) I doe here protest before God, and the world, that I neither was willyng: nor at this present am willyng, to impeach the Patencie of the Church of Rome, nor the authoritie of your holynesse by any meanes: nor by any colourable practize to deface the same: but doe freely and frankly confesse, that the Iurisdiction, of this Church, is aboue all thyngs, and that nothing in heauen aboue, or in earth beneath is to be preferred aboue the power of this Church,

Church, sayng onely Iesus Christ my Lord and my Saviour. To the contrary wherof let not your holynes beleue any untrue surmises deuised agaynst your poore Luther.

Luthers  
hüble Sup-  
plication to  
the Church  
of Rome.

And that one thing which I am able to do herein, I do bowe here to your holynes: That is to say, to surcease hereafter from dealing any more with this matter of pardons, & will become altogether mute (so that mine aduersaries likewise will lay down their glorious and reprochefull slaunders raysed agaynst me) & will publish an instrument of my scilence herein, that the comon people may know and acknowledge the dignitie of þ Church of Rome, and yeald due reuerence to the same, and not to impute the rashnes of this beggarly pardoners to that honorable See: nor to imitate þ sharpenes, which I haue vsed or rather haue abused agaynst the See Apostolicke: & wherein I was somewhat ouerlawth agaynst these lewde Lurdeynes: This will I doe in hope, that this disorder rashly raysed, may by Gods grace, and this meanes be alayed agayne, if it be possible. For in all that doyng, myne onely endenour was that our mother Church of Rome might not be infamed for other mens couetousnes, and that the vlettered people might not be carried into errour, and perswaded to set lesse store by charitie, then by those Pardons. All other thynges as beynge but matters indifferent, I do make not great accompt of. If besides this I can do any thyng, or can learne how otherwise to please your holynesse, I will yeld my selfe vnfaignedly at your commaundement. Christ preserve your holynes for euer. At Aldenburgh, the 11th of Marche. 1519.

Now I beseech you, O forius, what can be more myshly written then these Letters of Luther? more besemyng a godly and well disposed mynde: or on all partes more duetyfull in respect of humanitie: The which I thoughte fitt to set downe in this place, that the shamelesse slaunder of Forius might be made more apparant hereby, who produceth Luther into þ open Stage standyng agaynst þ whole world, entryng into that combate for none other cause, but of a greedy desire to purchase credite, to haue after the glory of the worlde, and to pley the part therin who as one pyched in the buttocke w a bookepynne whē he perceaued this market of Pardons to come in question amongest the Dominicke Friars by the motion of the brothers



Stanislaus  
Hosius in  
his first  
booke of  
heresies.

The Pope  
the seruant  
of seruantes  
of God : by  
a figure cal-  
led Anti-  
phraſis.

of his own fraternitie, began therefore to sturre these coales. And  
this he iustifieth to be true by wordes bittered out of his owne  
mouth. For whenas in þe beginning of his disputation agaynst  
Eckius he seemed somewhat to passe the boundes of modesty, and  
was advertized therof by some, þ in Gods cause he should mo-  
derate him selfe in þe spirit of lenitie: he affirmeth, that he spake  
out into these speache: namely þ those disputations were neither  
begon for Gods sake, nor could be ended for Gods sake. Which  
wordes to be either falsely imagine vpon Luther by his aduer-  
saries & neuer spokē of him, or els not bittered in that sense as  
they be alleged by Hosius, the matter it selfe doth expresse the  
same to open & evident proofes. And yet it may be, that Luther  
both spake truly, & Iudged no lesse of Eckius, whom he knew to  
be a notable Parasite of þe Pope: For what is he þ wayeng due-  
ly both the glorious insolency of Eckius, & the manifest perill of  
Luther, will thought hereof, þ all these broyles were neuer under  
taken of Eckius for Gods sake, but begun & ended also onely for  
the Popes sake: Surely they can in no respect be construed vpon  
Luther not by any probable coniecture so much, considering he  
was by Eckius forced to disputation very much agaynst his will.  
But we will speake of Hosius another tyme by gods permission.  
To returne now to Osorius: For as much as Luther be-  
meant him selfe so humbly, as you see, and prostrated him selfe  
wholy euen vnder the fete of the Pope, what would you haue  
had him doe els Osorius? I suppose verily he should haue done  
this, namely haue reuered, and fallen vpon his knees (as boyes  
are wont, when they feare the rodd) & should haue yelded a faule  
where none was. Nay rather why vpon not the Pope rather  
throw away his pride and ambition and filchy lucre, and embrace  
the wholesome counsell of his brother: and since he disdaineth  
the mā, why did he not touch his toe yeld to the truth? If he be so  
humble a seruante of the seruantes of God (as in name, & title  
he professeth to be) why shamed he to harken vnto a godly man,  
a learned Doctour, and a graue Deuine, not onely teaching the  
truth, but also casting him selfe vnto so humbly: Nay rather  
why shamed he not to abuse the name of his Christ, & his Gos-  
pell, in so false and filchy a matter? Why shamed he not to blind  
the eyes of the people with such smoakes: and so delude the (for  
whom

whom Christ shed his most precious blood) so craftely finally  
why durst he spurne so malapertly agaynst the expresse authori-  
tie of the word and for as much as there is nothyng of more va-  
lour and more excellenche in this life, then fre remission and forge-  
ueneſſe of synnes; which we do enjoy by the onely blood of the  
ſonne of God; what more peſtilent practiſe of lying and deceite  
could haue bene imagined: or what ought he to be adiudged els  
then the very enemy of mans ſaluation: who betrayeng vs of  
the moſt precious iewel in the world, ſold vnto vs ſmoake,  
and dead coales, in ſteede of true and perfect Treasure.

Theſe thynges being ſo maniſeſt and cleare, as nothyng can  
be more maniſeſt and cleare, for as much alſo as Luther defend-  
ed ſo honeſt and rightfull a cauſe, as no man euer better: and  
wherunto he was not allured by any his owne affectiō, but for-  
ced rather by the praiſe the ſprowardneſſe, and manifold injuries  
of others euen agaynſt his will: which alſo he could neither re-  
cant without hapnous offence, nor mainteyne without perill of  
lyfe: where he choſe ianglers now, which ſlaunder Luther, as  
that he ſought meanes of him ſelfe to diſturbe & alter ceremo-  
nies: where be thoſe who you rayle at ſo much (I pray Oſorius)  
Who do ſet vpper ſchools now where, but that they make all  
thynges more abhominable? Finally where be theſe new Gos-  
pellers, who ſo rayne gloriously tooke vpo them to reſtoare  
the puritie of Gods pure Euangely? May rather where was  
your ſhamefaſtneſſe: where was your honeſty, when you wrote  
this: where was your Logicke, when you ouerflowen ſo monſtru-  
ouſly with filchy lyes in ſteede of true & honeſt Argumentes: for  
what ſo ſimple a witted mā may be founde, that can not ſee a great  
mayme & want of Iudgement in you, in this kynde of Logicke;  
when he ſhall view, and read ſo wyndeshaken and rotten Argu-  
mentes: where in all your Aſſumptions ye vouche no maner of  
truth: nor yet of all the ſame Aſſumptions any one hangeth a-  
greably with the other. For firſt begynnyng with a maniſeſt  
lye, you Aſſume on this wiſe. Your Prophetes (ſay you) and  
your Apoſtles tooke vppon them, and bounde them ſelues  
with an oath that they would reſtoare the pure and liuely  
wellſprynges of the Goſpell. Which is moſt falſe: where do  
they utter any ſuch promiſe in word, or halfe a ſyllable of a word

The cauſe  
of Luther  
honeſt.

Oſori. con-  
cluſiōs falſe  
Sophiſtry.

As much? But what doe you assume hereof? But nothyng is amended in your Churches through their endeouour: Hereof we shall see the p<sup>ro</sup>ofe hereafter. Goe to conclude at the length. Therefore those new Gospellers of yours be not of God: O wonderfully not concluded but confused Argument of yours, as are all your Argumentes els. But if I may be permitted to builde such scattered Cobbwebbes together without moyster or lymie, why may not I as lawfully argue on this wise.

Jerome Osorius Bishop of Silanus, hath taken vpon hym to confute the Lutheranes.

But his attempt hath little p<sup>re</sup>sumed, vlesse it be to make their cause more manifest.

Ergo, The purest Elleborus doth grow in Antycyra.

But let vs p<sup>ro</sup>ceede: and because you haue taken your pleasure hitherto w<sup>th</sup> our Gospellers & teachers reasonably well say: Jerome: may we be so bold to enquire likewise what your Gospellers and great Doctours haue perfo<sup>r</sup>med at the length: what fruites, what notable marchaundizes they haue enriched their people withall: what aunswere will you make to this? They did neuer promise any such thing (say you) I do beleue you: But I demaund not of you what they promised, but what they perfo<sup>r</sup>med: howe much they p<sup>ro</sup>sited to the restoring of the puritie of your Church: what they ought to haue done: this is the thing that I do aske. You suppose that they haue well acquitted themselves, when by your testimony they neuer made any vaunt of themselves, to bring any thyng to passe: euen as though, when your friend shall stand destitute of your helpe, you care not how naked you leaue him, so y<sup>e</sup> you binde not your selfe vnto him with any parcell of promise. But I am of an other opinion, and this I reason with you: not because you haue not p<sup>ro</sup>sited, nor giuen any hope of p<sup>ro</sup>siting, or help towards the restitution of the puritie of your Church: but this I say, and do expostulate with you: because the most pure doctrine ordained & instituted by Christ himselfe for our behoofe, ratified by y<sup>e</sup> Prophets and Apostles, and most wisely deliuered ouer vnto vs by our elders, is wholly altogether, or surely for the most part therof (I say not) not conuerted, but utterly subuerted by you: & because you haue obtruded v<sup>po</sup> vs such an estate of the Church

A comparison betwixt the professiones of the true Gospell & the Papisticall.



is neyther Christ, nor his Apostles (if they were now alive) would euer acknowledge which if any man will doubt whether be true or no, from whence shall he be better certified, then if he thoroughly peruse the very shape and lyuely Image of that Romish Church, which your self do represent vnto vs here: comparing the samewith the true Apostolique, and that auncient Romaine Church that was for many yeares agoe.

Therefore let vs now harken to Oforius preaching of hys owne Church. First (sayth he) we haue neyther the Gospels of Luther, nor of Melancthon, nor of Carlostadius, nor of Zuinglius, nor of Caluine, nor of Bucer: but we do firmlye retaine the Gospells of Mathew, Marke, Luke, and Iohn &c. This is well done in dede if it be true that you say, and I wolde to god it were so. I would to God Ofor. you would stande faste and vnmoueable within the limytts and boundes of that doctrine, which the Actes & wytynges of the Apostles, and Euangelistes haue deliuered ouer vnto vs: and beyng contented with the same Gospelles, you would not seeke for any other meanes of Saluation, but such as in these sacred Scriptures, is ensealed vnto vs by the finger of the holy Ghost. But what is the cause then, that yee defraud the godly of these Gospelles? why do you hyde them in darcknes: and why do you ouerwhelm them, not vnder a Bushell onely, but with fagott also and fire, and by all meanes possible els consume them? As to that where you say, that you renounce the Gospelles of Luther, Melancthon, and Caluine, truly I doe wonderfully commend your stoutnes herein. But because I neuer chaunced to see anye such Gospelles: I do earnestly desire you: O holy father, for the loue ye beare to S. Fraunces to S. Bruno, finally for the loue of that fifth and euerlasting Gospel, which the Dominick Fryers not long sithence beganne at Paris, in the yeare of our Lord 1256, in the tyme of Pope Alexander the iiij. That your holines will not be squeimish to acquainte me, what maner of gospells those be of Luther, Melancthon, Bucer, Caluine &c. whereof you make mencion. If you can shewe none such, it remaineth therefore: that we hang vppon this accusation also vpon the file of your other flauorous lyes so long, vntill in your next false inuectiues you acquite you of this crime.

Ofor. Pag. 169.  
The prayle of the Romish church after Ofor.

A fifth and euerlasting Gospel made on a tyme of the Dominick Fryers at Parise Anno Dom. 1256.

Ofor. pag.  
169.

Of the  
Fayth of the  
Romishe  
Church.

Whether  
the vnifor-  
mitie of  
fayth be  
more dis-  
cernable.  
in the Ro-  
mishe Chur.  
or in the  
Lutheranes.

We haue heard touching the Gospelles. Let vs now see the  
fayth of this Church. Which he vaunteth frankly not to be  
of many coates, but one vniforme, not lately risen vp, and  
ioyned with vayne confidence, but deliuered from the Apo-  
stles themselves, not depraued with any peeuishe interpre-  
tation or corruption of madde or franrick usage.

So to, and what if in like phrase of speech I make euident,  
that Luthers fayth was one and vniforme, yea the same that all  
the Catholicke fathers of the primitive church did professe?  
not start vpp yesterday, or for a few dayes agoe: not grounding  
vpon any variableness: nor tosse to and fro, by any vniust fast as-  
surances: but proclaymed by the Apostles themselves: and wholly  
cleared from all madnesse and outrage: What if I shall shewe  
playnely, y all these qualitties be in Luthers fayth: what shall  
remayne then, but that Oforius shall become a Lutherane whe-  
ther he will or no (if it be one vniforme fayth that he so much este-  
meth) or if he hold a contrary fayth, then must he needes proue  
an open lyar: But Oforius will not credite my wordes which I  
shall speake touching Luther: and why then shall I credite O-  
for. speaking for his owne fayth: namely sithe he voucheth no-  
thing in prooffe, but bare wordes. But if the truth thereof shall  
be decyded, not with wordes, but with substantiall matter, by  
howe many euident demonstrations shall I be able to Iustifie,  
that there is nothing in Luthers fayth, but is agreable with the  
truth, and the Auncient age of the primitive Church in euery  
poynt? And that in Oforius fayth be many thinges, whiche  
do not onely vary cleane fro the both, but are also manifestly re-  
pugnaunt, and contrary to them both: But let vs drawe neere  
to the matter. The fayth that you professe is vniforme: you say:  
If by this generall word Fayth, you meane the Articles of the  
common Creede (forasmuch as there is no Church of the Lu-  
theranes but doth professe the same as well as you) I see no  
cause here, why you should challenge a more speciall preroga-  
tiue in vniformitie in this poynt, then the Lutheranes. And I  
would to God the Fayth of your Church would stay it self with  
the Lutheranes vpon those Articles onely, where doubtles is  
matter sufficient enough, for our saluation: But now how ma-  
ny byhangers do you couple to this vniforme & common Creede

how

how many new straunge stragglers, busbardly blinde and unknowne Raggmalles to the Auncient fathers: And so couple them together, as thinges most necessary to mans Salvation; and for these also keepe a greater coyle, then for the very articles of the Crede. Wherof we shall treate more at large in place for it by Gods grace.

And therefore whereas you say that you obserue one vni-  
mitie of fayth, I would first learne, what poynts you do ground  
this vni-  
mitie vpon. For although I may not deny, but that  
in certayne Decrees and Decretalles is a certayne consent and  
agreement of conspiring doctrine (such a one as it is) yet if a ma  
will thoroughly list many of the, wherein Luther doth dissent frō  
you, he shall easily perceauē. Luth. hath not so much swarued  
from your vni-  
mitie, as your fayth is raunged altogether out  
of the right pathe of the true Christian fayth; from the doc-  
trine of both Testamentes, from the Apostles and Prophetes,  
yea and from the footstappes of the Fayth of your owne prede-  
cessors of Rome: whereby appeareth euidently: that this fayth  
which you so gloriously vaunt, is not auncient, but new fangled:  
not deliuered from the Apostles; but patched together with  
many Traditions: not grounded vpon any certaintie; but full  
of bayneglorious bragge: finally not vni-  
forme, but of many  
shapes and utterly a Bastard; unlike the true vni-  
mitie of  
Fayth. Such as procure to themselves so many hyeling ad-  
uocates, patrones and intercessours in heauen besides the onely  
Sonne of God. Such as do worship God otherwise then in  
spirite and truth, with alters, super alters, Images, Pictures,  
Signes, Formes, and Shapes grauen in wood and in mar-  
ble: Such as befoze God do hunt after true righteousness by o-  
ther meanes, and merites, then by onely fayth, in the Sonne of  
God: or do apply to themselves the effectuall grace of his great  
liberalitie otherwise, then by this onely Fayth: Such as do pro-  
mise Remission of Sinnes by any other meanes, to themselves  
or to others, but through the onely bloudshed of the Immaculate  
Lambe: Such as with the price of pardons do selbate to others  
which Christ gaue freely: Such as do daily sacrifice him for  
the quick and the dead, who by one onely oblation onde for all,  
did make attonement for all things in heauen, and in earth: such

How many  
wayes the  
popes fayth  
is contrary  
to the right  
institution  
of the Gos-  
pell.

Gregory A  
saue the  
habitation



as make to themselves a way passable to the kingdome of God, & life everlasting, by any other meanes and wayes, to witte, thorough the merites of Saintes, through bowes, Passes, orders and Rules, and through straightnes of profession, by the merite of holy orders, humble confessions mens absolutions, and satisfactions, through building of Abbeyes and such other trumpery (bargaining as it were with God for merite meritorious, and not for the onely death of Christ crucified for vs) Such as do thrust into Churches, other Sacramentes then Christ dyd ever Institute, and command to be kept: Such as robbe & lay people of one part of the sacrament contrary to the ordinaunce of the church: and in the other part leaue nothing but that which can be no where els, then in heauen: and which if were present naturally, ought not to be ministred as meate, according to the veritie of the scriptures. All these (I say) and an infinite number more of the same kind, cleane contrary to the scriptures, Such as was ecapne in fapch, maye maye in vble, clogge consciences withall: and proclayne to be obserued in their Temples: how dare they be so shamelesse, to haue an obseruing of one vni forme Fayth agreeing with the Prophetes, and Apostles, vnde filed and cleare from all spotte of foulesse, or wrinkle of deformitie.

Wherefore you must either cōtūnce all these patcheries to be falsly burthened vpon your Church, as I haue rehearsed them: or els you must needs confesse that your fapch is neither vni forme nor ancient, nor strong vppon with the Apostles, nor perconformant to sound doctrine. And in the meane time to passe ouer that (whereat I cannot chouse but laugh) I meane this aduocion: not ioyned with any rashie or vayne confidence. Although any one thing vnder the heauens can be more arrogant & vayne, then that persuasion of yours, whereby you are wont to bring poore simple soules in beleefe, that such as are buried in the coule & tombe of a Franciscane Fryer, are forthwith defensible enough against all the Drūilles and furies of helle Againe in taking your parols, who sooner shall make best stake with you as with an other, & as shall any think in your boxes, shall haue as many soules (as they) will deliuered out of purgatory, and send them by presently flying rype to heauen: To passe ouer in the

Arrogancy  
and vayne  
confidence.

the meane tyme other gamboldes & topes (not a few in number) much more foolish & apish then these, being desirous to make an end once, not for lack of such good matter, more then sufficient.

Euen as frimolous and dayney may I say, is all the rest that followeth concerning your Church: upon the which when we haue bestowed neuer so many delicate colours, and beautified her with newe so freche and open dyes, & deuours; yet shall you seeme to doe nothing but beate the olde rotten putrified walles with new moyster. Let no man sinisterly interpret of these wordes, as spoken agaynst the true church of Christ: I do knowe and confesse, that Christ neuer wances, neyther shall euer wane his Church, which shall continue one vniuerne holy, Apostolicke, and truly Catholicke: which being builded vpon the rock of the Apostles, shall enioy generall participation in one body, and within one bowelle as were with the whole communion of all the sayntes and goodly faithful throughout all the whole world. And I cande wonder enough, what will be the face you bare to hedge up within the boundes of the Romish particuler Church onely, this vniuersall Church, which is not restrained within any limits of place, nor tyed of persons, by the publicke auctoritie of the Christian & apish but is dispersed abroade generally and without compasse, face and side, vpon the face of the whole earth, where soeuer the Apostolicke Faith is of any force: in so much that to your thinking, may be no Catholique Church now, but that Romishe as Rome from which your Church and Synagogue is drawn, and expect all such as professe Christ after any other maner then after the Romish Fashion, none otherwise then as if they professe no Faith, nor followed any order of any Church at all. And hereof cryeth that your crabbed and snappish accusation agaynst Luther Melancthon, Zuinglius Caluine, Haddon, and others, not because they are not Christians, but because they are not Romanists: not because they haue swarmed an heate bred from the doctrine of the Apostles, and Euangelistes, but because they will not become treacherous traytours agaynst the Apostles, and the expresse wordes of God, as your high Bishop is, singular cause: & profound and Catholique accusation.

But how wisely should you haue done in this, if you hadde

Do. v.

brought

The name of vniuersal Church is restrained to the Romayne only contrary to the nature of the Gospell.

Ofor.pag.  
169.

The false  
and lyeng  
bragges of  
the Romish  
Church.

Ofor.pag.  
169.

Esay 5.  
How the  
Church of  
Rome is la-  
den with  
mens tradi-  
tions.

brought to passe that it might haue bene notified to the Christi-  
an people, that your Romish Church were and is a sound mem-  
ber of the true Church of Christ, rather then that the vniuersali-  
tie of Christes Church should be forced to so narrow a hoole of  
subiection, as Rome is. For this sufficeth not (Oforius) though  
you cry out a thousand times wider the you do, that your church  
was founded by Christ, established by the Apostles, defended  
with the army of Martins, amplified & beautified with the  
traditions, of godly men: and made strong and for ever in-  
vincible agaynst all the battery and counterwoyles of He-  
retiques by power of the holy ghost: without the whiche  
no hope of saluation may be hoped for &c. If besides bayne  
crakes of smoky speeches, ye shewe no demonstration of sounde  
proue, why these bragges of yours should be true, let vs graunt  
your saying: Or els if onely speeches shall be credited, and if to  
babble and prate whatsoeuer a man listeth, may like you to al-  
low of for an vndoughted Oracle. Why may not I as well in the  
like language of tongue, geue lill for lill: and saye that this  
Church of Rome, whereupon you bragge so much, was neuer  
erected by Christ, but hath degenerated from Christ into Antichrist  
from the auncient & vniuersal church of the primitive Church of  
Rome, to a certayne newfangled hynde of life, a doctrine not  
Instituted by the apostles, but from the Apostles quite fallen away  
into Apostasy, not guarded with the army of Martyrs, but gorged  
with the same, and made rich with the blood & slaughter of infinite  
Martyrs, such as were, as neuer any before, Maximilian  
and many more to be named. This Babilon all together hath done.  
Now where you adde, beautified with the traditions of  
holy and godly men, and made strong and for ever in-  
vincible against all assaults and battery of heretiques and shall  
for euer be permanent by the ayd of the holy Ghost.  
Truly in these very wordes you seeme to resemble those  
persons, which in the Prophet did call darkness light, and light  
darknes, will good and good will. First as concerning mens tra-  
ditions, how holy those men were I know not: this is most true,  
that your Church is fully fraught with traditions: and doctrine  
of men in deed, in so much that who so shall vnloache your Church  
of those traditions, and Implements of mens patcheries, shall  
leave



Emptynes  
and voyde.

leau her altogether naked, without all hynde of furniture to  
couer her shame except it be a poye ragge of Moyses *lucanus*  
*solitudo*. Haue we not heard the Romishe church very notably  
defended by this Camille, Carrell, What almost saye now take  
an other vnuersall shable argument such as all Heretiques wed-  
ges with all their Beates and mallets can not beate through,  
when they haue done all that they can: where he knitteth vpp the  
knott forsooth on this wise. Agaynst all the assaults of He-  
retiques defensible by the power of the holy ghost, & shall co-  
tinue invincible for euer. How shall this be knowne forsooth  
because the Numa of our age, Osorius both Iustifie the same  
with hys wordes, who is no more able to make a lye, then the  
Pope is able to erre, what remaineth therefore for vs to do, but  
that beyng vanquished with the truth, we become the Popes  
vassalles, and worshippe the footstool of hys feete: But to aun-  
swere briesly to this Parrotte: I will demaund this one thing  
first, not of Osor, but of the whole brotherhood & fraternitie of  
Schauelinges. If they beleue themselves to be so guarded by the  
power and force of the holy ghost, agaynst all the assaults of he-  
retiques, as this reuerend Lord the Lord Bishop of Sylu. doth  
boast: why do they vphold their pylfe with such outrage and ty-  
ranny: with such bocherie, and bloud: with such horrible bur-  
ninges: stiflinges: sycr sagoets: empysonmentes: Rackinges &  
Constrayntes to recantations: famine and sword: & finally with  
all maner of horrible tortures: without measure, without end,  
raging vpon the bodies, vpon the goodes, vpon all ages indif-  
ferently young and olde, men, women, and children, and all sexe  
and degrees of people: yea of them also which doe confesse and  
professe the same Christ the eternall Sonne of God whō they doe  
why do they boyle, mople, and turmoyle all thinges with such  
cankred Rancoz: with such furious outrage in so many dead  
coppes, pilladge & polladge: as that (all peaceible tranquillitie  
beyng now vterly taken away from out of al Christian nation)  
there is no part thereof, be it neuer so small, which is not ey-  
ther crusht downe with more cruell and sauadge persecution  
then any Turke would haue vsed, or at least, that had not rather  
lyue vnder the Tyranny of the Turk, then vnder the Jurisdicti-  
on of such a church: What can it possibly enter into any mans  
thought

thought, that these are the fruites of the holyghost; or are guyded to the leading, and conduct of our most meeke Sauour Iesu Christ. If you haue grounded such an indefensible confidence vpon the truth of your cause: if you stand so defensible by the protection of the holyghost, agaynst all assaultes and attemptes of heretiques, why then with a safe conscience, and vndaunted courage: doe ye not committe your cause to the Lord, the protector of the same: and rest your selues assured vnder his sauiegard following herein the good and godly counsell of Gamaliell: If the doctrine (sayth he) be not of God, it will easily shiner in peeces though all the world seeke to uphold it. Now this so great slaughter & bootchery, so great horroz of Sauadge & brutishe crueltie, so execrable Phalarisme and Tyranny from whatsoeuer authour it raungeth so rudely, it sauoreth nothyng at all of the swete, and ampyable countenance of the holy Ghost surely, nor of the naturall lenitie and humilitie of the Euangelicall doctrine.

But which he addeth last of all, is of all þ rest most magnificēt and Triumphaunt, promising assuredly of the euerlastyng victory of his Church, that it shall remayne invincible for euer. For euen thus he speaketh, wherein he seemeth in my conceite to differre very litle from that foolish reioysing of a people mentioned in the Apocalipse, who worshyping that same very Romishe Beast vndoughtedly; did ascribe vnto her that vnuanquishable power of continuance, euen by a like phrase of speech, *Who is like to the Beast (say they) and who is able to fight agaynst her?*

Apoca. 13.

And this much hitherto of the sayth & the Church of Rome. It ensueth next in order, that we heare henceforth of the great Vicare of Christ somewhat, and of the high and chief gouernour of the Church.

Ofor. pag. 170.

By what Reasons the vniuersality of Christes Vicar is confirmed.

By cause (sayth he) by the Gospell and testimony of Martyrs and the sayth and agreement of all holy Fathers: Is there any more yet? Finally we haue knowne the same by experience and prooffe of thynges. &c. Go to. And what is it, that you did know good Syrs? That it could not possibly be, that the Church should be one, vnlesse it haue one chief head the same highe Vicare of Christ. It is well: and what doe ye conclude vpon this strong Reason at the last? Forsooth that

that for this cause we yelde most humble obedience to the Byshop of Rome, who is Christes Vicare vpo the earth, &c. **GOD GOD**: what doe I heare Oforius? haue you pyked such a kynde of doctrine out of the Gospell and the Records of the Partys that there must needs be one Church on the earth: wherein also of necessitie much be such a head as must beare chief principallitie, rule, and superiortie ouer all the rest? In dede if you meane this of Christ, I am wholly on your side. For *he in very truth is the onely husband of his onely spouse, and Prince of Princes* and the very head of all thynges without exception, he onely is the highest and greatest of all. But whereas you prouide two Princes for the Church at one tyme together, as it were an office committed vnto two persons, wherof the one may supply the place of the other, as though the other might in the meane tyme lye vpon one side doing nothyng, I pray you (good honest men) did you euer learne this rule in the Scriptures? Nay rather doth not the Gospell of Christ (whereas it commaundeth all men to obedience and subiection) prescribe that the Ministers of the Church aboue all others chiefly, should cast away all Soueraintie and Lordshippes: and should be contented with pouertie: in so much that amongst the Apostles themselves, it would admitte no superiortie? Moreover doth not Christ him selfe also throughout the whole Euangelistes, very earnestly stirre vpp his Ministers to follow his example: who was him selfe so farre of from desirynge any superiortie, as that he refused the same vehemently, when it was offered: & would he (thinke you Ofori.) like well of such brabbling, as we make now a dayes amongst our selues for Lordshippes and dignities? And can you so boldly now take vpon you to be Doctor for this high Monarchie to be established in your Church, contrary to the example of Christ: defendynge the title therof by the Gospell and the Records of Partys, contrary to the example of Christ him selfe, and the prescript rules of his Gospell: and yet in the meane tyme, not vouch so much as one text out of the Gospell, or the Histories of the Partys, to make your party good? Although I am not ignorant altogether, that you haue certteine Sentences and wordes in the Gospell, which (by wryngynge & wrytynge) you doe accustome to force to your purpose whether

One head  
of the  
Church.

The doctrine of the Gospell doth call ail the Ministers of the Church to humilitie & permitteth superiortie to none in any wise.



the Gospell will or no: yet for as much as Haddon hath sufficiently answered those places in the first booke, & such also nothyng can be superadded hereto, that hath not already bene spoken, it shalbe but needlesse to rubbe that gall any more.

But what he meaneth by Martyrs, or what kinde of Martyrs he understandeth, I can not well perceave. If his meaning respect those first & auncient Martyrs of the Primitive Church, surely we haue ouer fewe monumentes of them left vnto vs: yet none at all makynge ought for that Romishe Synagogue. But if you conceaue of the Martyrs of this later age in our dayes, I am well assured, that not onely the monumentes, but the very bloud of the also doth long sithe cry vnto the heauens for vengeance against that vnconquerable Ierarchy of yours. I speake here of true Martyrs.

And as to the fayth and agreement of holy men, vniuersallye also hereunto a perpetuall consent of places, and tymes, generally, and the truth also withall: ye shall no more prejudice our cause, then if you tell me of the consent and agreement of the Jewes, cryeng out agaynst Christ *Crisisige*. *Crisisige*. And therfore in my conceipt, you shall doe farre better, if in stead of this consent of men (whereupon you bragge so lustely) ye follow the counsell of Augustine. *Let not this be heard amongst vs* (sayth he) This say I, this say you: *but thus sayth the Lord: and there let the Church be sought out.*

Now what the experience of Osorius doth see, let him selfe looke thereto. Sure I am that Cyprian seemeth to haue experimented an other kynde of experimēt, where he writeth: Hereupon grow all maner of Scismes (sayth he) because the head is not sought for, & we come not to the wellspring it selfe, neither are the ordinaunces and rules of the beauenly Maister kept, nor obserued. Wherein I thinke you see matter sufficiēt enough, by how much the testimony of this Party, doth differre from you: whereas you do racke all thynges to humaine authoritie onely. he calleth all men backe to the very fountaines of the Scriptures rather. And yet doe I not deny but that humaine authoritie doth many tymes auayle very much to byde & unruly raungynge of sectes, if Osorius would limite this authoritie humaine within certayne measurable boundes. But he raketh all thynges now to the

August. 2.  
gaynst Pe-  
tilian Epist.  
Cap. 3.

Cyprian.

the authoritie of the Romishe See onely, as though there were none other authoritie elles, that might stay sectes and Schismes, besides this Romishe Pope onely. Which Assumption is altogether vnttrue. And therefore to make the same appeare moze evidently: Let vs note the wonderfull Logicke of Oforius somewhat more aduisedly.

The Authoritie of the Romishe See beyng taken away (sayth he) will be an occasion that heresies will grow in vse. Whether the authoritie of the Romishe See be Necessary for the taking away of Schismes.

How shall this be knowne: bycause Oforius doth see it: for such are the strongest pylers of Oforius building for the more part. Thus sayth Oforius: Thus is well knowne to the world: who doth not see this? Experience teacheth all men this. But what if some metty conceipted Carneades of the Academics schole, will deny your bare Affirmatiues to your tatch: what if he will geue no credite to your opinions: no noy yet to your wapper eyes that are bleared & dimme with rancour & malice: as it is a kynde of Philosophers (you know well enough) very hard laced & scarce applyable to credite any maner of bare Affirmatiues: Nay rather what if some other haupng bene enured to contrary experieñce, will contend with you on this wise: & say: That he doth see with his eyes, & this Romishe See (whether of you speake) is the chief Metropolitane of all sectes and heresies, what shall become of this your notable defecte? The thyngs which are seene with the eyes (say you) whiche are knowne, which are notorious in all mens mouthes, which experieñce witnessing also doth ratifie to be true, whiche are sensibly felt with eares and eyes: to call these thynges in question, whether they be true or no, is meare ignoraunce: but to deny them is a point of most shamelesse impudency.

The Romishe See the Metropolitane of Sectes.

Not so Oforius: we do not deny the thynges that men do see with their eyes: But the thyngs that you do Assume falsely, for thinges certeine, concluding false and slanderous cauilles for there truth, those thynges we do constantly deny to be true: not bycause we trust not mens senses, which be of soude Iudgemēt, but bycause we geue to credite no Oforius lyeng. But goe to. Let vs moue forward a litle: that we may see the thyng at the length that this sharpe sighted Lynx doth so easily see.

troublesome controuerfies would forthwith raunge in the Church, if the authoritie of the Romishe see should be cleane put downe.

Where the  
Romish au-  
thoritie is  
quite bani-  
shed, there  
is most rest.

I beleue it in dede. But with what eyes doth he see this: with that left eye I thinke, which is couered with a pynne and webbe of desire to slaunder: But if he would bouchsafe to open agayne that right eye, I would not doubt, but that experience (wherof he speaketh) would teach him a new lesson. For if this Romish authoritie were utterly abolished, he shall by experience proue that this will forthwith ensue, which many of vs through the inestimable benefite of God, haue proued to be most true in all places, namely: that common weales shall recouer their ancient priuiledges, consciences shall possesse their wonted freedom, men shall be restor'd to the sauety of their lyues: all Christendome shall enioy peace and tranquillitie: he shall see horrible fiers quenched: whole pyles of fagottes and fier consuming the bodies of Christians to Ashes to be extinguished: stocks to be set wyde open: imprisonmentes, rackynges, recantations and fagottes to be shaken from mens shoulders: he shall see the lyues and goodes of many thousands to be saued out of the lawes of death, and fro the bloody bootchers knife: he shall see pilladge polladge, confiscations of goodes, Popish exaction, vexeifull buyng and sell yng of Pardons, sayres and gaynefull marketts of dispensations, taxes of Citizens, spoylinges of the Commons, tenthes, first frutes of benefices, pearly contributions of Bishops, great impositions of Monasteries, payementes of penitions for Palles, for myters, for ringes, for liberties: for exemptions: finally for whores and concubines to be diminished and utterly abolished: he shall see their droulie superstitions, and ceremonies, and their trisyng traditiōs, geue place to the Orient bright Sunne shynne of the truth: Temples cleansed agayne from filthy Idolatry: Kynges to become Kynges, and Lordes of their owne: and once agayne at the last to beare their swoord the selues, which befoze bare nothyng but bare titles, and scarce titles onely: he shall see Citizens and Subiecttes deliuered from straunge Tyranny, and subiect to their lawfull authoritie, & to them onely to yeld obedience, vnto whom they ought to doe: Finally he shall see comō weales begyn to take breath agayne, af-



ter a certaine foie now at the length, and the hartes of the sapie-  
full to raple them selues vp, at the topfull countenaunce of their  
auncient laurels, and to geue most humble thanks to almighty  
God, for their most happy peace and deliuerance. Certes  
(Olorius) if the chaunges and chaunces of thynges (which men  
see with their eyes & feele by practize and dayly experience) may  
withont checke be open to the viewe of the worlde, you should  
playnly discern and see all those thynges, if you were here in  
England, and not in England onely, but in Germany, in Den-  
marke, Sweiland, Scotland, Polande and the moze part of  
Fraunce, in Switzerlond vntill throughout all incorporations,  
and free Cities this authority vntill abolished. Go to: And  
where now are those letters? Whillicall all dissensions, which  
you do obiect agaynst vs? If you know nos this to be true Olo-  
rius, or if happily you be ashamed to confesse the thynges that  
you know, I will confesse the same for you, and will speake the  
same as frankly, as cruelly. If I shall say, that euen with you  
in the hie Court of Rome, in your Churches, in your Uniu-  
ersities, Colleges, Rules and Orders of Friars, biely where-  
soeuer that shaming marke of the Romish Whelate is emprin-  
ted, or where soeuer that authority is of most force, that there  
are whole swarmes and herdes most outragiously raunging, I  
feare nothing lesse, least that my wordes may seme to empoze  
moze then the truth: Nay rather I am sure I haue per spoken  
very little. I should haue spoken in this maner rather: All and  
singular this your Papacie, how large and wyde soeuer it is  
quadrachon, as nothing els but a very sect, and a certaine mightie  
faction, armed with the power of men, directly agaynst the  
Gospell of peate. But of this hereafter shalbe spoken moze at  
large. In the meane space, because this place requirith, that I  
answer rather for our owne Preachers, then accuse others: I  
returne to the complaint of Olorius. Where making mention  
of sectes, although by name he expresse no sect at all, yet may it  
easily be coniectured, what he doth mumble inwardly in his se-  
cret conceits. But I suppose, he would haue the very same to be spoken,  
that we, as soon as we turned away from that Romish Patri-  
arche (thynging our Byet as it were, to the grounde whose

The Papa-  
cie nothing  
els then a  
certeine  
mightie fa-  
ction and  
armed pow-  
er of kyngs.

spurres and snaffle we were astrayd of before) are now raunged the selfe kicking and flingyng into many byambles and thickettes of contrary sectes: wherof he meaneth some to be Lutheranes, some Zuinglians, others he enticuleth with factious names of Calvinistes, Buceranes & Swenckfeldianes. But as this flaunder is no new thing, so neither did those names of sects grow, or arise from them, but are of your owne copping. For neither Luther, Zuinglius, nor Caluine did lead any flockes of Scholers at any tyme, nor euer erected any Schooles or sectes in their owne names, as beyng of this mynde, and profession alwayes, that they could like nothing worse, then that any man should abuse either his owne name, or any other mans name whatsoeuer, to the dissoluyng of the bonde of peace, and vnitie of Christian name. And therfore these be your own imaginations, boyde of all colour of truth, forged by your own selues not raysed out of any other spyng, then of that stinkyng puddle of malice, and flaunderous caulling. Wherein you seme to me to differre very litle from the peuisish affections of women: who if coceane neuer so slender an offence, & waue whotte with all: fall forthwith to playne scoldyng, and auenge them selues with cursing & brawlyng: not vnlke the custome of litle boyes, which amidde their pleasauntest pastimes larryng for small trifles (as they will easily be moued) waue very angry, so that (in steade of weapon) whatsoeuer cometh next to hand they flyng at their fellowes heades. Such is the dealing here agaynst Luther, Zuinglius & others: who neither hat peng fro Christ, nor from the communion of the Gospell, nor fro sayth in any respect, nor yet disagreying one from other in matter of substance, nor in the principles & foundations of Christian doctrine, nor in the thynges that apperteyne to true Religion, or worshipping of God, finally not in any Article of the Catholicke Creder: yet by cause they hold not with the Pope of Rome: hereof ariseth all that treason agaynst the Maiestie of the Deinite: here of malice toke the first rootes in their hartes, and out of that pestilent roote budded out those heresies, sectes, & schismes, not which be so in deede, but such as seme to be so in the Iudgement of the flaunderer. For what so small & gnatte may there be, that rācor & venomous hatred will not by and by transfoyme into an Elephāt

Be.

Behold (say they) what a sturre these heretiques keepe amongst them selues. The Zuinglians stold agaynst the Lutheranes, and yet do not these Lutheranes agree amongst them selues in all thynges: in which kyngdome how many factions may a man easily perceane: for scarcely the Ministers of one Church doe consent together firmly in all pointes. All which albeit be not as true, as they are bitterly heaped together of these ianglers, to bring the Lutheranes into hatred: yet see I pray you how inturiously they deale herein, that they will not permitte one man to swarue from an other in any particular thyng whatsoever: Which I am not assured if did happen to the Apostles them selues, yea after the commyng of the holy Ghost. In deede this may be wished for (if wishing could preuaile) that generally all might haue consented, and concluded together in one vniuersall vniiformitie. And yet upon this vniiformitie alone stand not all matters besides; neither is y<sup>e</sup> Synagogue of y<sup>e</sup> Scribes & Pharisees for this cause of any better estimation, because they conspired together, and were all of one mynde to spoyle Christ and his Apostles. Agayne neither did the Apostles not rightly departe and sequester them selues from the Pharisees sect, because certeine small sparkles of dissention were scattered abroad amongst them. And albeit a few Christians were molested and troubled through some small contrarieties, and variatyses arisen amongst them selues, in the swatching cloutes of the Primitive Church, though also the Corinthians were deuided and sounded in parties, as particuler affection preuailed: yet was not that cause sufficient enough to proue, that they might therefore renounce Christianity, and reuolte to the Pharisees sect agayne.

The slaun-  
der of the  
Sectes and  
dissentio of  
the Luth-  
eranes.

See the  
dissentio  
of the  
Lutheranes  
and  
Pharisees

If we make sectes and schismes, as often as interpretours doe varie in opinion, in their severall Expositions of the holy Scriptures, amongst so many of all the Rabbines (which haue wonderfully traualled in the explication of the old Testament) how many (I say) of them do agree together in all pointes: what a difference is there in their Commentaries: yea how often doe the Hebrewes them selues varie in their Expositions: so that the old Proverbe may be well verified here: so many heades, so many wittes. Amongst the Expositours of the new Testamēt is



somewhat a more agreeable and consonant agreement. And yet amongst them all, how many are you able to name, that do not in some one thing or other, vary and dissent: how many and how great controuersies and disagreements in opinions were amongst the most approued Doctours of the aunient Church: so that whiles euery particular person endeuoureth to preserve his seuerall errorr inuolable, scarce any one is thoroughly cleare from some fault or other at the least. After the same manner may it be aduinged of Luther & Zuinglius: who if in one onely place of Scripture do varie a litle, what maruell is it: sith you pour selues (that rephend others so much) offend more often & more filthly in many thynges?

But you will say peraduenture, that this contention had not growne betwixt the Lutheranes and the Zuinglianes, if they had kept themselves within the boundes and Jurisdiction of the Church of Rome. Truly I may easily beleue you Olorious: For the Bishop of Rome would long sithence haue burned their bodies. For this is the Popes best sorcery wherewith he eateth out the canker of controuersies most speedily. And yet neuertheless, if the Jurisdiction of the Pope of Rome be a matter so warrantable to knitte fast the knotte of vnicie amongst men: from whence then cometh to passe: That within the very walles of that Court hath bene so many hypocrisies and contentious debates: so many kindes and names of heresies: so many contrarieties of opinions: so many Brotherhoodes of Religions & factions diuers in opinions: which the Romish See hath so long fostered vp; nor was euer able hitherto to bring to any such vniforme order, as that they might not vary from amongst themselves in some point or other, by the space of so many hundred yeares? For looke how many conuenticles of orders be amongst them, so many factions are they. The Dominickanes do not agree with the Mynorites, nor the Benedictines with the Barnardines. And euery particular faction is many times divided in it selfe. The Observaunces do hate the Coletes: The Couent Fryers (a third kynde vnlke to the other two) doth enuie them both: hereunto if you list to adde the Jangling opinions of the Schoolemen: how great warres are commonly betwixt the Scotistes and the Thomistes about Congruum: and

Factions and  
Schismes in  
the Church  
of Rome.

*Condignum*? touching originall Sinne in the blessed Virgine: about ſolemne bowes: and ſimple bowes: betwixt the Camoniſtes, And the Scholemen touching auricular confeſſion: which thone part affirmeth was eſtabliſhed by man, the other part doth ſay that it was ordained by God: The olde brabble about Nominales and Reales is knowne of euery body, common and ſtale now. In ſine, what man is able to rehearſe the maners of diuiſiones, whereof as euery particuler ſect hath hys Patrone, So euery Patrone hath his ſeueral ſaſſertiones, whiche are quite contrary to others. So doth Thomas de Aquino diſſent from Peter Lombard, Occam cannot agree with Scotus: Halienſis: opugneth Occam. Albert Pighius Impugneth Cardinal Caietane.

And to ſpeake nothing of other things: in the one onely matter of the Lordes Supper: how variable are the controuerſies and opinionones of their owne fraternities: whiles ſome teache that Chriſt is preſent, fleſh, bloud, and bone: others vtterly deny that: other ſome aſcribe vnto him a body of diſmenſiones, others otherwiſe: ſome ſay that the body is tozne with the teethe of the communicants at the tyme of the communion: others are to ſqueamiſh, at that they cannot abyde it. There be ſome agayne that ſay that the body of Chriſt is conſecrated by the deuine operation. And that by this Pronowne (*hoc*) the bread is noted: others had rather to call it *individuum Vagum*. Some thinke that Wyſe may gnawe the body of Chriſt truely and in deede, which others Iudge to be to groſſely ſpoken: Some are of opinion that the accidentes of bread and wyne may nourish, many do deny that, & ſay that the Subſtance of the bread remayneth.

But theſe thinges may ſeeme but very trifles. I will come now to þ very ſecrette cloſett and of this See, and will treat now not of the externall ſchiſmes and deuſions, of Friers, Monks, and opinionones, but of the very See of the Biſhop of Rome it ſelfe. For the firſt creation whereof how ſoener Oſorius paynt it out in wordes as that it was erected not by any pollicy of man, but by the power of the holy ghoſt, yet hath he vouched for prooſe thereof not ſo much as a ſillable out of the holy Scriptures, yea though he did: yet ſhould he gett no more thereby, then if he caſt his capp againſt the wynde: for although in the firſt booke ſome

Diuerſe contentiones of papifſtes amongſt the ſelues touching the ſupper of the Lord.

Whether Popes See were created by god or men.

See hereof  
before Had-  
dons dis-  
course in  
the first  
booke.  
pag. 15.

reasons, wrongfully wrested, seeme to haue bene gathered by him to this effect out of the holy scriptures: yet those haue bene both learnedly and playnely confuted by our Haddon already. Yet because there is now nothing touched els, then that whiche doth magnifie that holy Tabernacle onely, it may be lawfull for me with as good leaue, to set downe myne opinion also touching the same **See**: Which **See**, (in y<sup>e</sup> case wherein it standeth now a daies) I may boldly tearme to be not an holy sacred **See**, but a deadly Secte rather, not y<sup>e</sup> mother church, but the Petrapolitane of all vnfaciable couetousnes: not instituted by Christ, but purchased by ambitio<sup>n</sup>, rayled by fraud, armed with power, and force of mighty Monarches, defended with bloud and boochery: which carrieth a resemblaunce, not of true Peace, but an horrible byssof of discention: which doth not aswage contencious and troublous sectes, but which is rather an vncessaunt whirlewinde, and troublesome Tempest of y<sup>e</sup> whole world: Finally is nothing els (how great soeuer it is) but a very naturall Secte: for if this world Secte do take his name as deriued from the word Sectari: in what one place throughout the whole scriptures are there any names, **Sees**, or Tytles of any person set downe (for a patterne for vs to imitate and followe) but the onely example of Christ the sonne of God: Although Paule did rebuke the Corinthians as backsliders from Christ, and that worthely, which called themselves, some after the name of Peter, some of Paule and some of Apollo, considering that they were all members of one Christ: what communication would y<sup>e</sup> same Paule vse now to the Romanistes, who glory so much vpon the chayre of Peter and the succession thereof?

Peter sate  
at Rome.

Peter sate at Rome (say they) and what matter is it where Peter sate or where he stode: so that Christ sitte in our hartes: And what if I deny Osorius that Peter euer sate at Rome: by what argument will you iustifie that he sate there: or if one or too small stoies perhappes fauour your cause: I will proue for one, tenn to the contrary, which perhappes you shall not so easily confute. But to admitte that he sate at Rome, what is it to the purpose, where Peter sate, more then where he walked: vlesse in your conceipte, Peter seeme more holy sitting then walking: or whā he sate at Rome, then whē he walked at Celsa-

riae



ria? But he saie in such wise at Rome (say you) as bearing So-  
ueriegnitie in Rome. O wonderfull and inuincible defence. But  
I pray you graunt vnto vs that Rome is now in the same estate  
that it was when Peter saie there: Such Tirannous Emperors  
and such Partys. And I will surely wonder, if the Pope of  
Rome would euer craue for such a souereignitie yea though it  
might be geuen him. But let vs returne agayn to Sectes and tu-  
multes: because þ question doth properly cōcerne those matters.

What a di-  
uerfitie is  
betwixt  
Rome now,  
and as it  
was in the  
tyme of  
Peter.

And therefore forasmuch as your tongue vaunteth so glori-  
ously of your deepe knowledge in tryall, experience, and know-  
ledge of the chaunges and chaunces of this world, and of Aun-  
cient Antiquitie (wherein you bragge not a little, that you are  
not vnskillfull) surely you could haue alleadged nothing more di-  
rectly against your selfe then this same, and more properly to  
serue to the truth of our cause: for that no one thing hath terrifi-  
ed vs from pertaking with the fraternitie of that Chayre of pe-  
stilence more, then the very same that wee haue long sithence  
found true: confirmed herein by our owne knowledge and dayly  
experience: Namely that Brambles and Briars of tumultes &  
Schismes do not fructifie, and take so deepe root in any prouince  
or Nation in the world, as within the Iurisdiction of this your  
Romish Ierarchie. And as I haue spoken somewhat already of  
other their trinkettes, so will I now touch a little of the very  
Coppe Gallantie of their Pontificall Shippe. Let any man  
of sound Iudgemēt take a full and perfect view, of all the blage  
of the church of Rome, as it is now, and as it hath continued  
in lōg prouide of tyme. The frutes whereof what are they? but  
very tumults & Sectes. Their dayly practizes abroad, what be  
they? but mighty Factions: Their endeuours at home, what  
be they? but Schismes: and ciuill disturbances: where þ popes  
and Cardinalls themselves enioy no peace, but are at warres  
with Christ: And in the same warres also, are at ciuill mur-  
nes, and vproates amongst themselves. It were a very long  
and tedious peece of worke to gather a breuiate of all the brab-  
les, Schismes, and horrible tumultes frequented in that Seē,  
these many hundred yeares, and to sett them in order, as either  
the auncient Histories of elder yeares, or the monumentes of  
latter tyme do minister wonderfull aboundsance of many, It

shall suffice to speake sumarily (as it were) of a few, by meanes whereof, a more perfect coniecture may be made, what is to be iudged of all that whole *Sæ*.

¶ A description of the Antiquities of Rome out of the Chronographers. Martine Mounck of Chester, Rodulpe, Platina. Volaterranus, Blondus, Sabellicus, Phrigio, Mercator, Antonyne Cardinall Benno. Barnes Hermanc.

The principallitie of the See of Rome by what begynnyng it crept to so great power and tyranny.

**I**n the yeare of our Lord God. 369. Damasus was Pope of Rome. Who was chosen Pope not without wonderfull sedition, by meanes of the bitter contention of the Clergye. At this season, the Church of Rome beyng but newly deliuered from cruell persecutions, beganne to picke vpp her Crones, and in some reasonable calme to grow and take hart. Yet was it not aduanced to so great possessions as yet, nor to so great maiestie of Souereigntie. The name of Vicar either generall or vniuersall, founded not as yet in any mans eare: no man had as yet attained so deepe an insight, to be able to perceauie, that this *Sæ* was erected by any warrant of Christe his owne mouth: no man did as yet so much as dreame of the Election, of the order, nor of the name of Cardinalls. These names of a Prince of Bishoppes, of Vicariat or Vicar See, of Head of the Churches: were not heard so much as to tingle in the eares of any Christians as yet. All whiche Titles were graunted to pope Boniface the 3. enthronized through Ambition, three hundred yeares after. by the gifte of Phocas the Emperour. Although in deede some sparkles of this benemous Ambition began to be kindled as then in the heades of diuers Popes: So that whereas Vrsinus A Deacon practized to be promoted to the very same Popedom, It came to passe that a tumult being raysed, they fell together by the eares, tryeng whether of them should be Pope, not by yealding of voyces one ly, but euen by playne handstrokes euen in the very Minister of

When the name of Vniuersalitie and the or-

of Sicimus, whiche skirmishe continued so long untill Vrsinus was banquished, and the voyces preuailed for the stablishing of Damasus.

In the yeare of our Lord. 420. was enthronized in that See Pope Boniface the 4. of that name: against whome the Clergy conspiring, An other Pope named Eulalius was chosen in the Minister of Constantine, in a like byroare of the clergie, & was set agaynst Boniface. Honorius The Emperour being troubled with this sedicion, did banish them both out of the Citie, untill by the commaundement of the same Emperour, Boniface the first Pope created, was restored to the See.

In the yeare of our Lord God. 499. a great tumult was rayed, that troubled the whole Citie, and deuided it into parts, about the choosing of two Popes Simachus, and Laurentius: whereof the one was proclaymed Pope in the Minister of Constantine, thother in the Minister of our Lady. Whereupon a Synode being called at Rauenna, Simmachus was created Pope. But the aduerse part of the latter faction, storming thereat, called Laurence back agayn in an byroare. Theodorick the Emperour for thappeasing of that sedicion addresseth forth one named Peter Altinates to Rome, who expelling both Simmachus and Laurentius should occupy the Popedom. But Simmachus could not so be quayled: who gathering agayne a conuocation of Bishoppes together, spake so lustely for himselfe, that he obtained the Popedom agayn, Laurentius and Altinates being venterly bannished. Whereupon the warres began to grow muche more whotter then before. Much Christian bloud was spilt on both partes. Finally the cruelty waxed so horrible, that the very Romans began to be a pray to the confederates.

In the yeare of our Lord God. 768. Pope Constantine being conuincd of Scisme, and bereft of both his eyes: and besides him also an other Pope named Phillippe being deposed by force of Armes: one Stephen was made Pope, who gathering a Synode at Rome, both first vnpiest, and afterwarde newpiest agayne all such as Const. before him had priested.

In the yeare of our Lord God. 873. Pope Anastasius doth inuade the Popedom agaynst pope Benedict.

In the yeare of our Lord God. 907. Leo was Pope about

pp.v.

40. dayes

der of Cardinals beganne.

Vrsinus. Damasus. Anno 369.

How many and how great conflicts haue raunged in the Chur. of Rome about the choosing of the Pope.

Boniface, Eulalius. Anno. 420. Simachus. Laurentius. Anno. 499.

Stephanus. Constantinus. Phillip. Anno. 768.

Anastasius. Benedictus. 873.



Leo.  
Christoph.  
Sergius.

40. dayes more or lesse against whom one Christopher ray-  
sing vpp a power, and apprehending him, casteth him into pri-  
son, and at last getteth the Popedome: wherein he sate skarse  
seuen whole monethes, but being circu muented with like fraud  
by Sergius his successor, and throwne into prison, was requi-  
ted with the selfe trechery that he offered before.

Iohn. 13.  
Leo. 8.  
Anno. 968.

In the yeare 968. a conuocation of Bishoppes being Som-  
moned throughout all Italy: Pope Iohn the 13. being detected  
of horrible crymes, and refusing to make his purgation before  
Otho the Emperour: Leo the viii. of that name (being as yet  
a lay man) was in his place by the generall election of all þ Bi-  
shops, & the Emperours consent appointed Pope: gaue orders,  
& executed all other functions appertayning to þ dignitie. Not  
long after (yea euen the very day of The Emperours departure  
from Rome) the Romanes taking hart of grasse agayne, brea-  
king the othe, which they sware to the Emperour (wherein they  
bound themselues that they would neuer choise any to be Pope  
without the consent of the Emperour or his sonne Otho) did a-  
gaynst all right and equitie, through a Schisme, appoynt one  
named Benedict, Pope agaynst Leo. But there passed not ma-  
ny dayes, before the Emperour (besieging Rome) did so tor-  
ment and afflict the Romanes, that they made a couenaunt with  
the Emperour to restore Leo agayne, and depose Benedict frō  
þ Popedome. After whose death, in the yeare 966. Iohn the 13.  
was aduanced to þ See. Who beyng the same yeare taken pri-  
soner of Ieofredus Earle of Cāpania, through þ counsell of Peter  
then Lieutenaut of þ Citie, and throwne into prison, was with-  
in a whiles after deliuered by Otho, and restored to libertie: he  
sate as Pope seuen or eight yeares. Of this Iohn þ 13. thus wi-  
teth Platina. This Iohn from his very youth was a meruei-  
lous wicked man, and geuen altogether to lechery, and did ex-  
ceede all the Popes his predecessors in filchinesse of life: and be-  
ing taken in aduouty, was thrust through with a sword & slayne

Out of pla-  
tina, this  
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was slayne.

Benedict  
the 5. being  
taken priso-  
ner was  
cast into  
Adrianes  
Doungeon.  
Anno. 973.

In the yeare 973. After this Iohn: was enthalled Bene-  
dicte the 5 in an vppoare also, but not continuing Pope longer:  
For the very same yeare, being taken prisoner by Ciochius a  
Citizen of Rome, he was cast into Adrianes Doungeon. Some  
say that he was carried into Saxony. After him succeeded Do-  
nus. 2.

nus. 2. one whole yeare: next unto him Boniface 7. two yeares: who fled to Constantinople with the Treasures of the Church of Rome.

Donus. 2.  
Boniface. 7.  
ranne away  
with the  
Treasury of  
Rome. 975.

In the yeare 995. The Emperour Otto did ordayne Gregory the. 5. a Saxone to be Pope. The Romaines in a Tumult & Schisme, placed Iohn. 17. This Iohn, about the x. moneth of his Popedome being slayne, Syluester. 2. was aduanced in his place: by the practise of Crescentius and the Romanes. But the Emperour Otto the third retourning within a while after, put Rome to the Sack. Crescentius was slayne: Syluester his eyes were put out of his head, and Gregory was restored. Phrig. Blondus. &c.

Gregor. 5.  
Iohn. 17.  
Siluester.  
Anno. 995.

In the yeare 1047. Benedict the 9. hauing obtained the popedome by corruption and bribes: and being altogether vnlettered, did ioyn an other with him named Syluester to execute hys office in ecclesiasticall matters: wherewith many being displeased, there was a third brought in vpon the necke of them two, who onely alone should execute the office. Cardinall Benno addeth moreouer: that by this meanes it came to passe, that the Church of Rome seemed to be deuided into parts. The Church of Rome (sayth he) was rent in funder by the meanes of these iii. popes, through grievous schismes, mortall warres, and incredible bloudshed: and vnder the colour of honny, hauing swallowed vpper popes, was almost choaked with vnspeakeable Heresyes.

Out of Car  
dinall Ben-  
no.

The noyse of these broyles being blowne abroad: to witte, two warring agaynst one, and one agaynst two, about the possession of that Se, king Henry the 3. came speedely to Rome, and called a Synode: In the which all these iij. popes Benedicte. Siluester and Gregory were condemned: and fourth is placed into the Chayre, named Clemens. 2. by whom the sayd Henry was crowned Emperour: the Romaynes assaying themselves vnto him by an oathe, that they would neuer choose pope without his consent: that so Schismes & factions (which were wont to grow by reason of the popes Elections) might be bitterly extinguished. But the Emperoure was skarse departed out of Rome, before that the Romaynes (vnmindfull of their oathe) had poysoned the sayd Clement, whom he had made pope the

Clemens. 2.  
1048.

ninth

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Clemens. 2.  
1048.

ninth

Benedict. 10  
1058.

ninth moneth after, in the yeare 1048:

In the yeare 1058. Benedicte the 10. contrary to the decrees of the Canones was chosen pope by the Romaynes, being thereunto hybed with mony.

Alexander.  
2. Cadolus.  
1062.

In the yeare. 1062. Alexander 2. was promoted Pope by the Clergy of Rome: where he continued 11. yeares, untill the Emperour Henry, at the earnest suite of the Romaines in a generall Councell holden at Basile, did create the Bysshop of Parma to be Pope, with the generall consent of the whole Councell: whiche two Popes deuided the Patrimony of S. Peter with sword and slaughter euen at Rome in the meadowes of Nero: untill at the last in an other Councell (after that Alexander had acquitted him self reasonably well of the crime of buyeng þ Pope dome, which our men call Simony) was restored agayne, and Cadolus Bysshop of Parma deposed.

Hildebrand.

Clement. 3.

Victor. 3.

Vrbanus. 2.  
Aano, 1083.

In the yeare. 1083. Hildebrand being deposed the Emperour Henry the 4. (in a Councell holden at Bresse in Italy) did appoint Clement the 3. to be Pope: But the Romaines rebelyng agaynst him, do chuse an Antipope named Victor 3. who being poysoned before two yeares were fully expired: Vrbanus 2. doth succede him: a wicked man in all respectes resembling Hildebrand: who reuiveth þ warres, & prosecuteth the outrages, excommunications, and cruell decrees that were begon by Hildebrand. Who also in a Councell holden at Cleremount established this ordinaunce amongst others, that no person of the Clergy should take the Donation of any Benefice (our common people call it Inuestiture) of any secular Prince.

Pascalis.  
Albertus.  
Theodoric.  
Maginulph.  
Vibertus.  
False Popes  
Platina.  
Blondus.  
Gelasius. 2.  
The Arch-  
bishop of  
Bacchara a  
false pope.  
Anno, 1118.

In the yeare. 1100. Paschalis 2. entered by þ the Bishopp: he sate in Peters chayre 18. yeares, during which tyme many false Popes were chosen. *Plas. Blond.* Amongest whom were Albertus, Theodoricus, and Maginulphus. Whom Paschalis did excommunicate, he kept continuall warres agaynst Vibertus, whom the Emperour Henry the 4. had erected before to be Pope, and did excommunicate Henry him selfe, and rayled by Henry the 5. against his father. He was a warlike man, a schismaticke, An enemy to Princes, proude and ambitious.

In the yeare. 1118. Gelasius 2. had against him a false pope the Archbysshop of Bacchara placed by Henry the 5. and Gelasius

his him selfe fleeing from Rome, dyeth in Fraunce.

In the yere. 1124. Calistus. 2. pursupng Gregory his Co-  
petitor with fier and sword (whom Henry the Emperour had  
preferred to that dignitie) invaded Sutrium, and wanne it by  
force, and therein tooke the same Gregory also. Which Grego-  
ry beyng set vpon a Camell with his face turned to the tayle of  
the beast, and made a mockery to all men (not without great re-  
proche to the Emperour) he caused to be carried to Rome, and  
shearing him a Ponche, thrust him into a Monastery, into per-  
petuall imprisonment. Amongest all other one especiall decre  
was published by this Calistus. As the Sonne of God (sayd he)  
came to do the will of his Father, so must Christians do the will  
of their mother. *Dist. 76. Cap. Ieiunium.* So that accordyng to  
this Diminitie. As G. D. is the Father of Christ, by the same  
Reason ought the Church of Rome be taken for y<sup>e</sup> mother of all  
Christians. He first Instituted y<sup>e</sup> order of Cardinales, twelue  
in number.

Calistus 2.  
Gregory 8.  
false popes.  
Anno. 1124.

Distinct. 76  
Cap. Ieiunium.  
The first in-  
stitution of  
Cardinales  
about the  
yere. 1124.

In the yere. 1130. Innocētius y<sup>e</sup> 2. beyng pope (which be-  
fore had the name Gregory) an other named Peter sonne of Leo  
was ordeined to the place by the Romaines: whom they called  
Anacletus. Betwixt them two was great strife and mortall  
warres. Which Schisme grew to a generall reproch, and was  
notoriously infamed by a Clerke for the same purpose:

Innocent 2.  
Anacletus.  
1130.

*Petrus habet Romanum totumque Gregorius orbem.*

Peter is Lord of Rome, and Gregory of the whole world.

This Innocētius amongst many other notable enterpri-  
ses atchieued, tooke the Citie of S. Germaine by force. He besie-  
ged Rogerius Duke of Apuleya in the Castell Gallotius, who  
within a whyles after Guiliam Duke of Callabria did set at  
libertie, by rayling the siege, & tooke the pope prisoner. *Emil.  
Lib. 5. Blond. Plat.* The same Innocētius did kepe a marueilous  
hoyle in Syria amongst y<sup>e</sup> Bishops about the alteration of the  
state of the Church. *Guil. Tyrius Lib. 14. Cap. 12. de Bello Sacro.*

Out of A-  
milius his  
5. bookes.  
Blond. Pla-  
tina Guil.  
Tyrius 14.  
booke and  
the 12.  
Chapter.

In the yere. 1159. Alexander 3. was chosen Pope in a  
schisme. At what tyme a certefne man named Octavianus Vi-  
etor 4. was sent for, placed & confirmed in the Popedom by the  
Emperour Fridoncke 1. Both whom Alexander the 3. doth  
pursue with horrible curses. This schisme continued amongst



The Con-  
suls of  
Rome  
brought in  
subiectio to  
the Pope.  
Blond. in  
his 6. booke

Lucius 3. a  
Schismatick  
1182.

Urbanus 3.  
called Tur-  
bulent. for  
his trouble-  
some head.  
1185.

Innocent the  
3. the chief  
champion of  
all the cala-  
mities and  
troubles of  
the church  
1215.

Honorius 3  
Innocent 4.  
Grego. y 9.

the false popes, succeeding in order no lesse the 20. yeares. The Emperour doth inuade all the possessions of the Church. As soon as Victor was dead, Guido was created Pope against Alexander. After Guido against one named John, Abbot of Syria. This Alexander took truce with the Romans on this condition, that the Consuls should not be first admitted to beare rule, before they should prostrate them selues at the popes seate, and swear faithfully to become vassall and burthen to the Pope, and the Church of Rome. Blond. 6 booke.

In the yeare. 1182. albeit the first beggynning and entering of Lucius 3. into the Popedom was somewhat cleare from sedition: yet within a while after him selfe did minister cause of great Tumultes: because he practized to rote out the honorable name of Consuls out of the Citie of Rome. In like maner Urbanus 3. in the yeare. 1185. not much degenerating from Lucius, was for his troublesome head called Turbulentus.

But because this place doth minister oportunitie to treat of sectes and schismes: why do we protract any more tyme? For if a sect be defined truly to be any opinion whatsoever, oppugne the naturall meaning of the Gospell: how great a champion of sectes may Pope Innocentius the 3. of that name be called: I meane that Innocentius the most detestable enemy of the true Gospell about all other, who in the yeare. 1215. in the Council of Laterane sowed the seeds of all the troubles almost in the Church, wherewith the whole Christian Nation is molested at this day. Whenas first he established the heresie of Transubstantiation: he poached Christians to auricular Confession: commaunded that Remission of Sinnes should be receaued none otherwise, but at the deliuerie of a Priest: spoiled the lay people of the one part of the Sacrament: was the first deuiler of this Tyrannicall persecution by fire: namely of all such as durst but once quacke against that Catholike See of Rome. This is that Innocent Pope, who was the very authour of all the bloudshed and calamities in the Church, which hath & doth consume the Protestantes and Papistes at this day.

Not much vnlike vnto this monster were his next successors Honorius 3. Innocentius 4. Gregorius 9 most rebellious traytors against the Emperour Fridericke the 2. in whose tyme the order

order of Friers Beggars was instituted. Here also commeth to memory that in the tyme of this Pope Gregory 9. (of whom I made mention before) and through his occasion chiefly, began the schismes and factions of the Guelhians, which mainteyned the authoritie of the Pope: and the Gibellynes who sought the preservation of the state Imperiall. By whiche occasion, how cruell and horrible warres were arised (scarce calmed in an hundred yeares afterwarde) the auncient Records and conference of Histories, wheredof you haunt a plentyfull knowledge, can manifestly declare vnto you.

I come now to Celestine 5. which was Byshop but halfe a yeare in the yeare. 1294. whom after the first moneth of his Popedom succeden, or rather rushe lyke a ruffler into that See Boniface 8. who kept this Celestine in prison. *Platin. Emil.* But by what policie this Pope aspired to the Popedom, I would desire, Orsius to tell me in his next Letters, if he write any after to our Duenes Maistie. For if this Boniface did cast that Celestine into prison (as he sayd) not of any malice, but of purpose to take away occasiō of mutine, that might haue growen by the confederates on the contrary parte touchyng the Popedom: why did he not restore him agayne then, when the tumults were pacified: why did he craftely deuise his exile, by a deuillish practyse of the soude, of certeine voyces imagined to be sent from heauen into the Chamber of the Pope? *Marinus.*

This Pope Boniface a butcher of Decretalls was so maliciously enflamed against certeine Cardinales of the houses of Colijne & Vrsine (as many as remained fautors of a Gibelline factiō, beyng him selfe most factious of all others) that he put to the sacke, and razed to the hard earth all their mansions and Castells, wherefoeuer he came. This is that most holy and Angeliſhe Patriarch, who beyng at Genua vpon an Ashewednesday, threwe Ashes into the eyes of Porcherus Archbyshop of Genua without regard of reuerence either of the place, of the tyme, or the persons that were present: speakyng after this manner, *Memento homo quod Gibyllinus es & cum Sibyllinis in Cinere reuertentis.* That is to say, Remember mā that thou art a Gibellyne and with the Sibyllines shalt returne agayne into dust. At the length in the most cruell Italian warres betwixt

most rebellious tray-tours against the Emperour Friderick, 2. The factiōs of the Guelhians and Gibellynes rayfed by the means of this Gregory 9.

Celestin. 5.  
Boniface 8.  
a firebrand of factions,  
1295.  
Platin. Emil.

The most impudent shamclenes of Boniface 8. agaynst the Archb. of Genua.

the Sicilians fauouring the partes of the Arragones, and Roberte the Duke of Calabria (wheras this pope would not lette by his authoritie to pacifie the Tumult, though therunto required sundry tymes very instantly) beyng not long after taken prisoner him selfe in an byroare, and carried to Rome, did pynne him selfe to death for sorrow and angulsh of mynde.

What shall I speake of Innocentius 6. and of Gregory 11. whereof the one in the yere 1352. did after an unspeakeable maner of cruelty commit to flaming fier one Iohn a Frier Franciscane, bycause he taught what would become of Antichrist and of the popes of Rome. From the other diuers Cities of Italy reuolted in a seditious tumult, as Volaterrane recordeth, what shall I say of all that other factious rable of popes succeeding in order: who by meanes of certayne ciuill disturbances in the Citie of Rome, forsooke the Citie, and translated the See into

Innocentius 6.  
Gregorye 11. the grea  
test author  
of Schisme.  
1352.

France, continued the Election of popes in the French Nation, excluding the Romanes 74. yeres. After this maner Court of Rome (playeng as it were vpon a rolling Stage) albeit it chaunged their See now and then, yet neuer founde any place of assured rest. For it was scarce as yet returned agayne within the walles of Rome from her long and weary sojorne, but it was welcomen home immediately with a new Tumult.

Vrbane 6.  
thrust into  
the Pope-  
dome by vi-  
olence. 1378.

For in the yere 1378. wheras Vrbane 6. was by force enthronized in the Popedome, by meanes of the Italians, the French Cardinall es making the same, did chuse an other one Robert Gilbonensis (so called Clement 7. wherby held his See likewise at Auinion). The wite of the Romane See by this meanes rent a sunder, in that division and schisme, yet the Pope did excommunicate the other: the variable people fauored both popes. This schisme continued by space of 40. yeres. Vrbane (to be auised of Cardinall es, & Princes) desired by procurement of Iohn kyng of Sicily procured wherof full apparance Charles kyng of Hungary rayled an army agaynst Ioane who fauored the clayme of Clement: whom afterwarde Duke wicke duke of Angew deliuered. The same pope furnished one Iohn Hachue an English man with munition & men, wherby Vrbane the 6. had made Generall of his Army before) & sent him with a bande of Florentines to Naples agaynst the sayd Ioane,

The See of  
Rome de-  
uided in  
Schisme by  
the space of  
74. yeres.



of whom we made mention before, and withall sounded the death  
aunce agaynst Charles the King of Naples, because he would  
not make his nephew Prince of Campania. At the length this  
Pope being straightly besieged by this Charles, was piuely  
conueyed to Genua. He kept 7. Cardinallcs in fetters, whereof  
foue he downed in y<sup>e</sup> Riuer of Tiber being tumbled and knitte  
by into sakes. He ruled the roast. 11. yeares: and Clement sate  
13. In this Schisme also Princes were deuided: Some fauo-  
red the confederates of Clement, some the faction of Urbane.  
Germany, Italy, and England, gaue ayde to Urbane. Spayne,  
Fraunce, and Charclone stode with Clement: they that tooke  
part with neither of them, were called Newtralles. Those two  
Popes did thunder, eche agaynst the other wonderfull chappes  
of curses, and excommunications, wherewith they tare one an  
other in peeces: they did curse, they did excommunicate, they cal-  
led one the other by y<sup>e</sup> names of Antichristes, Heretiques, Ty-  
rautes, Theeues, Traytours, Vsurpers, Sowers of Darnell,  
and Sonnes of Beliall: Which two lusty Rufflers being both  
dead at the last: the same quarell continued betwixt the Succes-  
sours: vntill the yeare. 1409. To passe ouer in the meane tyme  
the cruell horrible Roymemoze then Schismaticall, begon vn-  
der this Pope Urbanus betwixt the Scholemen of Paris, and  
the Dominicke Fraters, about the Originall Sinne of the most  
holy and pure Virgine and mother of Christ Mary.

A cruell co-  
tention be-  
twixt the  
Cowled ge-  
neration a-  
bout the  
Conception  
of our La-  
dy. 1400.

In the yeare. 1389. Boniface 9. was appointed to succede  
Urbanus. And after two yeares Benedict 13. was appointed  
to succede Clement. This Boniface (as witnesseth Crantzius)  
gouerned as a Byshop, but reigned as a cruell Tyrant, & pro-  
cured many of the Citizens of Rome (whom he suspected to be  
falle to his person) to be apprehended, and executed by the Mi-  
nisters of the Law. He oppressed the Church with a new contri-  
bucio which he called by a new name Annates, first frutes: and  
thus it was: that whosoever should be aduanced to a Byshop-  
piche or Benefice, should pay one whole yeares reuenew ther-  
of in money. By meanes of which law, the Histories make men-  
tion that he became as it were Lord of the whole world. *Blond.*  
*Platina,*

Boniface 9.

In the yeare. 1405. Boniface 9. being dead, was entailed.

14. i.

Inno-

Innocent 7.  
a seditious  
murderer.  
1405.

Gregory 12

Alexáder 5  
a trouble-  
some pope.

John 24. by  
force and  
money oc-  
cupyeth the  
See. 1431.  
Three. Po-  
pes deposed  
at one time.

Martine 5.  
The Coun-  
cell of Co-  
stance.

The Con-  
uenticle of  
Constance  
did cōdēne  
Jerome of  
Prague and  
Iohn Husse  
to be bur-  
ned.

Innocentius 7. a Pope of two yeares continuance. I know  
not what a sturre he kept with his owne neighbours at Rome:  
wherof 11. being throwen out of high windows by the handes  
of Ludowicke his nephew, & by the procurement of the Pope,  
broke their neckes. After him not long after succeeded Gregory  
12. A Pope of three yeares. All this while yet lived Benedict  
13. But when commandment was geuen by the Councell of  
Pyse, to both these Popes to departe from the See (and neither  
of them willing to yeld, nor come to any reason) being both con-  
demned for heretiques; Alexander the 5. was chosen; and Gre-  
gory and Benedict banished both. This Alexander did most  
wickedly disherite Ladislaus the most mighty King of Na-  
ples and Apulia, and deposed him from his fathers kingdome.  
And gaue the same to Ludowicke, Duke of Angew. He sate 8.  
monethes.

In the yeare 1411. This Alexander being dead, start by  
John 24. who partly by corrupting 8. Cardinales with money,  
partly with power of sword and by terror and violence  
enforce 8. Election to him selfe. By this Popes meues Sigis-  
mund the Emperour called a Councell at Constance the 4.  
yeare of his Popedom: in the which Councell these Popes be-  
ing deposed, to witte Benedict 13. Gregory 12. and John 24.  
Martine 5. was enstalled Pope in the yeare. 1417. In which  
Councell, wherein this Martine was enstalled Pope, we read  
that it was decreed. That the Authoritie of a Councell lawfully  
summoned, and gathered together, was aboue the Authoritie  
of the Pope: which decree by what law or right might be establi-  
shed, I can not say: if it be true that our Osorius pleasauntly sa-  
bleth: namely: That the Popes Authoritie is instituted and  
gouerned not by humane Decrees, but by the most mani-  
fest ordinaunce of Christ, yea even by the heavenly Autho-  
ritie absolutely. But loe here how fitly the old Proverbe may  
be applyed: Like will to lyke. Such cookes, such platters. For  
it mattereth not very much, whether part haue the preminence,  
the Councell or the Pope. For they both conspired agaynst the  
direct Decrees of Gods word, and by generall consentynge trea-  
chery condemned Iohn Husse and Jerome of Prague two holy  
Partys of Christ to be burnt to ashes. And not long after the

same

In the Martine not shewing him selfe the Spousher of Christ, but  
a warlike champion, an imp of bloody Bellona; did sharpen and  
set on edge the Germane Swords agaynst the Bohemians.  
And whenas the Emperour Sigismunde at the same Councell  
did use much treaty with the pope, for a reformation to be had  
as well of the inordinate manners and presumptuous pride of  
the Clergy, as of rebellious contumacie and licentiousnes of  
the laytie: It pleased this most holy Father (after much deba-  
tyng of the matter) to haue this Article of reformation of ma-  
ners to be deferred vntill an other tyme, and forthwith brake  
vp the Councell, whether the Emperour would or no: and made  
quicke dispatch to Rome. 1418. as Volaterrane recordeth.

Martin not  
the Vicare  
of Christ  
but of Bel-  
lona.

In the yeare 1431. After this Martine, Eugenius bare the  
stroke, in whose entrey to the Popedom began no small broyle  
to arise betwixt him and the Cardinall Columene, by whose  
procurement, was a strong battell fought: wherein many were  
slayne and many taken prisoners. The pope escaped by takynge  
his hilles: afterwards a peace was proclaimed. *Platin.*

Eugenius  
an other  
chicken of  
Bellona.

About the same tyme in the yeare 1435. was a Councell cal-  
led at Basile. But Eugenius despising this Councell raysed vp  
a contrary Councell, first at Bononoy; then at Ferrara, and a-  
none at Florence; where amongst other thynges that Detra  
of Constance, which determined that the Councell was of  
more Authority then the Pope, was reuoked, and made fru-  
strate. And therefore Eugenius refusing to come to the Coun-  
cell of Basile, as deposed. And in his place is adopted Amadeus  
Felix 5. in the yeare. 1442. whereupō spring vp a new schisme  
some enclinyng to Felix and some holding fast with Eugenius,  
the Germanes were called Newtrallies.

A Councell  
at Basile,  
1435.

Eugenius a  
Schismatick  
is deposed  
from the  
Popedom.  
1442.

This  
schisme en-  
dured 9.  
yeares.

At this councell of Basile before mentioned Sigismunde be-  
ing dead (who the wrath of the Lord did afflict with wonder-  
full Calamities after the death of Iohn Huss) Fredericke  
the 3. was chosen & crowned Emperour: by whose authoritie  
the councell of Basile was confirmed & allowed agayne: cōtra-  
ry to the detra of Eugenius: At the very same season the Hu-  
garians cōtrary to their othe and fidelitie raysed an armie a-  
gaynst Amurathes the Turkishe Emperour, and were ouer-  
throwne by him in battell and much Christian blood spilt. The



The battell  
agaynst the  
Heluetians  
and Basile-  
ans, by the  
procurement  
of Eugeni-  
us,  
Rob. Ga-  
guinus, and  
Phrigio.

Thomas of  
Redon tho-  
rough the  
popes Ty-  
ranny bur-  
ned. 1436.  
Antonius &  
other.

King of Hungary was slayne, & with him also Iulian a Car-  
dinal. And Huniades himselfe was overcome to the great de-  
cay of Christendome, and reproche of Christian name. From  
thence the Turke emuldeeth Peloponnesus, subdues it, & brought  
it under his subjection. *Eugenius*. By meanes of which one blous-  
shed and Turkish victory chiefly, the power of the Christians  
was much more weakened then ever before, and all through  
the treachery of this pope especially. The same Eugenius tea-  
zed Lewes the Dolphin of France to wage battaile agaynst  
the Heluetians and the Basileans, where was a mighty and  
cruell battell fought: whyles Eugenius kept this sturre, the  
Councell of Basile proceeded nevertheless. In the which the  
Canon of Pragma was agreed upon, confirmed and published  
before the whole Councell, after the Testimony of Rob. Gagni,  
in hys 10. booke. *Wherunto Constant. Phrigio* addeth fur-  
ther, sayinge: *which I would so God (sayth he) had bene hitherto*  
*observed and kept: But whatsoever hath any smack of sounde do-*  
*ctrine is abolished. Thus much he.* To this also may be annexed,

that which Thom. Rhedonell, a Frenchman a Carmelite Frier  
and a Party write hereof: who because he says, that in Rome  
were many abominations; and that the Church needed much  
reformation, and the vnlawfull cruelinges of the pope ought not  
to be feared: was (after many torments) burned at Rome in the  
ypine of this same Eugenius in the yeare 1436. out of Amo-  
nine and other partes. 3. title: Cap. 10.

I suppose that there is no man now that doth not very  
playnely perceane and see (though I would sucresse here to pro-  
sequente any more) how men may duely and byrighly esteeme of  
all this whole Se and pontificall religion: whiche semeth for  
no other purpose erected, but to some discorde, and rayle vypp  
vyppares and Tumultes. Whereupon it seemeth so much the  
more straunge to me, that Osorius dare be so shamelesly Im-  
pudent, to obiect sectes, and sedicious troubles to our Chur-  
ches, thence himselfe cannot with honesty deny so many cruell  
and mortall diuisions of factions, so many contentious Sediti-  
ons and mutines, to haue sprung up and continued euen in the  
innermost bowells of that most sacred Se, being also of so long  
continuance, and which himselfe cannot by any meanes blotte  
out

out to speake nothing in the meane time of those sectes of errors and wicked doctrine, moyling and turmoyleing one agaynst another in such an unmeasurable quantitie skattered abroad, that there is scarce any one thing wherein they agree amongst themselves, and differ from vs) but that in the same they see cleane away, not from vs onely, but from Christ himselfe also.

But to let passe these sectes and factions of the Romanistes. I will tourne agayne to the objections that do properly touche vs. For thus doth Osorius contend agaynst vs, accusing the Gospell that we professe, on this wise, as though it yelded none other fruits but sectes & troublesome comotiois: And thys he affirmeth commeth to passe, for none other cause, but because we haue shaken of the authoritie of the pope. which if had neuer bene banished, or if might be restored to her auncient estimation in our Churches: These Tumultes either had neuer bene, or els might haue easily bene pacified.

All which tend hereunto at the laste, to witte, that we should humbly submit our selues to the Bondage of the Pope: for this is the pleasaunt bayte wherewith Osorius would haue vs fayne to be hooked, this is his whole practise and endeuour. But before hee shall be able to allure vs to that, he must furnishe his hookes agayne with fresher bayte, somewhat more handsomely couched. For with this touchangle he may fishe a good while, & catch a foole at the last.

But go to, Let vs eyther imagyne and confesse vnto him, that these sectes and Diuisions of opinions do waie somewhat rawe in many places, after that this romish Authoritie is neglected: what shall he winne thereby: doth he surmise this to be matter sufficient to make vs forsake y Gospell of Christ: and to knitt y romishe halter vpon our neckes agayne: or doth he iudge it a reasonable matter, (because there want not some in some places that are ouer greedely geuen to sectes and deuisions) that it may not therefore be lawfull for others, which teache sound doctrine, to professe boldly before the people the rules, and order of good and honest lyfe: But where hath Osorius gone to schoole for this Logick or Sophistry rather: to frame an argument from that whiche is not the cause, as though it were the verie

A non cau-  
ſa, vt cauſa.

The fallaxe  
of the acci-  
dent.

cause, and to conclude a meere fallaxe of the Accident, for a true and a knowne matter: which manner of diſputation if may be admitted, I ſee no cauſe to the contrary; but by the ſame reaſon, the Orator Tertullus might ſeeme to haue had as good a challenge long ſilence agaynſt the Apoſtle, as this our Tullian Rhetorician doth now mayntayne agaynſt the Lucheranes; For in the Apoſtles tyme neither waited ſtoare of falſe Apoſtles, and falſe brethren, dogges, euill workmen. Philertians, Heremoginiſtes, Simoniſtes, and Nicholaitans: neyther was there any lack of faccious ſpythians amongſt the Corinthians, which did practiſe to withdraw the Galathians from the ſimplicities of the engraſſed word, ſaynting themſelues to be Iewes, when as in deede they were nothing leſſe. After them enſued Cherinthians which denyed that Chriſt was come in the fleſh: many Antichriſtes. Libertines. Seuerianes. Nouatianes. Sabellianes. Nepotianes. Manicheans. Arrians. Pelagianes. Cataphrigianes & Donatiſtes. And yet for all this, Chriſtian Religion ought neuer ſo worſe to be eſteemed by reaſon of theſe ſects, & troubleſome faccious, wherewith it was entangled: what one Age of the Church was euer without ſome ſuch, as entruding themſelues among the other godly teachers and miniſters of the Church, would not now and then miniſter much matter of diſſention, and deuiffion: for as one manner of wheate doth not fructifye alike in euery ſoyle, ſo can there none ſo pregnat an earth be found, in the which ſo good & carefull huſbandman, ſhall ſow the pure and cleane corne of the Euangelicall wheate neuer ſo carefully, but that the ſame Enuious man will ſorchtwith creepe in, and throw amongſt the ſame noyſome Darnell, and hurtfull weeds: Neither doth the wheate ceaſe therefore to be any more wheate, becauſe it is intermedled with Chaſſe, and Darnell. Euen ſo no more hurtfull is this wiſſull and overthwarte waywardnes of contrary ſectes, to ſo ſound doctrine of ſo pure truth: Nay rather it could not appeare to be a true Church at all, unleſſe it were aſſaulted now & then with ſuch kinde of Batterye. If it were ſo, that theſe diſſentions of opinions did but now and then peepe abroad, eyther by Luther as author, or by anye bys allowance: your objection perhappes might ſerue to ſome purpoſe. But who hath euer more earnestly or more effectually op-

pug.



pugned those Phanaticall factions of opinions, then Luther hath done? Let not this accusation of Olorius be filed vpp amongst the other hys false reproches and lyes, vnlesse all hys writings and speeches of Luther euery where, yea and experience it self do Iustifie my saying to be true. Who did euer more sharply rebuke hys seditious vpproaches of M<sup>st</sup>ter then Luth. did? who did more seriously & zelously confute hys frantick articles, and vnreasonable requests of hys Boones of Germany, whereas not one of all your generation opened his mouth to the contrary, then Luther did: who appeased and pacified their Tumultes, but the Protestantes Lutheranes: what writing can be of more importance then that of Luther agaynst the confederates of M<sup>st</sup>ters? After these sprang vpp also the secte of the Laweles which through Luthers industry, trauell and writing, was by and by husht vppe, hys Autho<sup>r</sup> thereof being reclaimed. And it is well enough known, what meanes he vsed for hys suppressing thattēptes of Carolastadius & the Suenfeldians. Zuinglius in hys booke entituled Elenchus contra Catabaptistas. Calvin. de hereticis: Bullenger of Tigurine in hys inuettive agaynst the sectes of our tyme: the Basileanes against the Georgians, The Heluctianes, and people of Swaue and Lumbardie: how seuer and earnest pursuers were all these in rooting out of wicked opinions, how estranged and alienated from all desire of factions, all these I say haue geuen vnto vs notable p<sup>re</sup>sidētis and examples therof. And to speak nothing of other Churches, what hath bene done in England long sithence: yea and of late also towards the ouerthrowing, and confuting of erroneous opinions, Let your Portugall Marchaūt certifie you by letter, your notary what soeuer he be, or in what corner soeuer pee lurcke, who I suppose to be sent ouer into England, not for any other purpose, but to become Olor. hys spy. Go to, & where is now hys experience of Olorius, by the wh<sup>ch</sup> he hath found out in Luther (as he sayth) so many sectes, and diuersities of opinions.

But the names of Sects had neuer bene so raked vp together, no nor any sound of any such should euer haue bene heard at any tyme. If abode had bene made in the Faith of the Pope and of the Romanistes. So likewise also I suppose that it was had not bene deliuered from that Echnick Paganisme of the old

Luthera  
speciall ad-  
uersary to  
Sedition.

Idolatrye, this Booke had neuer infected our Churches: neyther had Ierusalem bene ever troubled at anye tyme, vntil Christ had bene bozne: neyther had so great, and so many swarmes of Heretickes flusht abroad, vntill the Apostles had preached the Gospell: why therefore are we not weltered back agayne into that puddle of Paganisme or Iewishnes, hauing shaken away from our shoulders the most sincere and pure religion of Christ, according to the thoppe Logicke of Olorius, that wee may shroud our selues safely from the company of those wilde factious Sectes, and daungerous diuisions?

But (Olorius though fallen away at the last from his tackle of mans experience) hath gathered more courage yet vnto hym, takyng handfast of the Ankerholde of Christ his owne wordes for the prooue of the Popes Chaire: so that nowe this Seemeth no more humane or terrestriall, but heauenly and Angelicall, Affirming that this power is established not by the ordinaunce of man, but chiefly by the very words and ordinaunce of our Lord and Saviour Christ himselte. Surely if Olorius can perswade that to be true, he shall beate the bell away. But by what reason will he make it appaunt vnto vs? not with one, nor with a simple and naked reason but, with a double hoyned Argument, that shall cutt like a swoorde: for besides the authority of holy Scriptures and the Testimonies of all auncient antiquitie also (whereof he boasteth himselte not a litle skilfull) he affirmeth that he knoweth it to be true by experience. But go to, it remaineth that you declare vnto vs, what authoritie of the sacred Scripture that is at the length: and wherein that testimony of auncient antiquitie is to be found: Thou must needes attend a while, perhaps he will tell the hereafter gentle reader: For as now because Olor. is not at leysure to tell the, let it suffice the, that I man hath spoken it: and vouchsafe at this present, to interpret all hys speeches to be very Oracles: as swarte, as homp. And this much hitherto touching the Paucity of the Se of Rome.

The next vnto this hath he placed in order the obedience that they yelde vnto Princes: which I maruell if any man can reade and not laugh at: so also I beleue sure that Olor. himselte could not stay but laugh at himselte: or els doubtles he was dispo-

Olor.  
pag.187.

Of the Ro-  
manistes o-  
bedience to-  
wardes  
Princes.

sed

sed to dally with vs, when he imate these wordes so pleasauntly deuised, and so cunningly coulered. But we (sayth he) do not refuse the auctoritie of any lawfull power. Howe cruelly you speak herein, & how reuerently you esteeme of princes, how obediently you behaue your selues to the higher authoritie, and how humbly you do acknowledge it, and how you refuse no commaundement of the Magistrate: We will take a taste, if it please you by the conference of saythfull Historiographers, by the course & assayes of experience whereof the actes & monuments of Princes doe make mencion. Finally by search of antiquitie it selfe, whereof you make your selfe experte and well besene.

pag. 170.

And to begiinne first with the Empire of Greeke: the lawfull succession whereof contynued from Constantine the founder thereof about 500. yeares more lesse: if þ Bishop of Rome at þ tyme would not haue refused to be subiect to the authoritie of the higher powers: why then did Hadriane, and after him Leo 3. (hauing rooted out the kingdome of Desiderius and the Lombardes contrary to their faith and allegiaunce) presume to be so hardye, as to pluck away the imperiall maiesty afterwarde from the right and true heyres: vnto the whiche as well they the Bishops theselues as also all the Italiane Natiõ had submitted and obliged them selues by othe, no lesse then the Grækes: and why did they at theyr owne appointement translate the same fro the Grækes to the frenche nation: And although Charles hym self, vnto whom the Diademe Imperiall was geuen, same worthy to be registred amongst the most vertuous & famous Princes, as one that endued the Church of Rome with greatest treasures possessions and liberties: Yet was not that cause sufficient, wherefore the maiesty of the sacred Emppye should be hyolated and oppressed with manifest iniuries, Namely: such as the ouerthrow of that state, could not choole but draw after it wonderfull troubles, & rancour of hartes. Which thing happened in very deed not long after. For euen by the meanes thereof chiefly it came to passe, þ not only the Emperours of the East & West were enflamed agaynst ech other with perpetuall, deadly, and vquenchable hartburning, hatred and enmity, but also that Grece (being left naked of those helpes) became an open Road to the Turkes and Saracens: for the suppressing of whose pow-

The Emperour translated from the Greckes to the Frenchmen by the popes contrary their oathes

Charles the Great.



The Creeks  
inuated by  
the Turkes.

ers, and recovery of which countrey, I knowe not whether the whole power of y<sup>e</sup> Romanistes (when they haue retched it to the vttermoſt) will be euer able to preuaile: But to admitte that this translation of the Emperre came either of the ſpeciall prouidence of God, or to attribute the ſame to the worthines of Carolus, or the Neceſſitie of the tymes, or to mitigate the matter with ſome plausible and colourable excuſe: Yet is not this excusable ſauingnes of theſe Romiſh Biſhoppes ſufficiently acquitted hereby, which durſt be ſo preſumptuouſly arrogant at that tyme, or the Popes of this preſent, which do imagine that their authoritie (which they claime from Peter) may priuileadge their insolent uſurpacion ouer the kingdomes of the earth, and they inſurious tranſpoſing them where they liſte, nor doth waraunt their ſhameleſſe challenge of lineall ſucceſſion in the ſame authoritie, as deriued from Peter himſelfe vnto their ſucceſſors. But to releaſe them of this quarrell: let vs proceede to that which doth enſue.

The State of Greece therefore being on this wiſe rent and torne aſunder, the State of the French Empire began from thenceforth to aduance it ſelfe: whiche being as yet free from the Tyranny of the Pope did preſerue the royaltie of the State by their ſworne promeſſe well enough: yet could it not guard it ſelfe alſo together ſo ſafely, but that it was now and then circumuerted with the fraudulent crampes and inſurious practiſes of this Sacred Rome. For whereas it was eſtabliſhed by moſt ancient ordinance euen from the tyme of Conſtantine the great, that it ſhould not be lawfull for anye perſone throughout all Chriſtendome to take vpon hym the dignitie of a Biſhop, vntill the Imperiall State byng therunto ſollicit, had ratified the Election: whereas alſo the very ſame ordinance was concluded vpon and confirmed betwixt Hadrian and Charles the great, that the Pope ſhould hold him contented with his Biſhoppely preminence, and authoritie ouer the Clergye and adminiſter the thinges that appertayned to the ſunction of a Biſhoppe, to the preaching of ſound doctrine, and the regyment and direction of eccleſiaſticall diſcipline: but the Interreſt and authoritie of chooſing and appoynting Biſhoppes, ſhould be ſpecially reſerued and reſerued to the Imperiall State, and to

An Auncient ordinance of the right of the Emperour and the Pope.

by his posteritie according, to the received and approved constitution of his predecessors: And that no Election of any Bishop not so much as of the pope himselfe, should be aduinged legitimate, vnles the Emperour had given his consent: nor that it might be likewise lawfull for the pope being chosen to call a cōsell of Bishops, nor to make appointment or alteration of rites or Ceremonies of the Church, neither yet to determine any thing without the aduise and ratification of the Emperours: All these I say, being by auncient custome, long before the time of Constantine the great: approued by custome, established with Iudgement, & enacted by law, decreed vpon afterward by the full consent & assent of both partes, not without publique voyces and full acclamations of the whole Synode, and recorded also as an especiall Decree of the sacred Councell: who coulde euer haue beleaued, that the Bishoppes (which doe owe a most humble and duefull reuerence to the higher power) would entreprising, or swarue one tittle so much from these their owne decrees being so cleare, so manifest and so notoriously concluded vpon: But now, such was the time that nothing coulde make them to bee myndefull of their duty: not reason, not prescription of antiquitie: not shame, nor their oath and fidelitie: but that they would attempt first to picke a quarrell agaynst the same: their decrees deliuered by Constantine, concluded vpon with Charles, and with great carefulnes and seueritie mayntayned by the Successors of Charles immediately after the death of Charles, & afterwarde vniuersally to breake thea sunder, maugre his power and Maiesty of the Emperours: As hath bene abundantly declared before in Stephen 4. in Pascalis. 1. Hadriane. 2. Martine. 2. Hadriane. 3. and many other the Successors of the sayd Hadrian; although that Fraunce seemed in this behalfe somewhat of better courage and constancy in byplyng the insolency of the Popes, then Germanie was.

Afterwarde the whole offspring of Charles lyne being in continuance of time cleane woyne: the Maiestie of his Empire was turned ouer vnto the Saxons. Where the same conditions and covenantes were reuiued by the Emperours Otto the first, and Otto the thyrde. For there is extant as yet a Decree remaining of Recorde amongst the popes Canones, where the pope

The Maiestie of the Empyre was translated from Fraunce into Germany by the pope.

after

after the example of Hadrian, doth say that he doth geue full power vnto Otto the Emperour, to Elect the pope, to establishe the See Apostolicke, and to confirme Bishops: and denounceth withall a great, & grievous penaltie vpon all them, that would be so hardy as to Consecrate any Bishop without authoritie of the Emperour thereunto first had and obtained. Wherefore all the predecessours of Charles the great, & his successours good Emperours euen vntill the tyme of Otto the thyrd, preserved with them selues the chief and onely Iurisdiction of the Popes and Bishops Election inuiolable. And withall conuerped the state of the Empire vnto them selues, either by lawfull succession, or by approued Election, without all authoritie of the Bishop of Rome: wherof that Decree chiefly of Otto the thyrd concluded vpon with Gregory 5. is a very playne and euident demonstration: whereby it was generally proclaimed, that from thenceforth all the right and Iurisdiction of Electing the Romaine Emperour should remaine with the Germanes onely: And that it should not be lawfull for the Bishoppe of Rome to create any Emperour, but such as the states of Germanie should aduance to that dignitie.

A degree of Gregory the 5. Concluded vpon with Otho the thyrd Emperour.

These thynges I thought good to recite touchyng the lawfull Election of Emperours and Bishops: to the end the Reader may with lesse difficultie conceaue and Iudge aright of all that shall hereafter be spoken, and of the whole substance of the Pontificall obedience. First whereas Osorius doth say, That this power is mainreyned not by any ordinance of mā but by the appointment of Christ him selfe. This is easily confuted by the Edictes of Emperours mentioned befoze. By whō it was enacted that the Election of Bishops ought none otherwise be ratified and legitimate, then by the confirmation of the Maiestie Imperiall. Now touchyng that which he hath annexed in prayse and commendation of the popes obedience: That they do refuse no ordinance of any lawfull authoritie: Herein me seemeth he speaketh altogether, as though he neuer Read any of the antiquities of the former ages, or monumentes of Histories. Otherwise who so will vouchsafe diligently to peruse the Actes of the popes, those especially, which succeeded Otto, and Henry the thyrd: what do all their politique enterprises, Coun-



Councels and proude contentions importe: what do they saue of whereunto tende they? what denounce they? nay rather what do they proclaime and testifie other then a peruerse waywardnesse of a continuall bene rebellion agaynst the lawfull power of the Princes of the earth? And although their arrogant insolency, beyng a long tyme reasonably well smalled by the Greeke and Frenche Emperours (which would yeld them no further prerogative then the Auncient Constitutions permitted vnto them) could not range so licentiously to that haughty and might whereafter they hunted: yet neuerthelesse takyng this yoke of subiection very gradually, which did forclose them all passable way to that largesse of Maiesty (whereby they were in hope that they should oppresse the Emperours) they left no occasion vnsought, nor slacke any oportunitie offered, which might minister vnto them some matter of title or clayme, to translate vnto them selues the dispensation of causes Ecclesiasticall, and Election of Bishops: for if they could once bring that to passe, they knew it would be matter of no difficultie: either to hinder the Election of the Emperour, that it should not procede otherwise then they listen, or to depose them that were Elected, if they liked them not. And hauing attempted this deuise sundry tymes in vayne, at the last after the death of the Emperour Henry 3. they crept couertly into an occasion of colorable entrance, effectual and plausible enough, as they supposed, whereunto they bente all their force, endeuour, & imagination to the uttermost of their power.

Pope Benedict I. slyly entryng into conference with some of the familiars of the foresayd Henry, immediately vpon the death of Conrade his father, practized forthwith to dishonour him from the Empire, and withall to aduance in his place Peter King of Hungary, presentyng vnto him this precious Orbe to set on his cappe.

*Petra dedit Romam Petro, tibi Papa coronam.*

The Rocke gaue Rome vnto Peter, and the Pope the Crowne vnto thee.

Henry the 3. beyng dead left behynd him a sonne named Henry 4. a very babe & tender of yeares. Agaynst this young Prince was a conspiracie practized by certeine States of Saxony, with

whom

The wayward Rebellion of the popes alwayes agaynst the Imperiall Maiestie.

An olde grudge of the popes agaynst the Emperours for the bestowyng of Ecclesiasticall promotions.

Benedicte doth rebell against Henry 3.

The horrible conspiracie of pope Gregory 7. and the Bishops agaynst Henry the fourth.

Rodolphe  
suborned a-  
gaynst his  
Lord and  
Emperour  
by the pra-  
ctize and  
treason of  
the pope.

whom conspired also many Bishops, but chiefly about all the  
rest Gregory 7. pope of Rome. The Emperour is conuicted of  
heresie, for lewdly disposing the goodes and possessions of the  
Church, and geuyng Ecclesiasticall promotions to unworthy  
personages. This pretence was plausible enough: The Em-  
perour is cited to Rome to defende his cause, and by the Pope  
adjudged to penance, namely: That renouncing his Imperi-  
all dignitie, he should doe penance dayly, by the space of one  
whole yeare at the Church doore of Peter & Paule: yea besides  
this also: that barefooted and barelegged he should personally  
crooch and creepe to kisse the popes feete: whyles this pageant  
was playeng, the meane whyles Rodolphe Duke of Saxon is  
suborned to invade the Empire, vnto who the Diademe is sent  
with this Inscription.

*Petra dedit Petro, Petrus Diadema Rodolpho,*

The Rocke gaue vnto Peter, and Peter gebeth the Dia-  
deme vnto Rodolph.

The young Emperour vnderstandeng the matter, dispat-  
cheth away into Germany. Rodolphe being in the battels dis-  
considered and put to flight whyles he laye a weying, was presented  
with his right hand which he lost in the battell: which when he  
beheld he spake to the Bishops that stood about him after this  
manner. This is the right hand wherewith I vowed my faith to  
my Emperour. Now is the same hand become a witnes and testi-  
mony of my breach of fidelity, and detestable treason against my  
Soueraigne, euen by your procurement & prouocation thereto.

Rebellion  
punished.

The pope  
beyng the  
firebrand of  
seditio doth  
prouoke the  
Iannes to  
rebell a-  
gaynst their  
Father.

After this when the other confederates of the same Saxon  
conspiracy (who the pope had incited to revolt) to witte Her-  
man of Luxemburgh, Echert Marques of Saxon, Duke Otto  
with his sonnes Conrande and Henry the grosse, Echarde  
sonne of Echert, Vdo, Geberde and others, had suffered lyke  
punishmentes (the Emperours good fortune alwayes preua-  
ilyng) The pope surceased not his practize neuertheless: whom  
sufficed not to teaze strangers to treason, unlesse he had seduced  
the naturall Sonnes of the Emperour, to witte, Conrade the  
first, and immediatly after his decease, Henry his other Sonne  
agaynst the Father. Whereupon ensued afterwarde horrible  
broyles, and at the length the death of the Emperour also.

And

And yet that unhappy conspiracy of Henry the Sonne loy-  
ning with the Pope agaynst Henry the Father, happened not  
happely on his side afterwarde. For when Henry the Sonne  
did withstā the same inordinate Articles of 8 Bysshops, which  
his father refused: Lotharius is picked forwarde agaynst  
him by new practizes of the pope, eue the same Lotharius who  
agaynst his fathers will he had made Duke of Saxon before:  
who mainteining 8 quarell of 8 pope, after that he vanquished 8  
army of Henry 8. the Emperour now left destitute of frendes,  
and thoroughly wried out with the continuall trechery of the  
Bysshops, was constrainen to relent, and yeld ouer his right.

Gods iust  
iudgement  
executed v-  
pon the  
lonne that  
rebelled a-  
gaynst his  
Father.

The Emperours therfore beyng thus weakened, and for the  
most part brought under subiectiō: immediatly began to spyng  
by the Absolute power and Monarchy of the pope, about the  
yeare. 1094. by the speciall practize of Hildebrand and Vr-  
bane 2. which did forbyd that no man from thenceforth should  
receaue any Ecclesiasticall promotiō (they call it Investiture)  
of any Temporal Authority. Whē they had accomplished this  
with effect, they began to attempt an other matter much more  
waighty, to witte, that they, to whom the Bysshops did owe due  
obedience before, should now become the popes Vassalles, and  
stand at his courtellie. For whereas the Bysshops were so sub-  
iect to 8 Emperour hitherto, that no Election of any pope could  
be holden legitimate if the Emperour had not ratified it: And a-  
gayne whereas alwayes heretofore the lawfull authoritie of the  
Imperiall Succession was deriued from the Fathers to the  
Sonne, without any graunt, allowaunce, or confirmation of  
the pope: These Sacred and holy Fathers outrageously boy-  
lyng with an inward charitable zeale to vnlade the Princes of  
that heauy burden of authoritie, and to lay it vpon their owne  
shoulders: what do they slopslooth vnder colour of false surmise  
both horrible agaynst God, and outrageously presumptuous a-  
gaynst men, they pretende 8 this authoritie to erect and set vpe  
earthly Empires and kyngdomes, and to dispose, and trāspose  
them at their pleasure, where, when, and to who they list, was  
geuē & cast vpon them frō aboue, not by any terrene ordinaunce  
but euen by Christ him selfe: and that it was now no more law-  
full for any man to clymbe to the state Imperiall, but at the  
will

The popes  
absolute  
power.



The Maie-  
stie Impe-  
riall sub-  
dued and  
subiect to  
the popes.

De Maior  
& obedi.  
Cap. Inso-  
lit.  
De Maior.  
& obedi.  
Cap. vnam  
Sanctam.

What kinde  
of obediēce  
popes vse  
towards  
Magistrates

will and lawfull Election of the Pope. And heretofore are many Decrees extant abroad shamefully forged by them, and much more shamefully countenanced and faced out.

The Paieftie of the Empire being thus brought in subiection, and woyn quite out of countenance: the intollerable arrogancy of the Bishops grew to such outrage, that not contented to haue pluckt out their owne neckes out of the collar of lawfull obedience, they also vnto them selues, the Emperours interest & lawfull authoritie, in creating the Pope, in enstallyng of Bishops, in calling of Councels, in disposing Ecclesiasticall promotions, finally in administring all Ecclesiasticall matters: and the Emperours them selues being thus made subiect vnto the after a most execrable sort, did moyle, turmoyle, & oppress: enforcing them not onely to sweare alleageaunce, and obediēce vnto them, but to prostrate them selues to kisse euen their stinking fete also: extolling and magnifying their owne absolute power and Monarchy in the meane space aboue all the kyngdomes of the earth, gloriously vaunting that the Imperiall Paieftie was seuerety tymes seven tymes Inferiour and baser then the glory of the Popedom: was: alledging this similitude for a speciall Argument, that as God (sayd they) had created two great lightes in the firmament: and as the creation of heauen and earth had not two begynnings but one begynnynge: Euen so now was left nothyng for the Emperour, no nor in the lowest Sphere of the world, wherein he might beare any preminence, but that the whole Chaos of all power generally faimed to be fast locked vp, and ensealed within one onely begynnynge. And that the pope of Rome onely (if we may beleue the Popes Parasites) must now be Lord of Lordes, and King of Kinges, to whō is due the fulnes of all power, & more then Princely authoritie ouer all manner of subiectes. All which being so bndoughtedly true, ratified with the generall consent of all Hystorographers, that no man can be able to deny it: I beseech you O forius by your beautifull foieheaded, if you haue not rubbed all shamefastnes away from it: where is shame become: where is fapth: where is Catholike obediēce so many tymes bragged vpon by you: wherewith you affirme boldly, that you do not refuse the commaundment of any lawfull authoritie: for the cōfutation of which wordes of yours,

what

what shall I say unto you: for so much as the lives of them, whom you defend most; do most of all betray you to be a great lyar; though I held my peace: Chronicles and Hystories are full of examples; complainyng of no one thyng more greivously, then of a certayne singular, continuall, and unappealable rebellion of this your holy order, agaynst the lawfull Magistrates.

Call to remembraunce Olorius how discretely and humbly Pope Iohn the 12. of that name behaved him selfe: who conspyryng first with Berengarius the 3. & afterwarde agayne with his sonne, most trayterously supported their treachery agaynst Otto the first; beyng the lawfull Magistrate: And how afterwarde beyng summoned to the Councell by the Emperour, he disobeyed his lawfull commaundement and refused to come. And for that cause beyng deposed from his Ecclesiasticall function, by the generall consent of the whole Councell, did not yet so gene out his trayterous practizes agaynst the lawfull Magistrate.

A conspiracie of Iohn 12. most abominably practized against Otto the Emperour.

It would make a great Volume to gather together all seditions and contentions one after other, that happened betwixt the Emperours & the Popes afterwarde. I will here & there touche and runne over some, as many as shall suffice for the present purpose. And first of all, What shall I speake of Gregory the 7. of whom I can neuer speake sufficiently enough. Who after that he had contrary to the auncient Decrees, and received custom of the Elders, wrested & wroong out of the handes of the Emperour Henry the 4. all right of chusing the Pope, of disposing the promotions of the Church, & of calling Councells, not satisfied as yet with this horrible treason, agaynst the Imperiall Maestie: Rusheth moreover most furiously like a brute savage Cyger, agaynst the Emperour his own person, thundereth out excommunications agaynst him: suspending with his subiects for their Oathe of allegiance, which they had sworne unto him: what shall I say that this most arrogant Mastigo would scarce after that daies admit to come within the walles of Canusium the Emperour him selfe, with his Emperesse and young Sonne, that daies (I say) submitting them selves bare footed and barelegged, in frost and snow, at the gates of the Citie. And yet beyng not heere with condempned, did notwithstanding

Contentions rayfed betwixt the Emperours and the popes rehearsed out of Hystories.

A singular president of the popes obedience towards the lawfull Magistrate.

not absolue him from his fault, which was none at all, without doing a whole peares penance. Besides all this the great Commaunt beyng not yett with all this reprochefull iniuries fully gorged, became so monstrously madde, as comprouche by all meanes possible Rodolphe Duke of Sueuia to driue him out of his Empire in the yere 1074.

Not long after this Gregory succeded Urbane 2. & Pascalis: wherof the one did teaze Conrade sonne & heire of the same Emperour by his first wife, to wage warre agaynst his naturall Father: the other after that Conrade was slayne, entured Henry the 5. his other sonne into like outrage agaynst his own Father the Emperour. In the yere 1300. O miraculous and Catholicke reuerence towardes þ higher powers: to speake nothing in the meane tyme of the warres that Pascalis maintained agaynst Ptolome, and Stephen Curus a Romaine Citizen of great power: and agayne hoto the same Pope prouoked Anselme Archb. of Canterbury to picke proude and insolently agaynst Henry 1. King of England.

Conrade & his brother Héry the 5. teazed agaynst their own father through the popes faction.

Anselme agaynst Héry 1. King of England.

After the deatch of the Emperour Henry the 4. succeeded in the Empire Héry the 5. who beyng no more countenanced of Pascalis, and Gelasius 2. and of Albert Archb. of Menez (through whose deadly practises, and infinite cruelties the Emperour beyng thoroughly doorne out) was driue at the last to that extremitie, that maugre his hart, he must agree to the Popes commaundement, yeld to his will, stande to his courtisie, and deliuering ouer þ preminence of the Imperiaall scepter, was constrained of necessitie, to thrust his necke into þ yoke of the most tyranical tyranie. 1122.

Henry 5. is enforced to yeld to the popes commaundemēt.

By means of which submission and yelving of Henry 5. it is scarce credible to be spoken, hoto monstrously these holy fathers rapt to their crestes, what outrageous atrocities they practized afterwarres, whereby they might bypog to passe to haue the Empire vterly troden under their feete, which them selues had miserably wisten, and taken out of the Emperours handes before: and mischall how they might assigne unto them selues the authoritie of þ hepen of the whole Church, wherof they had unlawfully likewise mispiled the Emperour, pretending an authority from aboue, geue unto them by Christ him selfe: where-



by the pope his moste and Judge of all Churches, Bishops, Pastors, Monks, finally Loynes of whole Christedome in all causes as well as Ecclesiasticall as Temporal: whereupon they entreated the Bishops to purchase their Election at the popes handes, so these keyes they wonned free and absolute power to ordayne, dispenche with, and to make new lawes: the breach and violatynge of the which must be taken for as haynous offence, as if they had sinned agaynst the holy Ghost, according to the Decree of Damasus. For even so they spake of themselves: bestowen this also they armed them selves with those terrible gunneshottes of Excommunications, of Decrees, enioynng of penance, and cursinges: and withall did take unto them selves a certeyne Heavensly power out of the very Heavens, and exercised the same upon the earth, so that from thence forth no humane creature might be so hardy, as once to murder agaynst this new upstart Peacocke (whereupon the Decretalles of Gratian had bestowed no small plumes of gay glittering feathers) even now hatched and popping abroad at the first establish an absolute monarchy & power by the Decrees & Comendations of Bishops (of set purpose as it were) to overthrowe the Emperour Imperiall.

25. Quest. 2 violatores.

The popes of Rome do challenge a certeyne heavensly power vpon earth. Gratian his booke of Decretalls.

Now these holy fathers being thus thoroughly garned with this munition and engynes, having also subdued the highest powers of the world, do began to bend their force agaynst the Inferiour powers & Potentates. And first Innocent 2. choppes away at one blow the auncient order & dignitie of Senatours of Rome, and doth besiege Rogerius in the Castell of Gallucius, in the yeare. 1130.

Innocent 2. overthroweth the order of Senatours in Rome.

The cruelty of Alexander 3. agaynst the Emperour Fridericke Barbarossa. The singular insolency of Hadrian 4. in banishyng the dignitie of Consulshipp.

How execrable & insolent was of Alexander 3. & the Cardinalls agaynst Fridericke Barbarossa, agaynst whom being their liege Lord & most worthy Emperour, besides horrible detractions of curses, they capied all Italy, and the Venetians, is well knownen to all men by the history thereof.

But I cannot tell whether the unmeasurable insolency of Hadrian the 4. did exceede the outrages of all the rest. Who first stripping the Citie cleane from all Consuls, & dignitie of Consulshipp, did challenge unto him selfe the whole and onely superiourie, and rule over all: By meanes wherof grew wonderfull

Br. ij.

distur-

disturbance, and disquietnes. After this the same Pope dyd with a fere countenance beholde Frederick the Emperour, because he dyd vnadvisedly take the lefse keye in hys hand when hys holynes alighted from hys chaire, and was greatly offended in hym for the same. Not long after he wrought wonderfull tragedies agaynst William the Prince and lawfull heyre of Apulia, perswading Frederick agaynst hym first: And because he could not winne the Emperour therunto he prouoketh Emanuel the Emperour of Greece to bid hym battell. In which Battell Emanuel was overthrowne, and the Pope taken prisoner: Peace beyng forthwith concluded with William: within a whyle after the sayd Pope beyng wonderfully wrothe agaynst the Emperour (because in hys letters he wrote hys owne name before the popes, and because he presumed to sweare the Bishoppes of hys owne prouince to keepe their due allegraunce vnto hym, without consent of certayne Cardinales) he creazed all the Cities of Italy for the most part to a traytorous reuolte, and to this confederacie conspired also the more part of the Cardinales together with the pope, he himselfe skattereth abroad terrible flathes of flaming excommunications. Finally the conspiracy is ratified with a solemne oathe: namely. That if the Pope should dye, none should be admitted into the Election, except he were a confederate of this faction: by meanes whereof the knotte of this sacred society, might neuer be scattered. But loe a straunge chaunce, whyles our holy father is most busied about hys excommunications, and cursinges, a flye slipping doth come into hys throte, stoppe vnto hys pypes, and choaked him to death, in the yeare 1159.

The troublesome seditions of Hadrian the pope.

Hadrian choaked with a flye. 1159.

The seditious tumults of Alexander the pope agaynst Cesar his soueraine Lord and Prince.

After the death of Adrian, the sentence of the curie remaining yet in force: Frederick aduerseth to the College of Cardinales, that the sentence may be determined. But Alexander the Pope would not suffer Iudgement to proceed, who as he had creazed up the Myllanoyes agaynst Cesar, and ouerrunne Italy is selfe with a very bloody battell. In the which, the Citie of Myllayne was rased to the ground, and Genua put to the sack, ouer and besides many thousandes of Romane Citizens slayne. The Pope betaketh him to his hailes and flieth away by night: whom whyle Otto the Emperours sonne

both pursue by Sea, sailing himself in the handes of hys Enemye, was brought captiue into Venice to the Pope: Through which mischaunce, The Emperour enforced to conclude a peace, was giuen to yelde to verp hard and straight conditions: And though he prostrated him selfe in Venice at the Popes fete, the Monster neuerthelesse not contented with this humble submission of The Emperour, besides this treadeth verp contumeliously vpon The Emperours necke with hys fete: commaunding to be proclaimed *Super aspidem & Basiliscum ambulabis &c.* Albeit neyther the Emperour himself in this humble submission could altogether suppress hys heroicall courage, but uttering agayn a singuler president of a worthy personadge, answered þe Pope on this wise. *Non tibi sed Petro;* noting hereby, that this honor what soeuer so humbly offered, was not done for any feare he had of the Tyraunt, but for the reuerence that he did owe vnto Peter: whom the Pope with open mouth entercepted most arrogantly saying. *Et mihi & Petro.* This was done in the yeare 1177.

The vnspokeable pride of a seditious pope.

A president of the popes pryde farre passing Tarquines pride

I beseech you hartly Syr Ierome: if you neuer haue reade these Monumentes, where is that knowledge of yours in Antiquities, whereof ye bragge so much? But if you will confesse that you haue read them: what maner of obedience to higher powers is this wherof you write? We do refuse no commaundement of the Lawfull power. How truly ye speake, let this one Historie besides infinite other examples teach you. Wherein enter I pray you into a due consideration of both þe personages, of The Emperour & of the Pope, and marke well their speeches, the gestures and behauiour of them both: If any thing could be added to expresse þe singuler leuitie and humilitie of chone, or the monstrous Luciferlike Insolency and arrogancy of that other: were it possible to finde a more notable paterne of vnspokeable pryde in kyng Tarquin, or Leo þe proud: Finally in any other mighty Monarche, or in Lucifer himselfe: And yet þe same Lucifer being the Prince and Captayne of all pryde, durst not Michaell Tharchaungell reprocche with any word of despyght, whyles they disputed together about the body of Moyses. But attempting the intemperate heate of speaking euill, vsed this speech. *Let the Lord rebuke the* (sayth hee) If it were not Iudas.



lawfull for Michael to speak reprochefully to the Deuill, what shall we say unto the, which blishe not not onely to speake euill, and curse the higher powers and Emperors (to whom for the authoritie of their maiesty, they owe due reuerence and obedience) but also most homely treade with their feete and heeles upon the necken of them, whose feete Christ himselfe (if had bene present) would not haue misdought to waſhe, or to ppe cleane with some clothe Nazianzen ran in no wise digest the execrable hauncies of such as (contemning the authoritie of the higher powers to the which they ought of due ty affubiect themselves) will presume so proudly to prearch through intollerable pryde, to make themselves their coequalles in speaking on this wise; It is the property of all euill for naturall reasoner masterſhippe, and to reſoll agaynst ſuperioritye, and then which is ſuperior in degree to make fellowlyke unto themselves.

Nazianzen  
Oration vpon  
the holy  
Penthecost.

But what would Nazianzen haue ſayd, If he had bene present with Theodore the Parques, and had beholde this goodly ſpectacle: and this ſo high authoritie of the maiestie it ſelfe, not onely prostrate at the Popes feete, but troden vpon also with the durty heeles, of ſo proud a caterpillar: would hee not haue cryed out with open mouth (being troubled with the diſageneſſe of the matter) that very Antichrist was come playing & personally to be ſeene.

The incredible  
fury  
and outrage  
of Innocent  
3. of Honor.  
and Gregory  
9. agaynst  
Frederick.

We haue ſpoken of Frederick the firſt: not much unlike vnto whom may the troubleſome eſtate of Frederick the ſecond be adiudged, ſauing that thone ſeemed to be entangled with two Leopardes onely, and this endured the continuall aſſaultes of three moſt venomous Clypers. For immediately after the death of Innocent the 3. Honor the 3. like a warlike butcher ſeteth vpon the Emperour, cuſſeth agaynst him with his cruell Bulles of excommunication, and curſinges, deprieth him of the title of Emperour, and (as Marius reporteth) raged ſo furiously agaynst hym, that he ſupported and maintayned the rebells that reuolted in Tuſcane agaynst the Imperiall maiesty. After hym ſucceeded a farre more inſtruous Hyore Gregory. 9. a very proud man, a very belhound, whelped for none other purpoſe but to ſowe treachery and treason: who as Frederick was aduoyſing a ſupply into Asia for the neceſſary defence of the Chriſtians

Extimo  
Concil. 49.  
Pag. 639.

anes agaynst the Saracens, calleth him back fro his iourney, immagineth deuises of letters, ppheth quarrells agaynst hym, and accusech him of I knowe not what crimes, fozeeth him to make hys purgation at Rome, putteth him to penance, stirreth hye vnspakeable conspirances agaynst hym, waypeth him in horrible curses, finally raged in such outrage agaynst him, because he did depart without taking leaue, and not finishing hys penance, that he sent a countermaund to þ Christian armie in Syria, to renounce hym for their Emperour and not to folowe hys conduct: finally hee graunted all suche as would fight agaynst him, hys euerlasting. The Emperour thus miserably circumsted with þ cruell cramps of the Pope, was so hindered from hys iourney, that he coulde by no intercession be released of that blinde and ridiculous course, before he had with payment of an hundred xx. thousand ounces of golde, stopt the thyoate of that vnassatiabable Prelate, I should rather haue sayd rauening wolfe, in the yeare 1226.

The filthy  
gaynes of  
the pope.

The same may be spoken of Innocētius 4. Who nothing at all degenerating from Gregorius madnes, doeth himselfe also no lesse insolently ryde vpon the same Frederick and rayseth hyroares agaynst him. For flying to Lyons in Fraunce, doeth likewise thunder out new stormes of curses against hym, and afterwards fozeeth the seuen Electours to choose a new Emperour in the yeare 1240.

Innocent 4.  
doth sette  
vpon the  
same Frede-  
rick the Em-  
perour.

Which like rage Urbane the 4. (whom men by nickname called Turbanus) beyng enflamed, did cause the Frenchmen to make a roade into Italy agaynst the Successors of the sayd Fredericke in the yeare 1262. this enterlude beyng playd, and Turbanus departed, forthwith stept forth vpon the stage a fresh lusty ruffler Clement 4. A Byrd of the same feather, filling the ayre with hys croaking. For he like a tolly Chypion supported by all meanes possible Charles Earle of Angewich with men & munition, & caused hym to leade a strong armie into Italy against þ Nephewes of þ same Frederick: where Manfredus beyng slayne, Charles by the authoritie of Clement the pope is proclaymed King of Sicille, and Ierusalem: vnder this condicio, that he should pay to the Pope euery yeare 40. thousand franckes: This beyng done Conradinus the

Agaynst the  
Successours  
of Frederick  
do Urbane.  
4. and Cle-  
ment. 4. kept  
warre.

The pope  
Clement  
doth con-  
spire the  
death of  
Conrade, &  
Frydericke.

Some of Conrado true inheritor and King of Sicile chal-  
lenging þe kingdome of his Ancestors, marcheth forward with  
certayne Ensignes of Germanye along the Coast of Miterbiar  
whom the popes helmes beholding, spake openly that he was  
lead like a Lambe to the slaughterhouse: hereupon the Trum-  
pets sounding allarme, and the armyes ioyning in fight, & the  
Traytours discovering their treacherie, Conradinus & Fre-  
dericke of Austriche were taken prisoners. The Pope beyng  
demaunded, what he would haue done with Conradine, an-  
sweren like a most horrible Tyger: The lyfe of Conradine  
(quoth he) is the death of Charles. Whereupon Conradine  
and Fredericke both after sundrye reprochfull shornes, and  
villanies, were cutte shorter by the heades, at the commaun-  
dement of the Pope, in the yere. 1268.

Nicholas 3.  
doth loue  
the seedes  
of discenti-  
on betwixt  
Charles  
King of Sy-  
cile and Pe-  
ter Kyng of  
Arragon.

Thus much of Charles whom Clement 4. did thrust into  
the kingdome of Sicile: This is the same Charles whom Ni-  
cholas 3. (beyng offended with) doth first depriue of the Lieue-  
tenauntship of Ectrucia. The entering into compositions with  
Peter King of Arragon, allureth him with the fayrest speeches  
possible to challenge agaynst his auntyent Title to the King-  
dome of Sicile. Whereupon not long after followed wonder-  
full slaughter, and a conspiracy agaynst the Frenchmen, who  
at a watchword geuen by the sound of a Bell, were all slayne in  
Sicile men, women, and chyldren: which slaughter though were  
performed in the tyme of Martyne his next Successor, yet was  
procured and occasioned by the meanes of the same Nicholas  
who also entred vpon þe dignitie of Senatorshippe in Rome,  
which hee forcibly had wrested out of the handes of the Ro-  
maynes, and the sayd Charles, also into his own possession.

What shall I speake of Martine 4. who beyng a Frenche-  
man borne, did mayntayne the confederates of Charles very  
carefully agaynst Peter king of Arragon, þe force of whiche Charles  
Pope Nicholas before hym had utterly suppressed, he sent out  
agaynst Peter the curse of excommunication, because he aduer-  
sed a Maize agaynst him, the same did he also agaynst Micha-  
ell Palaeologus, and rayled warres agaynst the Fryollers: in  
the yere 1284.

What shall be sayd of Honorius 4. who also doth excom-  
municate



municate the same Peter of Arragon king of Sicile, stirring vp agaynst him Phillippe King of Spaigne, in which Battell Peter being wounded, dyed within a while after. Anno. 1285.

Next unto these succeedeth Boniface, which may be sayd to be a more Successor for such predeceffors, equall with the proudest of hys forerunners in pride and in Tyranny: who drawing forth the first thread of hys treason from Celestine the Pope (whom he circumuented by wonderfull craft and pollicy, and threw out of hys chaire headlong into prison, there keeping him prisoner) straight wayes converted all hys furious outrage against the Families of Columnensis and Vrsines, as many as were of the faction of the Gibellines, and after a strange & unspeakable manner of beastlines, casting ashes into the eyes of the Archbishoppe of Genoa: was in each respect so farre of to be commended. for the duefull obedience (wherewith Olor, doth dignifie hys Catholikes so much) as this glorious commendations vaunted by Olorius is bove of all truth. But I come agayne to Boniface: who after had first excommunicated Phillippe the Frenche King, vnto also sundry tymes most proudly put back Albert the Emperour making great suite for hys confirmation, neyther would in any wise confirme him, because he had promised by couenaunt he should conquer Fraunce and thrust Phillippe out of hys kingdome. And no maruell if this pope could ouerthrow kinges, forasmuch as he challenged prerogative of both Governemēts, both spirituall & Temporal, as appeareth in the sixt booke of the verretailles, whiche amongst others Graciano hath patched together: in the yeare 1294.

The seditious troubles of Boniface 8. agaynst Celestine agaynst the Family of Columne agaynst Phillippe the Frenche kyng and agaynst Albert the Emperour.

Moreover what shall we say by Clement. 5? Who was so farte of from acknowledging any obedience to his lawfull Magistrate, that amongst his decrees he enacted that the Emperours chosen by the Electours, might be called Kinges of the Romanes, but could in no wise become Emperours before they had receaved their name and dignitie imperiall of the Pope: besides this also, that after the death of every Emperour, & meane Regiment, vntill the confirmation of a new, ought to be at the order and disposition of the Pope, and hys Successors one.

Clement 5. doth prescribe lawes to Emperours.

Ludouick  
the Empe-  
rour, most  
shamefully  
abused by  
Clement. 6.

Charles 4.  
appoynted  
Emperour  
agaynst Lu-  
douick the  
true Empe-  
rour, by the  
procurement  
of Clement  
6.

Next after thys Clemēt. 5. Succeded Clemēt 6. being en-  
dued with no sparcke of moze Clemēt then hys predecessour:  
vngentle by nature: fierce & full of trouble, who most shameful-  
ly abused Ludouicke Thēperour, disturbed & Imperiall State  
vnumeasurably, & did excommunicate all Bpshoppes, and Princes,  
that held with Thēperour: deposed frō & Electorship the Arch-  
of Mentz, because he fauored the Innocency of Thēperour, &  
displaced him frō his Bpshoppicke reuerend & Archbischoppes  
of Treuers, and Saxone, to determine wth an other Emperour  
to be chosen. And when Thēperour sent Embassadours to the  
Pope to be receaued into fauour, The Pope dyed him out an  
Instrumēt with these cōditions annexed, to witte, that he should  
confesse the errors and heresies of his Princes, and Citties,  
(which were none at all) that he should depart frō his Emppie,  
and should committe hymselfe, his Children, and all his goodes  
and possessions to hys mercy, and from thenceforth should neuer  
meddle with any of them, without hys permitt and sufferance.  
Which articles, albeit Thēperour was not unwilling to yeelde  
vnto, yet because the Pope perceaued, that the States of the  
Emppie would not accepte it: hys owne sacred holynes vpon  
Easter day appoynteth an other Emperour Charles 4. At the  
last Ludouick beyng poysoned (not without the procurement,  
and practize of this most mercifull Clement) departed thys  
lyfe as Jerome Marius doth record, within a yere after the E-  
lection of this Charles in the yere 1347. At the length the  
same Charles (whom the Pope annoynted Emperour contrary  
the ordinaunce of all the States) to thend to confirme the dig-  
nitie Imperiall to hys sonne and hys Successors, so toyneth in  
league with the Electors, what with fayre promises & bybes:  
that he passeth ouer the reuenewes of Thēmpie to the Elec-  
tors: & this did he to establishe the Succession in hym and hys  
posteritie, as Aeneas Siluius doth repute. Agayne the Elec-  
tors bound the sayd Charles by oathe, that he should neuer re-  
quire restitution of those reuenewes agayne: which the Elec-  
tors do enioy euen to this day. By meanes whereof it came to  
passe, that the Romaine Emppie beyng thus embased, and  
the Reuenewes of the same empayed: The Turkishe outrages  
without

without resistance: and is like to preuaile further yet, for as much as, the power and force of the Christians being rent asunder and shattered abroad, there is now none other power or Potestate, that is either able, or dare adventure to withstand the mighty pupilaunce of that outrageous surfe. And the verie cause of all these mischieses haue for the more part issued out fro that pestilent sincke of Rome who building hys rauenous nest with none other furniture more, then with the scrappes that he scrapeth together through violent seditious partaking of factions, and dissentions of Princes, hath brought Christendome to so small a handful now at last, & the Christian Princes tarring alwaies emöggest theselues do seeme & they will neuer be willing to be at one and agree togethers, for prouision to be made against the Turkes, nor will be able at any tyme to make the ir partyes good agaynst the cōtinuall inuasions and Roades whiche this Tyrant doth daily make into Christendome. But we haue shewed Records and examples sufficient: whiche if be not true. Let Orosius himselfe confute them by hys Antiquitie, wherof he vaunteth so singular a skill. But if they be most true (as they be in dede) & if he shall neuer be able to disproue the: where is now become that wonderfull obedience to the lawfull Magistracie: where is that consideration of the Paistie, which (as he sayth) refuseth no ordinance of the higher power: but both pelds that unto Cesar that belongeth to Cesar, & & unto God & is due vnto God: he addeth moreouer: For we beleue, according to the testimony of Paule, that all lawfull Magistrates are so established by the ordinance of God, that he that resisteth the lawfull authoritie ought to be adiudged not so much to resiste man, as to resiste God himselfe. If these wordes were as hartly and vnfaignedly vttered as you professe honorably in wordes, It meruaile the fro whence came that so cruell rebellion, of that Ecclesiasticall Seignorie, agaynst the Superiour powers: and from whence those monstrous turmoyles of Empires, and so execrable alterations of States, these many hundred yeares came at the first: The principall causes of all whiche tumultes, commociōs, and alterations, sprang from no where els, then from out that boyling foznace of the Popes rancered contumacye, agaynst their liege Lordes, and Emperours.

The onely popes of Rome, the common pestilence of Christians and of all Europe.

From



From hence came the warres of the Emperour Henry the 4. & 5. then of Fridericke 1. and 2. from hence the battell of Ludowicke of Bauere, and Ludowicke of Austriche. In which uproares the Paieslie of the kyngdomes was not onely violated, the power of the same weakened, & Princes combatyng against ech other (like the brethren of Cadmus) destroyed: but Churches also were miserably torne, and many godly consciences dyuened into greuous anguish of minde, and most perillous staggering vncerteintie, through these outrages of the Bishops: who to extoll and enlarge their false forged dominion (conceaued by a false forged opiniō) were in effect the very cankers and botches of the Church, and of all Europe besides.

What stroke then shall the authority of Paule (who forbiddeth all resistance) beare amongst these ruffling Prelates: who delightyng and sportyng them selues priuely to set Princes and their Subiectes together by the eares, and to rend and teare a sunder common weales, and the publique peace and tranquillitie of the Church with Ciuill discords, seuitious Bulles, and pestilent Libelles: who through their priuiledges and immunities, exemptyng them selues from publique Justice, and Ciuill Lawes, do vse, abuse, Monarches and Tetrarches, lyke bond-slaves, after their owne lust and pleasure: do blasse them: curse them: commaunde them: intreate them, rewarde them, punish them: allow, disallowe set vp, set downe, treade vpon with the heeles, yea with their Papane power and Patensticall prerogatiue, cast downe into hell: betray the & popson the: how true this report is the Grecian, French and Germany Emperours, playne patternes of their fury doe euidently and aboundantly declare: the smart therof felt Chilpericke the French kyng, whom the Pope deposed from his kingdome, and thrust into a Monastery. Henry the 2. kyng of Englan, whose Princely crowne takē frō his head you retygined by the space of foure dayes. Iohn kyng of England, who was first dyuined out of his kyngdome by Pope Innocent 3. & at the length popsoned by a Monk. Henry 7. Emperour of Germany, whom ye destroyed by popson, as ye did Victor likewise, whose lyfe also a certeine Religious lozell of your owne order cut short of, a white or a blacke Monk (for he was a Dominicane Friar) by ministring vnto hym the

Sacra-

How little the Romish obedience doth agree with the Rule of Pauls obedience.

Chilpericke the French kyng.

Henry 2. kyng of England. Iohn kyng of England.

Victor a Bishoppe.

Soe anciently dyed before in deadly poyson. What shall I say  
of Phillippe the French kyng, agaynst whom Pope Boniface  
8. did poynt Edward kyng of England to mainteine hostill  
warres: what shall I speake of Henry 6. Emperour of Rome  
agaynst whom as rebelles trusted the Bpshopp of Colen and  
Leodicensis, in which tumult Leodicensis was slayne. And for  
beuities sake to passe ouer infinite oher Dukes and Princes  
of Sycale, Arragon, Tuscano, Calaber, Naples, Venice, Ger-  
many, Francke, England, Boheme, Italy, Rome, Emperours,  
Kynges, Princes, Marquestes, Dukes, Counsellours, Sena-  
tours, Consuls, whom I dare auaunt were neuer more horribly  
molested in all their whole lyues, then through the malice & tre-  
chery of your holy fathers, and their fraternitie: So that this  
whole sort of yours may some waye attayne that lost puer of  
absolute power and sole superiouritie to none other end, then to  
teare, rende abroad, and dissipate lawfull authorities, Poten-  
tates, and Magistrates, established by the ordinance of al-  
mighty God.

Phillippe  
the French  
kyng.  
Henry 6.  
the Empe-  
rour.

What happened but of late dayes by the attempt of Pius the  
2. I thinke is not perspicue out of your remembrance, who would  
not grafit to the confirmation of the Bishop of Lieberg, vntill he  
would promise that the Bishop of Mentz should neuer assemble  
Electours before the Pope were made acquainted, & so graue  
his assent thereto. Which if the Pope might haue executed once,  
doubtlesse he had wonne the spurs for the suppressing of the  
authoritie of the Electours for ever. This insolent the Bpshopp  
of Lieberg did stiffly oppugne: whom (beeing for the same scor-  
ched with the horrible lightening of the popes curses, & depose  
from his Bpshoppicke) the Palatine Fridericke undertooke  
to defend in this righteous and lawfull cause, appertaining to  
the state of the Electours and safety of Germany. By meanes  
whereof when the matter came once to hand, strokes, the iust  
and righteous cause prevailed. Now I beseeche you Glorius,  
such a challenge vnto them selues & Lieutenants, not of  
one Citie onely, but of the whole world: such as teach that Em-  
perours do not reigne of them selues, but vnder the Pope: such  
as affirme that all right to create Kynges and Princes doth be-  
long vnto them selues: were these persons euer of the mynde to  
geue

Wicked  
practise of  
Pius 2. a-  
gaynst the  
Emperour.

Out of Re-  
cordes of  
Germany.

*Romishe Obedience.* The thytth Booke. T

Henry the  
8. kyng of  
Englad ex-  
communi-  
cated by  
pope Cle-  
ment the 7.

Pius the 5.  
keepeth a  
sturre a-  
gaynst Eli-  
zabeth  
Queene of  
England.

geue due honor to the high powers, wherunto they acknowledge  
no power on earth above them selves: whenas of late yeares  
Pope Clement the 7. banished the good docters of excommunication  
agaynst Henry the 8. kyng of England: whenas also of late  
Pope Pius 5. wasen very much agaynst our most soveraigne  
Lady Queene Elizabeth, and sheweth agaynst her his cruell  
curse, and seditious Bull: whenas he cutteth her off fro her Ro-  
gall dignitie, and the congregation of Christians: assaulteth her  
with slanders and reproches: nameth her pretended Queene:  
proclaimeth her refuge for runnagates: whenas he procureth  
her subiectes to become traitours: and teacheth them to armes a-  
gaynst their naturall Prince: yea whenas he releaseth them  
in this behalfe of their Oathe of allegaunce: do these Prelates  
obey the counsell of Paule: wherein every state is commaunded  
to submitte it selfe to the high power: In which place of Paule  
Chrisostome interpreting, Doth say that not onely Byshoppes,  
Prophetes and Evangelists: but also the Apostles themselves are  
subiect to the same law.

Ofori. pag.  
170. B.

Let us briefly runne over the remnant of Morius Fable.  
So that hereof it cometh passe that we doe Decree that not  
onely the Cannons of the Byshoppes, but also the ordinaun-  
ces of Princes (being not directly contrary to the Lawes of  
God) ought to be obeyed most dutyfully. To this end ten-  
deth his talke to witte: That these holy Fathers may not seeme  
disputing to warre agaynst God. For whosoever resisteth the Lawe  
full Magistrate resisteth God. And therfore you do verie, that  
the ordinaunces and lawes of Princes (being not contrary  
to the lawes of God) ought to be as doely observed, as the  
Popes Decrees. But you may pype vpe this hynde of cater-  
hamle. Oforius to such as are not yet well acquainted with  
your Catholick makings, in some other word if it please you,  
in *Nova Hispania*, or els in Calecure. For with vs thinke not to  
finde any so foolish to follow your fantastical deuise, and to cre-  
dite your affirmatiō: who being ouermuch enured to your ing-  
glings, are sufficiently instructed in those your wily beguyl-  
s are so well acquainted with your ambitious hawtynes, your  
continuall cruell combattles with Princes, your suppressing of  
Kynge, your exemptions from politique and Ciuil lawes: so

many



The maner  
of Popishe  
obedience to  
their Prin-  
ces.

many hundred yeeres. Now that you have brought to passe by  
your unmesurable and insatiable Tyranny, that the Monar-  
ches and chief Potentates of this world are become subiectes  
& vassalles under your authoritie, saying not to natter, no nor  
so much as to bide once agaynst your commaundementes, vntill  
your fatherhoods gaps vpon them. Or like a fine man streppeth  
forth, endeavouring to perswade in his sweet eloquence, that all  
the backe of their Popish priesthode is already trussed vpp, & offer-  
reth it selfe alwayes most humbly applyable to all the ordinau-  
ces, & Commasidernentes of Princes, and higher powers, which  
are not repugnant agaynst the lawes and ordinauices of God.  
But come of you, let vs take a taste of this your Seraphi-  
call obedience, and let vs set down for example, that which may  
come to passe hereafter, or at least that, which is hartely wished  
for to come to passe in dede. But the case, that this your noble  
Sebastian King of Portugal (whom for the reuerence I  
beare him, I name a puissant Prince) should geue you an ex-  
presse commaundement, that all Idolles, Pictures, and Ima-  
ges should be pluckt out of your Churches. Surely this com-  
maundement were nothyng disagreeable to the ordinaunce of  
God: I beseech you tell me, what would Olorius do here? would  
he obey the commaundementes? I dare scarcely beleue him. But  
there is no such matter commaunded by your kynge, nor shall e-  
uer be commaunded. What your Prince shall do hereafter nei-  
ther doe you know your selfe Olorius, neither am I inquisi-  
ting to knowe whereabouts your Noble King of Portugal  
doth bestow his tyme at this present: but I speake what he ought  
to do. And what if the Lord (in whose handes are the hartes of  
Princes) do by secret inspiration of the holy Ghost, enduce him  
to commaunde it at one tyme or other. The Pope (say you) would  
not permit it: yea Sir, I do beleue this in dede. And therefore  
your King should not aduerture to geue any such attempt, though he  
were wholly bent therunto: Neither would Olorius obey, though  
he did it. Yet surely the word of God would permit it, though  
the Pope and all his Cardinalls despyrne and lyeke agaynst  
it. In the meane tyme, I wonderfull authoritie of Kinges in  
those Nations, and I miraculous phenience of Catholickes;  
whereas neither Princes are at libertie, so exact and establish  
that

that in their owne common weales, that they ought to doe, nor is lawfull for the Subiectes to obey their Princes lawes, in matters approued by the word of God; unlesse the Popes authoritie beynge farre higher then either the authoritie of man, or power of God, be obtayned first. By whose crafty deuises, after that the Lordes and Princes be forced to that issue, that it may not be lawfull for them, to institute any ordinance, but such as shall please the Bishops, and Priests: then are all those shauelynges at elbow by and by, to execute whatsoever their Princes commaunde them: whereas the Princes may not commaunde a ny thing in dede, but as they shalbe guided (and leade as it were by the lippe) of their owne Subiectes. A singular & super excellent obedience of such Subiectes towards their Magistrates.

Departynge a whyles fro Portingall, let vs turne our penne towards Spayne, though swarnynge but kille fro the question. Not many Monethes agoe arrived there an English Shyppe richly laden with English wares, & in the same besides sundry Passengers, were xx. Mariners more or lesse: who beynge binder sayle on Seaboarde, did worshipp the Lord after their countrey maner, in their owne mother counge. This shyppe whether carried in her right course, or forced by Tempest, arrived at the length vpon the coast of Spayne: The Shyppe had scarce thrust her nose into the Hauen, but by what occasion, I know not, the holy Inquisitioners beynge flocked together, flew into the shyppe. They sommon the Mariners to appeare before the Inquisition, and by constraint of oathe enforced them to shew the books of their Common Prayers: hereupon theye threw them into prison. Quene Elizabeth hauynge intelligence of the matter, aduerseth Letters vnto King Phillippe for the deliuey of her Subiectes: The King desirous to graunt her request, made aunswere, that there wanted no good will in him to do what he might, to the bestermost, and that he had also to his power and Princely authoritie, entreated for them very earnestly: but that the Harrestie of the Sacred Inquisition in his kingdome was of such force, that him selfe must needs be obediēt vnto it: do ye not see here a notable kyng Olorius, who may commaunde nothing, more in his kyngdome, the shall like the Subiectes: are ye wout in this foyle to obey the commandement of your kyng? Yes ye obey in dede, but

The horrible crueltie of the Spanish Inquisitioners against English Marchauntes.

The king of Spayne subiect to his owne subiectes Inquisitioners,

but such ordinances, as your selues do make, not such as they commaunde nor do pe otherwise obey, then as it may serue your owne turnes; and when you list your selues.

How the  
Catholicks  
be obedient  
subiectes to  
their owne  
kynge.

About five hundred yeares sithence, more or lesse, how fewe kyngs haue bene in this litle Brittain, that haue not bene grievously molested by beggerly Ponches: and amongest all others by the Ponches of Canterburie chief: how insolently did Anselme withstand William Rufus; and Henry 1. kynges of Eng- land: how proudly did Theobald behaue him selfe agaynst kyng Stephen? How great & unspeakable Tragedies played Thomas Archb. of Canterburie agaynst Henry 2. Which Thomas your holy fathers for his treachery and Treason haue shyned for a Sainte: The Byshop of Elye an execrable Traytour not onely to kyng Richard 2. his own person, but to all the Nobilitie of England besides, it is a wonder to see, what a sturre he kept: No man is ignorant of the manifold injuries that kyng Iohn suffered at the handes of Stephen Langton. No lesse traitorous was Edmund Archb. of Canterburie agaynst Henry the 3. Which Henry succeeded Edward his sonne, whom Iohn Peccham resisted wonderfull obstinately, leauyng after him a successor Robert: who degenerating nothing at all from his successors treachery, was at continuall wars with the kyng, each of them an Archbishop; each of them a Traytor to the State. What shall we say of Gualter the Archb. whom sufficev not to take away Adrian Byshop of Herford fro the Temporall Iudges; in despite of the kyng, and his Counsell, and to set him at libertie unpunished: but he must also become a confederate of Queen Isabells conspiracy agaynst kyng Edward the 2. And to passe over in a meane space the sundry outrages, conspiracies, and seditions agaynst their owne Princes by Lurdeines of that countie: was there ever so beggerly a Ponche, or so lowle a countie lord that (being supported by the popes authoritie, and armed with the gunneshorde of his excommunicatiō) would not quickly contemne, and set at nought any Potentate, or Magistrate; were he neuer so mighty: Whereas an auncient custome was established by solemn consent amongest the auncient antiquitie; that Byshoppricks, & the dignities and possessions Ecclesiasticall should not be disposed and gotten, but by speciall co-

Anselme.

Theobald.  
Thom. Archb. of Can-  
terbury.

Byshop of  
Ely.

Stephen  
Langton.  
Edmund  
Archb. of  
Caunt.  
Iohn Pec-  
cham.  
Rob. Wil-  
kelfe.

Gualter  
Archb.



firmation of Kynges and Princes: and that no Appeale should be made to the Pope of Rome, for any cause without the kyngs consent. Popish ambition prevailed so farre forth (immediately after the enthronizing of Hildebrand) That kynges were called kynges onely in name: but the rule, order, and administratiō of all causes, caught away from kynges, should remaine with Monckes, and such like shauelynges, who would both rule the roast, and the game. After Becket was slayne, Kyng Henry 2. made earnest intercession with cappe in hand, to the Monckes of Caunterbury (whereof was one Odo) that for his sake they would boughsafe an Archb. of his admittance, and withall nominated him. The request was honest, yea it was a request of one, which needed not to desire it, but might of very iustice by the prerogative Regall, institute and appoint Bishops, within his owne kyngdome: All which notwithstanding, in contempt of the kynges authoritie, and without any regard had to his humble petition, was another chosen (not whom the kyng desired) but whom the Monckes them selues liked best, in the yere. 1173. The like vnto the same was done also in the Election of Baldwin the next successour in the yere. 1184. In which Election the kyng was compelled to yeld to the Monckes, whether he would or no. And where is now that Catholicke obedience of Monckes towards their Monarches: where is that commaundement of the Apostle: *Wherein kinges are commaunded to be honored?*

The forward com-  
macy of  
Monckes  
agaynst  
their kyng.

Out of  
Mathewe  
Parisi, vpon  
the lyfe of  
Henry 3.

I will adde herunto one example more: for to reckon vppon all would make a great peece of worke. Pope Gregory the 9. sent his Legate Otto by name into England, as other Popes were accustomed before him to doe, to gather vppon his harvest sheaves together (plentyfull enough I warrant you) they call it *Procuration*. This harvest was on this manner. That every particular Church throughout all England, should pay one yearly reuenew of foure Markes to the pope: the summe was infinite. Letters were deliuered to the Archb. and Bishops commaunding them to assiste the Legate in gathering this money; and withall should provide three hundred of the fattest Benefices to be employed vpon it. Italians of the popes appointment. Kyng Henry 3. vnderstandyng the matter, calleth a Synode of

Bishops caused conference to be held with the Bishops in their conuocation house, & first addresseth his Letters to the pope, touching their answer, as well in his owne name, as in the behalfe of his Subiectes: when he could not this way preuaile, he openeth the matter to his Counsell and states assembled in Parliament: writeth to euery particuler Bishop, declareth vnto them the great inconueniēce that would ensue by meanes of that collection: humbly beseecheth them that they would not be so earnestly affected towards Strangers, as to seeke the better spoyle and vndoing of their native Countrey, wherein they were borne, nor would so empouerish their owne Churches. Afterward he both threateneth them, yea denounceth the penaltie of the lawes and auncient Statutes of his Realme agaynst them openly: finally vpon their allegeaunce chargeth them, that they deliuer no money out of the Realme, whereby the Common weale may be empouerished. If ye consider the authoritie of him that doth commaunde, what could be of more authoritie in a Realme: if ye way well his purpose, what was more profitable for the Countrey: or more agreeable to Gods word: Let vs now behold a singular president of Catholike obedience: which if were as playnly discernable in the lynes and maners of your Clergy as Olorius, as you haue notably painted it out with your penne. I would not thinke you to be more worthy of credite, than your Catholikes worthy of commendation. Now how ready and diligent they were in performing the Kynges commaundementes, the matter doth more then sufficiently declare it selfe. For it was so farge of, that the pope would yeld any iote at all to the Kynges Requestes, that he seemed to grow into great choller agaynst the King, yea and to threaten him for the care he had of his owne Realme. The kyng of England (sayth he) which doth kicke and spurne agaynst vs now, hath his Counsell: But I haue my Counsell also which I will follow, &c. and withall sendeth ouer Letters with expresse Bulles to the Bishops, & to the Bishop of Clochester chiefly: whereby he was commaunded to prosecute the popes practise by all meanes possible, at a day prescribed thereunto, which was the Assumption of our Lady: agaynst which day Auditte must be geuen of this sacred Receipt. Ad- dyng also thereunto, that whosoever should withstandyng his

Math. Pa-  
risiensis.

*Romish Obedience.* The thyrd Booke.

The proude  
rebellion of  
the pope &  
the Bishops  
agaynst the  
kyng.

proceedynges herein, should be presently accursed, yea if it were  
the kyng him selfe: what thinke you of these dealynges (right  
reuerend father) is this to obey Princes commaundementes  
suppose you: or rather to commaunde Princes what they  
shall doe:

What may we say to that request, whereas the same Henry  
accoordyng to his princely prerogative (and as of right he might  
lawfully haue done) aduanced into the Bishoppick of Can-  
terburp one Richard, who being repelled by the Monckes, and  
in despight of the king, an other (A Moncke of the same house  
named Gualter) beyng entalled, the king not a little displea-  
sed with the vn honest refusall, made meanes to the Pope by his  
letters and Ambassadors: who after hys wonted maner, more  
inclinable to the Monckes, then to the King, coulde be by  
no meanes reconciled: the King, because he would not seeme to  
be overcome of hys owne Monckes in his owne Realme, was  
enforced to growe to composition with the Pope, and to graunt  
hym a tenth of all the goodes moueable in England and in  
Scotland. The most holy father undermynded with this  
trampe, yelued by and by. But it shall not be amisse for the bet-  
ter declaration of the matter, to sett downe the very wordes of  
the Authoꝝ: Our Lord the Pope (sayth he) beyng inwardly infla-  
med aboue all things to suppress the haughtines of the king, recoꝛ-  
ted with these promises, was made to consent. This much *Mathe-  
us Parisi*. Which graunt how pestiferous & pernicious became  
afterwardes to the Realme, can scarcely by any estimate be com-  
prehended An. 1229. Raunge at randon now (Osorius) and  
spare not to utter whatsoever shall come into your harsh Elo-  
quence, as lowdly as ye can, of the humble obedience and ready  
inclination of your Clergye towardes the Lawes and com-  
maundementes of Princes.

A tenth of  
all mouca-  
bles in En-  
glād and in  
Scotland  
graunted to  
the pope.

Mathæus  
Parisiensis.

But ye annere a tagge to your poynt, Which ordinaunces  
are not contrary to Goddes lawes. And what may bee con-  
strued I pray you of that, where Charles the great, and Otto  
the first, one a Frenche Emperoure, the other a Germane (to  
the singular benefite of the Emppire) vnd ordayne, yea and that  
not without the generall consent and agrement of the bishops  
and the Councelles, that no person should be chosen pope of  
Rome



Rome, without the consent and confirmation of the Emperour: and that the right of appoynting Bishoppes, and the determination of ecclesiasticall causes, should be ordered by the Temporal authoritie: This ordinaunce so holy, so saythfully instituted by them, so long, and so firmly obserued, and kept by their Successors, euē vnto the warres of Theemperours Henry the father, and the sonne, and the Popedome of Hildebrand, yea and Canonized also amongst your decessors: will you as firme to be contrary to the Law of God: if you do graunt it: how came it to passe, that they were established by your popes, which could not erre: if you deny it: how chaunced that Hildebrande and the other Lordinges Successors of that Sex, did abrogate the same so wickedly? And with what face may the ordinaunces of Princes be sayd to be ductifully obserued of them, who do so litle shame to speake agaynst their owne Princes, and oppugne their ordinaunces: who accompte it no small part of their Pastime to delight, and pastime themselves in scorning theyr Lawes, deryding and denienge their requestes: In like manner to be so bolde to Inferre somewhat of our owne Countrey Lawes. It was an auncient custome here in England tyme out of mynde, that the Bishoppes and the subiectes of the Realme should sweare their allegeaunce to their kyng, accordyng to a fourme thereof prescribed. And also that no person whatsoeuer should be so hardy to appeale to Rome, without the kinges commaundement. Moreouer that in Election of Bishoppes, and disposing of Ecclesiasticall promociones (namely such as were of greatest estimation) should haue the first and chief voyce afore all other, &c. out of Parisiensis.

The auncient lawes and ordinaunces of Emperours enlringed by Popes.

Dist. 63.

Of these auncyent ordinaunces, you shall heare what our Auncient kynges do testifie in the Chronicles themselves. For in this wise King Henry I. speaketh. *There is an auncient custome (sayth he) of my kingdome ordayned by my Father that no person shall sue any appeale from vs to the Pope: who soeuer will attempte to enfringe this custome, doth offend agaynst our Maiestye, and the Crowne of England. He that will seeke to dispoyle vs of our Crown, is an enemy & Traytour to our perso &c.* Now agayn Let vs heare the wordes of y same King to hys Subiect: *What haue I to do with the popes letters? I will not breake the Lawes of my*

Out of the Englishe Chronicles.

*Realme &c.* And out of all question, These constitutions remayned sound, safe, and inuiolable, vntill the tyme of Hildebrand: By force of which ordinaunce Lanfranc was appoynted Archbishoppe of Caunterbury, by William King of England. Dunstane enstalled Bpshoppe of Worcester by Edgar: Odo by Adelstane. Oswalde made Archbshoppe of Yorke by Edgar. without any consideration had of the Bishop of Rome. So were also other Bishoppes admitted by other kynges. Which auncient lawes and ordinaunces of Princes, if your clergye had euer determined with themselves to obey as inuiolable, what ment Saint Anselme, Saint Beckett, Langton, and many other Archbshoppes, and Moncks of Yorke, Caunterbury, and Douer? what did they meane I say, who roonning to Rome in their often chase & rechase, sweating & turmoyle, spent & consumed great Sommes of mony about pacifieng of trybles: whould haue bene concluded at home with lesse charge, and more ease, if they would haue harkened vnto their owne princes, and obeyed their lawfull lawes and ordinaunces, rather then haue bene so much addicted to the pope. But what do I moyle my selfe in this huge and vnmearurable Gulfe, measuring Sandes and Seas: Do you not see and playnely perceauie, what a large worlde you haue opened vnto me to treat vpon, when you allured me hither, that I should out of hystories and auncient records vnfolde and displye abroad the controuerxies, priuie grudges, Iniuries conspiracies, Treasons, Accusacions, Quarrelles, Reproches Slaunders, Poysones, Armyes, Battelles. Excommunications and voyadges practized, sustayned, supported, and continued by the Clergye agaynst Emperors, Kinges, and higher powers: All which notable enterpryses and attemptes of yours, If I would but Imagine in my conceipt, that I might be able to comprehend & better in writing, I might well be counted as wise as a woodcock that would occupie my self about nombryng of the swelling waues of the Lybyan seas, or seeke to know the continuall course of the flashing foame, and the boysterous billowes of Eurus blastes. And as though these wandring wyndes had not eyther blownt abroad sufficient store of lyes, or not incredibly monstrous enough: yet crawleth forwardes neuerthelesse in this continuall course of lyeing, this glorious

rious paynter of praises, to poolishe and make gallaunt this holy mother Church of Rome, with all kinde of gorgeous gliterings and beautiful plumes. Meaning the same I suppose, that Plato did sometyne in Socrates: to expresse the patterne of a perfect philosopher: Xenophon in Cyrus the Image of a perfect Emperour: Cicero of a perfect orator in Crassus: Curtius of a perfect captayne in Alexander: and Isocrates a president of a perfect princely prince in Nicockles: so would he take vpon hym to blaze out the beauty of this pontificall Synagogue: by the which he might represent a resemblance of a singuler and incomparable shape of a most pure and true Church, without wrinkle or spotte, paynted as it were in tables with conning Craftsmans Arte most merueilous to view.

Ofor. The  
Troumpe-  
tour of the  
Romishe  
Ierarchy.

Now therefore touching the institution, and discipline of this Church we haue heard already: as the which beyng erected first by Christ, enlarged by the Apostles, established by the Martyrs, amplified with doctors, and defended by thinspiration of the holy ghost, doth perseuer in one vnyforme sayth alwayes vniuersally agaynst all the assaultes of all hereticks in the worlde. It remayneth now that we note Oforius hys discourse touching the externall discipline therof: to witte, worshiping, ceremonyes, and Rites: in the defence of the which he vttereth the liuelinesse and quicknesse of hys witte. And here at the first choppe appeare vnto vs the most notable Schooles, of Monckes, Friars, and Nunnies: Orders of Saint Bruno. S. Benedickt, Saint Francis, Saint Dominick, Saint Brigit, Saint Beguine, Saint Barnarde, and Fryars Carmelittes, which although seeme to be but ordinaunces of men: yet because they hinder nothing to the studye of Gods lawe, but are profitable helpes rather to such as are desirous to aspyre to true godlinesse, it standeth with good reason to think that they did spring from the holyghost, who was the first founder of them. And here loe is newe matter nowe to vtter freshe eloquence, with Rhetoricall brauery of Comendatory acclamations. Merely I doe belaeue that Oforius wanted some fitte argument, to whett his excellent witte vpon, when he fell and was forced into these straightes, to become a prating proctor for Monckes. I speake of these Monckes who haue bene lately hatched, long silence

Pag. 170.



the tyme of Basile and Barnarde. And therefore that he purposed to better his skill in this leane and barrayne matter as many others haue done before him in fained deuises, and counterfayte toys: not because they thought there was any thing praiseworthy in the same, but to sharpen their wittes and to make a shew of their pregnancy of stile, by way of dalliance: & by trifles to try how they were otherwise able to declaine in matter of importance, if Necessitie should require therunto. So did Homere sometime describe the battell of myse and frogges: Vergill hys Gnat, Quide his nutte: So did Policrates prayse Busirides: Glauco one of the secte of Plato commended vnrightheousnes: Fauorinus the feuer quartan, and Theristes: Sinesius magnified Baldnes: of this sort we reade to be the tragicall comedie of Seneca in the prayse of Claudius, deifieng hym. Apuleius extolleth the Ass. An other commendeth Grillus, Another compareth a Byrtell with an Eagle. And there want not some which were willing to delight themselves and others, in blasfing the prayse of Folly. But all these are but Trysters in respect of one of late yeares, named Iohn Casus Archbish. of Beneuentane, & popes legate vnto the Venetianes: who shamed not to take vpon him to magnifie most horribly and in more the detestable impudency, not Feuers quartaines: nor Baldnes and want of here: but that stinking filthines, that shame it selfe will not permitte a man to speake with tongue, whose nimblenes of witte our Osorius seemeth in this hys resemblance somewhat to be enclined vnto: vndertaking to commend these hys companions as the fellow Citizens of Lothe dwelling in Sodome. But to let these filthy matters goe, not meete for chaste eares: let vs retourne to our matter agayne.

The picture  
of the crosse  
must be  
worshipped

Besides this Rable of couled generation, that be neuer sufficiently commended: there are added also to amplifie the royaltie of this Romische Synagogue, other ornaments not a few, and of no small importance: first and above all others, the honorable signe of the Crosse: aduanced not in Temples, and houses onely, but sette abroad also in high wayes, and crossed vpon mens foreheades also.ouer and besides this crucifixe (because mans memory shall not want matter to be occupied vpon) prouision was made that Innumerable Images and pictures

cures of the Gaddes, and the Gaddes should likewise be placed in Churches of the Catholikes, holy remembrances of holy Sainces (I warrant you) whose pictures they doe not onely worshippe very religiously here vpon earth, but Inuocate the Sainces themselves, in heauen: And these they do make their patrones and protectours in heauen, as neede shall require: men very prouident and circumspect surely: for if the Intercession of Christ alone, or the shedding of his precious blood sayle happily to finde fauour with his father, they shall forthwith steppe forth and help them at neede, and become mediators for the finnes of the people. Amongst these Sainces dwelleth Saint Tho. Beckett Archbishop of Canterburp, for whose blouds sake the Church doth desire, that their prayers may wend into the very place, where Tho. did ascend. There also dwelleth S. Anselme, Saint Dunstane, Saint Christopher, Saint Margarete, and Killdagon, Saint George, and a great number more like vnto the. Of which euery blinde man, may easily see by many famous histories, y some were Traytours, some factious and seditious, yea some also, that were neuer borne as yet, and are very braynesicke Imaginations, not of men, but pield deuises of olde Dottards onely, to occupie idle heades withall.

Images of  
Sainces &  
Sanctusles.

Lord for the  
bloud of  
Thomas  
graunte  
our prayers  
to wend  
&c.

But because Olorius doth so stoutly defend these Idolles as necessary helpees, and meanes, to rayse vpp mens forgetfulness. Herein I do meete with two occurrentes, at the whiche I can neuer wonder sufficiently: first, whenas no pictures, nor any manner of Grauen Image (as farre as I can learne) are to be seene in any Temples, or Synagogues of y Iewes, Turcks, Sarracenes, Moores, Molcouites, Tartareanes, in Asie, in Africke, in Europe, finally in no part of the whole worlde, no not so much as in the Temples of Infidells, eyther of the liuing or of the dead: I do much maruaile, howe the Papistes onely can be dazzled with such a monstrous blindness in vnderstanding, and drowned in such a Bottomeles gulfe of phanaticall forgettfulnesse, to seme in their owne conceiptes skarse religious, vlesse they beawbe their Temples on euery side, with pictures, and Poppettes: moreouer if those Sawnettes, and signes of Sainces, be erected in their churches for none other

No Nation  
in the  
world hath  
any pictures  
or grauen  
Images in  
their Churches  
but  
Papistes  
onely.

ende

Olorius  
doth defend  
pictures to  
be as Kalen-  
ders of re-  
membraunce.

Olorius  
pag. 17.

The monu-  
ment of the  
Braſen Ser-  
pent, and  
the bookes  
of Salomō  
de curandis  
morbis abro-  
gated by E-  
zechias for  
the abuſe.

Olorius  
pag. 171.

ende, but to put the beholders in remembrance of the Saints  
themselves (as Olorius doth thoughtly maintayne) I meruell  
then what that should meane, that in the Churches of the Pa-  
piſtes, the rude and vlettered multitude of Chriſtians are per-  
mitted euen to this day to proſtrate themſelves befoze them, to  
ſett by burning Tapers, to cenſe them with Frankencenſe, to  
perfume them with ſweete Oodours, and to hang pelting gam-  
boldes vpon them, made of ware, wood, ledd, or other mettalle:  
Why is Ierome reported to knocke his bzeſt when hee kneeleth  
befoze the Crucifixe: why doe men gadde to and fro, hither and  
thither, on pilgrimage vnto them: why do they viſite, prayſe,  
pray vnto, & kiſſe the with their lippes: why do they buy of the  
myrakles and eaſe of diſeaſes for mony: what greater honoꝝ  
was euer geuen to the Gentiles Idolles in times paſt, euen  
amongeſt the Infidells, then is now a dayes frequented, in ſ  
Churches of Chriſtians: Is all this nothing els, but to make  
men mindefull: and to helpe the memory: But the Iſraelites  
were commaunded in tymes paſt to reſerue in their houſes  
ſome remembraunce of their Aunceſtores which might a-  
wake their forgetfullnes for the benefites that they had re-  
ceaved. This is true in dede: So was the memory of the Bra-  
ſen ſerpēt reſerued a long tyme: but whē crawling and kreping  
Superſtition beganne to abuſe the ſame to playne Idolatrye:  
Ezechias is worthely prayſed for baniſhing this ſame very mo-  
nument from amongſt the people: Euen as he dyd moſt prou-  
dently provide, that the Bookes of Salomon entituled *de cu-  
randis morbis* ſhould be aboliſhed likewiſe, aſſoone as the com-  
mon people beganne to abuſe them to wychecraft, and enchaſi-  
ment, as it is reported in the Graek Commentaries.

But let vs proceede to the Remnaunt of this Catholicke  
deſcription. To witte, to the thinges that appertayne to fayth,  
to workes, and the Sacramentes of our moſt ſacred mother  
the Church. For neyther is the Fayth of the Catholickes,  
ſuch as is playnly ſeen to be of thoſe heretiques, which doth  
eyther diminifhe all hope of attayning honeſt lyfe, or vtter-  
ly all feare of faſety: but it doth worke thys rather, both to  
make men more willing to embrace vertue, and yet deſiſte  
not neuertheleſſe to ſtand in the meane tyme alwayes in  
feare



fear of the feneritie of Gods Iudgement. And why so I pray you? For whosoeuer are caried with ardent sayth vnto Christ, those doth he beautifie with most aboundant stoare of vertue: Moreover whenas the same men do know, that the same Christ will be a fenerie Iudge against them, which will not do hys commaundementes, they are alwayes in continuall feare. Well: and whereunto tendeth all this (Oforius) so maisterly debated touching Fayth, Hope and Feare: for I cōfesse playnely, that such is my dul capacitie, as is not able to conceaue you more then an Ass, vnlesse you open these thinges that ye treat vpon more distinctly, and playnely: and excepe ye come at length somewhat nearer to the matter, whereupon you debate. If you meane thus, that Fayth doth not weaken any mans hope so, but that he may, and ought (through Gods assistaunce) lyue godly and vertuously, in this worlde: who will gaynesay you herein? Nay rather what one thing doth y<sup>e</sup> Fayth of the Gospell empynte in vs more deeply, then a desire to lyue godly: or what doth it teach more carefully, then that there is no good worke, but such as is coupled with fayth, and begonne by Fayth? But if the sence and meaning of your wordes tend to this ende, that ye thinke all the foize of Fayth to consist onely in this, to open every mans hope to attayn that perfectiō in this lyfe, which for our workes sake, may make vs righteous in the sight of God: I am altogether agaynst you, and dare boldly affirme, that this is not the voyce of a Byshoppe, or of a Deupne, but of a most filthy heretique: Howeuer where you annex Feare hereunto, if you vnderstand it thus, that Christian Fayth ought alwayes to be lincked together with the feare of God, this will no man deny. But if you racke out Feare of Gods seuerie Iudgement (not adding any distinction) to that extremity, that it leaue vnto vs no assurance of our sauetye, but detaigne all men in a wauering manmerring, ye saime to me: That your affirmacion shōld emplye thus much, that in the Scriptures is no promise at all, euen as though God would now deale with his elect, by the onely rigour of the law, and not by promise and Grace.

How the  
Fayth of  
the Catho-  
lickes is  
ioyned with  
hope and  
feare.

Confidence  
of workes  
by Ofor,  
Fayth.

How feare  
ought to be  
ioined with  
the fayth of  
the gospell.

No lesse blockishe is the same also which marcheth next in ranche, touchyng Workes: wherein the dignitie of this Church

Of workes.

deser:

Oforius  
pag. 172.

deserueſh ſingular and wonderfull commendation, if it be true that is beleued to be true in that Church. For the Catholickes do beleue (ſayth he) that the good workes of godly perſonages are ſuch, as are not defiled with the leſſe infection of vncomeſynneſſe, but be of all partes ſo vpright and holy, that they make thoſe men both righteous and holy, by whō they be exercized. But touchyng this matter, & the matter of Free-will alſo, hath bene ſpoken ſufficiently already.

Of Ceremonies and Sacramentes.  
Pag. 172.

The next fable that enſueth, concerneth Ceremonies and Sacramentes: in the which the holy mother Church of Rome doth obſerue this order: That it beleueſh that the holynes of all the Ceremonies & Religiō of Sacramentes, not newly inſtituted, nor yet deuifed by the witte of that fine man Had-don, but moſt auncient and of greateſt antiquitie, and preſerued by the full and generall conſent of all holy Fathers, ought moſt purely and reuerently be worſhopped. &c. So that no man may dare be ſo bold without ſingular impudencie, as once ſo much to grudge agaynſt theſe Ceremonies ſo holy, ſo auncient, of ſo long continuance, euen from the age of Euander, as I ſuppoſe: inſtituted (as he ſayth) by wonderfull trauaile of holy Fathers, and eſtabliſhed by ſo autenticke conſent, though otherwiſe they be growen into neuer ſo huge a quantitie, that they may ſeeme to ouerwhelme the Chriſtian people, with the vmeaſurable rable of them: and albeit many Chriſtians are ſo wedded vnto theſe bidding adiew to Chriſtian ſayth) no ſmall number do reſpoſe their chief anker hold of holynneſſe and righteousneſſe in thoſe trinkets: yea though alſo they ſtrive to preſerue them, much more ſtoughtly and couragiously then for the law it ſelfe and the commaundementes of God.

And ſo runnyng lightly ouer thoſe Ceremonies, he preſſeth forward to the Sacramentes: of Confelſion firſt, and next of the Eucharifte. But whē we fall (ſayth he) firſt, what meaneth this word, Falle? For if the conſideration of all your righteousneſſe, be ſettled in an interrupted courſe of liuyng well, in the giſtes of holynes, and righteousneſſe, powred into you euen by Chriſt him ſelfe, as your Aſſertiō doth empoſite: by what reaſon can theſe Falles, and ſpottes of filthy life ſtand together with ſo great, and ſo many orna-  
mentes of righteousneſſe, re-  
ue-

ued of Christ him selfe: or in so great righteousness, what needeth any confession? But for as much as you be men, let vs ascribe this to the frailtie of mans nature, that, as men you may lumper and trippe: Go to then, to what Sanctuary do ye afterwards flee for reliefe? Forsooth to a rotten plancke, that may saue a man amydde the swallowyng gulfe, beyng throwen ouer boorde into the Sea: To the Iudgement of the Priest (say you) And why not vnto Christ rather? Forsooth bycause (in his absence) entreaty is made by Proctours and Aduocates. But was Christ absent, whenas Iohn doth send vs backe agayne vnto him notwithstanding: speaking on this wise. *And if we haue sinned: we haue an Aduocate with the Father Christ Iesu, and he is the propitiatory Sacrifice for our Sinnes:* Why did he not say, we haue a Priest vpon the earth, if there were either any first, or second Table, besides Iesus Christ onely? In dede he worketh by his Embassadors: as he sometyne taught by the mouth of his Apostles, and by them wrought miracles, and euen now also proclaimeth his Gospell, by his godly Ministers: yet doth he neuertheless worke in heauen continually, though he worke by his Ministers here on earth. Furthermore neither doth he so vse the seruice of those Seruantes and Ministers in all thynges (whose externall Ministry he necessarily employeth to many thynges) as though he could of him selfe doe nothyng without their seruice. Lastly: all be not his true Embassadors, which by foireine badge, and cognizaunce, doe vaunt them selues to be his Embassadors.

But let vs procede, and what doe ye now, when ye tumble in heapes together to confesse your selues to the Priest, as to an honorable vmpier: what doth he geue you at the length? Making first a straight Inquisition of the Sinnes, he doth by force of his wisdom searche out the wounde, which beyng disclosed, he applyeth a playster thereunto accordyng to the qualitie of the grief, as seemeth most conuenient. But what if you happē vpon such a Priest (as he now a dayes ouer many) not much vnlike vnto them, whō Plautus doth describe in a certayne place. *Fooles, wittlesse, naturalles, blockisse, doltishe, asses, dronckardes, &c.* But let vs admytte that there is no Priest, but such as is most woorthy of this function. This Priest then accor-

Of Confession.  
Of ori. pag.  
172.

1. Iohn. 2.

Pag. 172.

Plaut. in  
Bacchid.

dyng



Luke. 10.

The Character of the priest.

The Character of the Beast in the Apocalips.

dyng to the capacite of his wisdomne; considering þ qualitie of þ trespasse, what plaister doth he apply to þ soare: a very whole some one I warraunt you. For accordyng to þ dignitie of his person (for he representeth the person of Christ) he pardoneth & absolveth the offendour cleane of all sinne: yet so; as enioynng certeine penance to the new clyensed soule: so that the trespasour may vnderstand, that he is bounde to make satisfaction for þ trespasse. In which doyng I can not maruell enough at your manifest giddynesse of idle brayne, beyng so barreine not onely of discretion, but boyde also altogether of common sence and feeling almost. The offendour (say you) is acquitted by the absolution of the Priest. Undoughtedly to be absolved by a Priest is a very gay Jewell, if it be true (as it is true in dede) that God doth geue absolution first. But to assure vs that you tell truth, what do ye alledge out of the Scriptures? Forsooth the wordes of the Gospell: *He that heareth you, heareth me, and he that despiseth you despiseth me. I do heare you, and do acknowledge these wordes to be the wordes of Christ. But we must returne againe to the principall pointe of the questio, how shall I be assured that this Priest of yours is truly of that number, whom Christ doth point vnto vs by this pronowme you? You will say that the Heauen Crowne ought to be a sufficient warrant vnto vs. Clergly neither doe I reiect this outward vocation, which is made by men: neither ought we to expect the same maner of Embassadors to be sent by Christ now, as he sent his Apostles heretofore. And yet for as much as the Beast mentioned in þ Apocalips, hath his proper peculiar marke, which Christ doth curse: will you shew me no better marke for your Priest, then a bald scraped scalpe: sithence Christ sendeth vs to the consideration of frutes, and Spirituall markes of Doctrine and Truth? But I will not much strue with you here. Let all Crowes be white for me, and let the absolution of the marked Priest be an vndoubted Oracle for me also. This is the pointe that I stand vpon and demaunde.*

Whenas the Trespasour doth obtaine of your Priest this absolution, wherof you spake before: from wher doth this absolution receaue the effectuall operation: from the priests marke? or from the Faith of the Repentaunt rather? If from the priests marke

marke onely: then what doth fayth and Baptisme worke in vs?  
 or wherunto serueth the Article of the Cræde? *I do beleene Re-  
 mission of Sinnes?* Agayne if it depend vpon the onely fayth of  
 the Repentaunt, to what purpose is this Priestly Confession?  
 But if you will couple both these together, as that in your ima-  
 gination the one can be of no force without the other: how will  
 this kynde of couples agree with your doctrine: who (makynge so  
 curious & exact a distinction of all the other partes of penance)  
 will in all that Sacrament leaue no thynke at all for fayth, to  
 pepe through: no nor will be acquainted with the name of fayth  
 in any part therof: And what if a Jew, or a Turke do with a sor-  
 rowfull cōtrite hart, ioyne the Confession of his mouth, & with-  
 all satisfaction of the guilt, as you terme it: be his Sinnes wa-  
 shed cleane away therfore? I do not thinke so: what if a Christiā  
 man beyng endued with a pure fayth, bewaylyng his offences  
 unfaynedly and with all his hart, lookyng vpon Christ with the  
 eyes of fayth (as vpon the brylen Serpent) do craue pardon  
 of him, without any hochpote of priestly Confessiō, shall he ob-  
 teine no salue for his soare? If you deny this, as your Lomba-  
 dine questioners do. Then would I fayne learne, where was  
 that priestly Confession, before it was first instituted by Iona-  
 coot 3. and thrust into the Church to be frequented. 1215: where  
 was this so vnaduoydeable necessitie then, whē Christ spake vn-  
 to the woman, *thy faith hath saved thee?* And in an other place Math. 9.  
 speakyng of an other woman, *Where he forgave her many synes,* Luke. 7.  
*bycause she loved much?* And agayne where excludyng all other  
 by helpes, he willed the Maister of the Synagoge to beleene onely? Mar. 5.  
 and sayd vnto an other *all things are possible to him that doth be-*  
*leue.* And to the sicke of the palsey, *all synes are forgiven thee,* Mar. 9.  
 without openyng mouth to any confession at all: what? shall we Luke. 4.  
 say that Sinnes are not therfore forgiven, bycause this word  
 of confession was neuer heard of before: or shall we say that God  
 hath not heard their confession, bycause there wanted priestes at  
 that tyme? If it suffice not to open the secretes of the hart vnto  
 G O D, what do these wordes of Chrysostome empoze: where  
 writyng vpo the 51. Psalmē Homel. 2. *If thou be ashamed (sayth* Chrysost.  
*he) to confesse thy Sinnes to any mā, confesse them dayly in thy hart:* vpon the  
*I bidd thee not to confesse them to thy fellow seruaunt, which may* 51. Psalmē.  
*reproche* Homel. 2.

## Romische Confession, The thyrd Booke.

reproche thee: cōfesse thee to him that may heale thee. And agayne in an other place, I bidd thee not to come before the people, nor that thou accuse thy selfe to others: But I will haue thee follow the wordes of the Prophet, saying: Open thy sinnes vnto the Lord. Confesse thy fautes therfore vnto God: open thyne offences vnto the true Iudge with hartty prayer, not with thy toung, but with a remorse of consciēce. &c. And yet I speake not this, as though that priuate confession of sinnes ought not be receaued in the church as vnpromisable: whereas the counsell of a goodly Minister is desired, or consolation required by troubled consciences: where the exercize of priuate absolution (which is the word of the Gospell) is by authoritie of the Gospell vttered by the Ministers. And yet I doe so allow of it, as that this name, priuate Confession, (wherewith you haue wickedly entangled Godly consciences) may neither participate in any nature of a Sacrament, nor be deliuered to any, as commaunded by Gods law: Howeuer neither so necessary at all tymes, as though without it, sinnes were not forgiven to the contrite and sorrowfull in hart, groundyng them selues vpon the infallible fortreffe of Fayth.

Wherefore if you be so farre in loue with this sacred rare cōfessō Ofori, you may a Gods name go to your Priest, as ofte, & as much as ye list. If we content our selues to be washed in bloud of Iesu Christ: if we repose all our hope & assurance whatsoever in him alone, trouble vs not nor hinder vs, I beseech you. For thus are we directed by the authoritie of the Scriptures, to beleue, that to be typpd ouer head & cares in this most comfortable and sacred fonte, is sufficient for the cleansing and purgynge of our sinnes: and agayne that neither this most blessed bloud of Iesu Christ is any other wayes effectuell vnto vs, nor appliable to our comfort any other wayes, then through Fayth onely: which is to beleue in his name. Whatsoeuer Resemblance of truth your detraes do expresse vnto vs, doubtlesse the Scriptures cannot lye: wherein we are taught that our hartes are washed cleane, by Fayth: and that remission of sinnes is receaued through Fayth, which is in Christ Iesu. Adding moreover the testimony of all the Prophetes, that it must come to passe that as many as beleue in Iesu Christ: shall obtaine forgiveness of their sinnes. So, that notwithstanding stole of your Catholicke confessions,

Actes. 15.

Actes. 26.

Actes. 10.



thought is altogether fruitles towards the cleansing of our consciences. In the meane space if the soule be afflicted with some more greivous scrupule, wherein brotherly consolation may seme to be requisite, we say no man that will goe to some godly & learned Minister: nay rather we do hartely allow thereof, & we our selves also do the same many tymes: yet such is our repaire together as tendeth rather to seke counsell, and comfort, then for any necessitie to craue pardon for our sinnes. Neither do we compell any man to do so, nor do we make (to speake Chrysostomes owne wordes) a necessitie of freedome, neither make we a Sacrament thereof: Nor yet require we a Beadroll of all their sinnes, neither doe we enforce any person to state tymes of the yeare: finally we do not burdeine them with any clogge of satisfactorie penance, which of all other is most horrible. Wherein it is a wonder to see, what is be fallen vpon you, and the rest of your Catholickes (O sorius) I thinke verily that Dame folly her selfe (if could speake with young) would neuer better, nor do any so wittles a foolery, as hauing first pardoned & acquitted the offendour cleare from crime, to enioyne him afterwards to penance, whereby he should be compelled (after pardon receaued) to make satisfaction notwithstanding: and so to send him after into Purgatory, where he must satisfie to the vttermost farthyng. I beseech you (Right Reuerend father) for the honour of your great wisedome, if all the filthynes of your consciences be thoroughly clesed first by Confession, to what purpose serue any satisfactorie and penall lawes, where the offence beyng pardoned, remaineth nought now to be satisfied: If they be not thoroughly clesed, whereunto then auayleth that Priestly Scrole, & Priestly crossing: what becommeth of that absolution which you promise: who will euer say that his offence is forgiven, which must be forced to make satisfaction by some maner of composition: Whereouer if Christ haue made full satisfaction for our sinnes, and if his satisfaction be a generall release of punishment and crime: what other neede is there of any humaine satisfaction: Agayne if Christes satisfaction be not a full satisfaction, but that there must be enioyned a Temporall punishment, then do I demaunde further, what is it that the Priestly Scrole and Crossing, or the Popes pardons ca gene more to the

The Reformation of Confession.

The Superstition of Satisfaction.

A pena & culpa.

releasing of punishment and crime, the the bloud of Iesu Christ the sonne of God was able to geue.

Ofori, pag.  
172.

But to procede: Now that this Catholicke people haue with this sponge of penance cleane purged all the spotted and blotches of conscience so happely: what do they stay here? No I suppose: but steppng forwarde from vertue to vertue: The myndes being furnished after this maner, they doe forthwith addresse the selues to that most holy mystery, of all other most miraculous, the Euchariste: not rushing rashely thereunto, nor with vnwasht handes (as the Prouerbe is) but with feare and trembling, doe humbly kneele vpon their knees, & with great reuerence open their mouthes to the priest, ready to receaue that heavenly banquet, in y<sup>e</sup> which they tast not any bread at all, no wine at all, no noy any other terrestriall matter, noy yet that substance which they do see with their eyes, and handle with their fingers: but all substance of bread and wine being utterly vttered away, they do at one mo<sup>o</sup> sell receaue & swallow down the very same body of Christ, which was borne of the virgine Mary, and y<sup>e</sup> naturall blood shed out of his side (though vnder the forme colour and kynde of wine and not of blood) contrary to all sense and feeling of eyes and haues, yea the very body in dede, naturally, corporally, and substantially present: the very same Christ (I say) full and whole, in qualitie and quantitie, with all his dimensions, euens as he sitteth now at the right hand of the Father, so that Christ may seme now to dwell no longer in heauen, but to haue translated himselfe into much more precious and purer tabernacles: And hereupon this cometh to passe. That Priestes, Pontikes and Bishops, as the very familiar guesstes of Christ, Nourished with this heavenly foode, and dayly more and more strenghtened thereby, doe attaine those heauenly and euerlastyng treasures so happely, doe withstand the rage of lust so stoughtly, and keepe their vowed chastitie most purely.

Ofori, pag.  
173.

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And no maruell: for whosoener be so nourished with the most sacred body of Christ, and carry him about dayly not in their myndes onely, but in their bodies also: how can it be chosen, but that of very necessitie, All drousinelle of finnes must be shake from them, and an heauenly dawning of cleare light must shyne

shyne in them, and must needes be replenished with heavenly treasures, and out of the same yeld most glorious fruites of righteousnesse. All which to be true the presidentes of their Angelicke holynes, and chastitie, scattered abroad euerie where, (of the which the cominō people tell so many and so commendable tales) doe manifestly declare. Let not this be forgotten among, that whereas in the sacred holy Masse is such a miraculous operation also, which (as it were a certeine soueraigne Panax, and a casket full of Padoraes treasure) may serue to cure & graefes of all malladies, is medicinable for the pestilence, for all noysome cōtagions, preseruatione agaynst childe, agaynst Infidelis, agaynst misfortunes, agaynst Agues, a present remedy to obtaine seasonable weather, liquour of life for sicke, & a cleare acquitall to the dead from all paynes of Purgatory, a medicinable Dreinke for sicke Horses and Swine: what maruell is it, if these dayly worshippers of so heavenly a treasure, beyng garded with the garrison of so inestimable a Jewell, do become such creatures, as in whose maners nothyng can be espyed, but altogether chaste, and maydenly: yea polished & beautified with all blossomes of vertue.

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doth pro-  
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The incre-  
dible force  
and efficacy  
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Masse.

But amongst these, this one thyng chiefly happeneth very straunge and incredible to be spoken, especially in those Bishoppes, and Massemongers, who beyng enuironed about with so many comfortable Sacrifices dayly, whenas they be otherwise rauished with so ardent and zealous affection towards all other partes of Religion, towards Masses, toward prayng and singing, toward Confessions, and such like holy exercizes: that to heare any Godly Sermons, to Preach the Gospell of peace (wherein the glory of Christ and the sauetic of the people consisteth chiefly) they are so hard frozen, and so thoroughly benommed, as that they seeme scarce warme: yea and altogether without sense and feelyng of their duety towards Christ, or of any carefull regard at all of their flocke, or of any remorse of conscience to performe their function. I speake not here of so, nor of a few others like vnto him: against who this complaint happely may not so truly be enforced, namely sithēce this Bishop is carefull and diligent in curying his owne charge (as him selfe telleth vs) But of other Massemongers and shea-



uelynges what will Oforius him selfe say vnto me: who to the great fraude and detriment of the Church, do so carelesly, & negligently, attend their charge, yea and neuer come at it at all: They doe performe their duties by the ministry of others. (say you) And such as of them selues are lesse able and vnfitte to preach, do yet procure good wise and Relligious mē, not of Bucers or Martyrs Relligion, but such as are nouseled vp in the readyng of holy Scriptures, Doctours, and holy Fathers of the Church, who haue skill to teache the people pure, chaste, and Relligious doctrine. Be it as you say Oforius, but in the meane space where is that power and efficacy of that wonderfull Sacrament, wherewith men are so inflamed, and so raysed vpp (as you say) to all earnest and studious endeavour of godlynesse, and to the desire of attaynyng all heauenly Treasory: At the least where is that charitie (which beyng alwayes ready and inclined to doe good to all men by all meanes possible) ought not deteigne, and foreclose other men from the knowledge of holy Scripture: And what shall we say then to those pastours and shepheardes (who hauyng charge of Christs shepe, either of them selues can not, or will not feede their flock) do not onely not open their mouthes them selues vnto them, but also do forbid them the vse of the Scriptures, in that language wherewith they be acquainted: whereby they might more easily attayne to the vnderstandyng of the same by their own industry. This contumelious iniury beyng not in any respect tollerable in the Church of Christ, nor defensible by any colourable excuse, yet this delicate Rhetorician (to helpe the ignorance of the vnlettered) seemeth to haue founde out of his perspectiues, a certaine old woymeaten quircke, or shift, framing his Similitude from the pearcyng light of the Sunne. Which beyng either vnpearceable for the clearenes therof, doth blind the sight, if the eyes be ouer much bente thereunto: or if it shyne not at all, profiteth not to thē that are enclosed in a darke dougeon, or do turne their eyes frō it. In like maner they which turne away their dazeled eyes from the bright light and knowledge of holy scripture, or do force the eye sight of the mynde thereunto more earnestly then is needefull, do waxe blynd altogether. Wherefore sithence it is so, he concludeth here-

Ofori. pag.  
173.

Oforius  
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tures.

herupon, that it is a very great poynt of wysedome in them to foresee, that the Rude people be not altogether defrauded of all light of Gods word, nor yet that they may be oppressed with the overmuch cleannes thereof.

For Answer. For as much as the word of God is (as your selfe do confesse) the light of the world, I beseech you O forius what can be more appropiated or peculiar to light, then that it spread it selfe abroad over all places and persones: or what can be more contrary unto light, then to be pent vpp under a Bushell: And what els doth your discrete foresight and provident provision, but shut the word of God close under a Bushell, when as you procure so pretely, that the sacred Testament of Christ may not be deliuered in any other Language, but such as the vnlettered cannot vnderstand: And what is this els I pray you, but that the rude multitude shall see no light at all, but be overwhelmed with a perpetuall dazellnes of light; whiles he that readeth, may not vnderstand what hee doth read: and whiles also in your Churches, Passes, Ceremonies, Supplications and Sacramentes, they see nothing but vetter darcknesse, and heare nothing, but in an vnknotone Language: but in holy Sermones (say you) we do instruct and teach them as much as shall seeme Necessary to the endeavour of godlynes, and Charitie. As though amongst all other, this were not the least porcion of your care, whenas Bishoppes be for the more part busily exercized about other affaires, some very flowbackes, some busardes, and blockheades, vnapt altogether to teache: and whenas Priestles attend their singing and piping, no tyme canne be spared for preaching. I speake of many of this sort: For the whole charge of teaching is thowen vpon monish Monches, flattering Fryers, and others such lyke Religious Rackhells, altogether almost. And these do teache the people in deepe. But what do they teach O forius: the word of God: or the traditions of men: do they preach the Gospell: or do they seek to please saile women: doe they persecunt their Enemys, and reuenge priuate griefes: or preach the kingdome of heauen: or do they scatter abroad olde false fables out of the legend of lies: or out of popallic deuility: or out of manish Curas orum? doe they barke against the Lutheranes and

Vnknowne  
tongues in  
the Papists  
churches.

O for. pag.  
173.

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Zuinglianes; and with full mouth keepe a sturre about the reall, natural, corporall, Identicall formes and presence, more then metaphysicall, in the Sacrament: For these be commonly the Theames about which they whole prating preaching is spent.

But go to. Admitte that amongst those are many also, which in their preaching do expresse these thinges, which be auailable to the endeour of godlinesse and piety, and for that cause do sette open, & display to the view of their audytory, the glorious crown of eternall Glorpy, and the horrible paynes of euermlasting Tormentes: Yet sithence the people and vnlettered are admitted to heare such preachers, why may they not also be permitted to reade at home in their houses, the Prophettes preaching vnto them in the olde Testament: and the Apostles, yea Christ hym selfe in the new Testament, teaching them more perfectly: for sooth you descry me here a great and dangerous Rock, to witte, least being dazelen with the brightnes of that light, which they are not able to endure, like as men that bend the force of their eies directly agaynst the sunne beames, they may be overtaken with blindnes. Truly I do know and confesse, that there be many thinges of such nature, as will require a necessary moderation, and qualification of light. Of which sort is the inaccessible brightnes of the glory of Gods Palettie: So was also y<sup>e</sup> Apparition of Christ, when he was manifested vnto Paule: the brightnes whereof exceeded the reach of mans capacitie. Not much vnlike vnto y<sup>e</sup> same, is y<sup>e</sup> cleare beholding of y<sup>e</sup> vnspokeable righteousnes of God: and the contemplation of our owne Sinnes, without confidence in Christ: Whereof Barnarde speaketh very fittely, in a certayn place: the prayer of a Sinner is hindered two wayes (sayth he) eyther by ouermuch light, or by no light at all: that Sinner is enlightened with no light, that neyther seeth hys owne sinnes, nor confesse them: Agayne that Sinner is blind: d with so much light, which seeth hys sinnes to be so great, that he doth dispayre of release from them. Ne eyther of these two do pray truly. What then? this light must be qualified, that the Sinner may behold hys sinnes, and may pray to be forgiven them. In these therefore Ofarius and in others like vnto the same, you might well haue required a certayne qualification. But where was euer any danger to be feared of ouermuch lightsonnes in

The sentence  
of Barnard.  
To muche  
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How light  
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much light  
nor to little.



in any man; that were willing to reade the Scriptures: The Psalmist doth call the light of the Lord: a bright light enlightening the eyes, not blinding the eyes: And againe, Blessed is that man called, that doth exercise himselfe in the Law of the Lord day and night.

Psal. 19.

Psal.

And therefore, forasmuch as the kingdome of Christ is pvery principall matter handled through the whole Scriptures: what man is able to bend the eyes of his mynde or of his body sufficiently to the searching out of the glory of this kingdome? Whereas Paule himselfe writing to the Ephesians of the incomprehensible height of this glory, desireth nothing in his prayers more earnestly, then that God would vouchsafe to open the eyes of their hartes, whereby they might perceive and knowe the height, length, breadth, and depth of the knowledge, and love which is in Iesu Christ. And the same Paule doth pray in another place, that the Ephesians may knowe what is the unsearchable greatnes of his power to waide us out. But where can a man attayne to any more perfect, or plentifull knowledge hereof, then in reading the holy Scriptures: We heare the saying of our Maister Christ, commaunding all persons without exception, in this wise. Search the scriptures: What? And shall we suffer the Romish Philistines to stoppe vpp agayne from vs the Treasuries of holy Scriptures, which by mouth of y Lord hath discovered vnto vs? Albeit I know that there be many which do wickedly wrest, and writhe the holy Scriptures, to their penish sensuality, and corrupt hereticall affections: Yet forasmuch as this cometh to passe, not through the faule of tounges, in the which the enlightened efficacy of the holy Ghost doth speake indifferently to all creatures ingenerall without exception, but through the peruerse waywardnesse of some men, abusing good thinges for the most part, to an euill purpose: It is no cause why the reading of holy scriptures (in what toung soeuer,) may be anything preiudiciall to the lay peoples so they be endued with an earnest godly desire, which is the best interpreter to the understanding of Gods word: On the contrary part, where so euill waitech this godly affection of minde, (which is governed by the holy Ghost,) where the reading is very perilous doubtles yea euen in the learned themselves. Therefore when these wise fathers are

No man ought to be forbidden from reading the Scriptures. Ephes. 3.

Ephes. 1.

What? And shall we suffer the Romish Philistines to stoppe vpp agayne from vs the Treasuries of holy Scriptures, which by mouth of y Lord hath discovered vnto vs?

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What kinde  
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Popes and  
Byshoppes  
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Ofor. pag.  
173.

so proud to preferre the vlettered from gathering a dim-  
nelle of understanding, by reading Gods word: I cannot discern  
wherein their wisdome may be payed. To my iudgement they  
should do much more wisely, if themselves would employ theyr  
carefull endeuor to read the scriptures, least themselves (which  
do take vpon them to be guides of the blinde) doe become most  
blinde of all others: And also if they doe eschue those thinges  
chiefly, which they finde to be manifest vtruches, & contrary to  
the sincerity of the written word. But now where as these godlye  
Catholickes do so behaue themselves, as that they cannot choose  
but to leaue the Gospel of Christ directly repugnant agaynst their  
intollerable pride, their horrible cruelty, theyr pœuish decrees,  
their stately dignities, their vnmeasureable couetousnesse, their  
pompous trapue, and theyr vspeakeable lust, and portlye Lord-  
linesse, their filchye superstitions, and abhominable Idolatry:  
what maruell is it, if theyr prophesie so circumspectly, that the  
greater part of the people may not become acquainted with  
the scriptures? because they may more freely disport them-  
selves, in that generall blindness of men, and rule the roost as  
they list.

These remaineth now to treat of, the Authority of Popes  
and Byshoppes, because Osorius doth make a freshe challenge  
herein, and offereth the field with a new onser, albeic of the same  
matter hath bene spoken sufficiently already. And because as se-  
meth by his writing, the same doth consist chiefly in this: that it  
may restrayne the licentiousnes and vbrideled lust of men,  
and may exclude from the congregation of Christians such  
as persist in their wickednesse wilfully and obstinatelye. &c.  
Doubtelesse mankinde may thinke that the state of mans life is  
come to good passe, if it be so that the generall ordering of pub-  
lique chastity must hang vpon your authority and regnment.  
It seemeth to me to be of this condition, as if the ouerlight of the  
continua creature should be crested to a Wyldball, or a Dicer:  
the Lincenceth of a Whore should be committed to a no-  
torious Traytor. And surely hereof I thinke it comes to passe,  
that we are so much beholding vnto them, for the vspeakeable  
virginity of our maydens, and for the incredible chastity of the  
matrons: we haue also so few whorehunters, and adulteries com-  
mitted

mitted in our parishes: that there be no Brothell neastes of filthy soules in the city of Rome, and that we heare of no priestes Concubines, within, nor without the walles of that Citie: so great, and so wonderfull silence bled in holy confessions: So þ it is altogether needeles now to rippe vp þ remēbrance of that Constantinopolitane Deacon & matrone for whose cause Nectarius the Byshoppe there did abrogate all manner of priuate confessions. And that I may now passe ouer in scilence innumerable other in no respect more chaste examples, and factes of Byshoppes and Priestes, which being notwithstanding not unknowne vnto your selues, ye lulle a sleepe in confessions: As it is not my part in dede to rippe abroad the rude reuelles of your liues, nor to sturre abroad the stinking dunghill thereof: yppe vp and play your pageanties as priuely ye liste, though not so chasterly as ye ought, yet as comertly as ye canne: your mysteries appertayne not vnto me. There is one that beholdeth you, whose eyes ye can neither decreaw, nor escape his iudgement. This one thing will I be bold to speake, that it is not all golde that glistereth: nor are they al gelded which bowing þ bowd of chastity, are prelmounted to Byshoppes and priestly dignitie. Nay rather it is greatly to be feared, least among those selfe same counceyres Eunuches, are ouer many, which vnder the visor of prealing Eunuques play the partes of crauine Chereas.

But if those flames, and firebrandes of lust and lechery be thoroughly mortified by this pontificall prouision (as you say) herein surely I do commend your diligence, and allow wel your prouidence. But this maketh me to wonder in the meane space, what should be the cause, that (whereas you peld ouer all other forrayne haynous offences to the sword of the ciuill magistrate) ye reserue to your coram, and court of comizance, onely all manner of presentmentes touching lechery, incest, adulteries, fornication, and other such filthy stench of inordinate incontinēcy. And I know not whether there lurke also any other mysticall matter of closer conueyance to be decided by that Censure Apostolique. For where this your unmarried life (which you pposesse contrary to the commō course of nature) is subiect to so many the more horrible filthinesse, you haue bene verprouisely circumspect in this behalfe, to sequester the ciuill magistrate from intermeddling

Out of the  
Trepartite  
history.  
9. Booke.  
cap. 35.

Si non caste  
tamē cautē.



herein, reseruing the consideration thereof to your owne cōsultes and consistories, and that of some singular suttlety and polltyn, as it seimeth. By meanes wherof if any thing fall out vnbonestly handled amongst men of your coate, the same may be couched close in your couert confessions, but if any lay persō shall chauce to tread his shoe awrye, the commodity thereof may redound to your coffers as profitable for the pursse: wherein although (to say the truth) I cannot tell what certeinthe I may determine of your dealings, yet this one thing doth minister me much matter of suspicion: That amongst so many dayly and hourely whooredomes and adulteries (wherof some lay men now and then paye for the pottadge, especially the poore) neuer any priest hether to hath bene knownen to be cited to your courtes for whooredome or adultery, or put to any penaunce for the same.

But to confesse thus much vnto you, which cannot well be denied: that in all well ordered common weales, consideration ought to be had of no one thing more circumspectly, then that prouision to be made vpon some greuous penaltie for the punishment of filchy lust, and habroiled licentiousnesse of leud liuing: yet do I not see any such great necessity, why the authoritie and ouersight of such punishments, should be more appropiate to the iurisdiction of your consistories, then to the temporal magistrate. And to admitte that in some respect, it may be lawfull for you to determine in such cases of incontinency: Yet this importeth no such necessity, as that the christia people should aduance your pontificall royaltie to so outrageous an excesse, or that the popes and byshops them selues should magnifye their maiestie with such Pompeous Lordlines, so farr aboue Kings and Emperors, as to ouerlord the: or that they should ouerflow in such an vnmeasurable excesse of Possessions and treasure: or that they should become so mighty Monarches of the world, ruffling in so glorious & glittering shew, waited vpon with so huge a train of attendauntes and seruice: or that they should in so princely pallaces lead so delicate and sumptuous lines, in tolerence and lust, pampering by palfrates for their pleasures, and dogges for delight: or that they should not be contented to be caried on hoys so backe, but (as the Arke of God in the olde time vpon mens shoulders) being hoyst vpon aloft vpon the shoulders of Dukes, offerre them.

themselves to the gaze of the multitude, not so much to be viewed, as to be knaled into, and worshipped. And can you say now that this Seraphicall maiestie was either deliuered vnto them from others: or raked to themselves by their owne tyranny, for the punishment of lust, and not rather to support and maintayne it. As though if popes and byshoppes were orderly used (as sitteyth meetest for their personages,) the world should want mete magistrates to punish fornication and adulteries: I speake not this to the derogatio of the authority of godly ministers, and bishopps, which I do hartely wish they may thoroughly enioy, yet would I the same to be no vsurped power, but a true and lawful authority. Neither do I desire the authority of good and Godly Byshoppes to be empayred, (that authority I meane wherunto they are authorized by Gods word), but I like not that Tragical Tyranny of counterfaine Cloysterers, and popish prelats. Let them therefore enioy that authority that Christ hath endued them withall, a Gods name: so that they employe the same to publique commodity and aduancement of Christes glory, and not to their priuate profit, and cherishing of idlenesse & Pompe.

And forasmuch as the countenaunce of every Ambassadour dependeth vpon the maiesty of the person whom he representeth, surely the authority of such as represent the person of Christ vpon earth, must needs be of very great estimation: For this was the legacy that Christ himselfe the Testator of the new Testament bequethed vnto them. *He that heareth you, heareth me, and he that despiseth you, despiseth me. And agayne, Whose Sinnes soeuer ye remitte, the same shall be remitted. &c.* This is a great authority doubtles: but due consideration must be had of the causes, whereupon this authority must be exercised, & of y persons with whom it must be resiant. That is to say: in none other persons, but in those, to whom the same Testator speaketh, saying: *Receiue ye the holy ghost. &c.* Whereouer y whole force of this Evangelical authority doth consist in the power of the holy ghost, not in the glorious ostentation of Pompe: and must be employed to edify withall, not to destroy: to subdue all haughty arrogancy, extolling it selfe agaynst y knowledge of God, vnto the obedience of Christ: not to cut the throates of the poore flocke, which seeketh nothing els, but the obedience and glory of Christ. And therefore such

How farre the lawfull authority of the church extendeth it selfe.

Luk. 10.

Ioh. 20.

The Ecclesiasticall dignitie wherein it consisteth.

There is  
one power  
of the  
church,  
an other of  
this world.

Iohn. 5.

such as represent the maiesty of Christ vpon earth, if they be bold of counterfaying and hypocrisy, must needs be exalted, yea and in great authoritie. But in the meane space, let such braggers and boasters be well aduised, what, and whose person they do represent, not the person of Moyses, but of Christ: not of a controller, but of a teacher, a comforter, a fauourer, a refresher, and of one that is full of compassion: not of a furious fretter and raging reuenger of euery gnatte in the Skie. For he was a milde Seruant, but preserving all, poore, yet enriching all: boasting very little, but geuing aboundaunce: Injured of all, but iniurious to none: Humble in hart, meek in speech, base to behold, but in power mighty, teaching with authoritie: so bold of al color to auenge, that he would pray for his enemies, and not so much as brusing a broken reede vnder his fete: enlightning all men comming into this world, burning none. And the day shall come, when he shall come againe in glory, to iudge both the quick and the dead. All which notwithstanding he remaineth one selfe same person still, which continually crieth out in the gospel, *it is not I that doe accuse you, before the father, but there is one that doth accuse you.* Now such as will take vpon them, to represent the person, must resemble him likewise in manners and life. And yet the Church of God is not without her Iurisdiction I confesse. But in this Church I reckon to be resiant aswell Emperors & Princes, as Popes and prelates. Whereouer a distinction also must be made here betwixt the flesh and the spirit: that without confusion of Iurisdiction ech authoritie may enioy it own priuiledge. But of this hereafter by the sufferaunce of God.

Having thus ouerrunne the principall poyntes that concern the censures, consistories, and chaunceries of the holy mother Church of Rome. It followeth now in order that with like diligence, we harken to that which is vsuallie done in Churches. Wherein the goodly reader is to be forewarned (by some preface as it were, to kepe his countenance somewhat grauely a while, & not to smile) whiles our Osor. recketh by in ranck, & comely kalender of his church holidayes, and solenne ceremonies of his double feastes, in a long brabbling beadrill. And yet hath he not filled vp all the ceremonies thereof, nor his euer able to number them. For they are as infinitely past number, as they be ridiculous



Ious and Apish. But hauing out the better sort of them, he fetcheth their pedigree from a wonderfull farre compasse, you will say, that the man was either at excellent good leysure, or destitute of some necessary matter to occupy his pregnant witte upon, which would undertake so weerysome a course for his Rhetoricall ruffe, in so tunable trinkettes of these Romish Reliques.

And first of all begynnyng at the Kalendes of Decēber: at what tyme the Church of Rome makynge preparation for the commyng of the Lord, and so forth proceeding forward to other state feastes, as euery of them commeth about by the course of the yeare, from the begynnyng to the end, doth accustomē it selfe to great solemnitie and prayer, and setteth downe in order the hygh and solemne ceremonies celebrated in euery seuerall feast for renewyng the ioyfull remēbraunce of Deuine thyngs. But in the meane tyme, how idelly the common people bestow the tyme in these feastes, how they plye y<sup>e</sup> paūche franckly, tappe the canne frely: hoppe & daunce lustely, swill and swinke soundly, make mēry nightes: drinke drōks deuoutely: scratch and byte boystorously, mayle and turmoyle madly, dyce, carde, & surffett sumptuously, more like bellygoddess, then godly, defilyng them selues more in filthy behauiour beastly, then in tenne other workyng dayes employed orderly: Osorius maketh not a word so much slyly, and herein hath he not played the foole, very wisely: Whereouer he maketh no mention at all of the maner of the prayers vsed in these Sacred Saturnalles, in their croochynges, maskyng Passes, Anthemes, Songes, Sonettes, Sacrifices, lamentable Dirges, in their gaddynges & Processions, how odious and filthy vnseemelynes, how horrible Idolatry, impietie, and superstition, is vsed in those Prayers, Hymnes, and cunnynge chaunting, euen abhominable to be named. Wherein I so much the more commendē the wisdomē of the man: who thought better craftely to cloake those clouteries, then to display them to the view. As when in that solemne feast of S. Thomas Becket the Church prayeth very deuoutly, that the blood of S. Thomas may make a way for their prayers to wende, where Christ our Lord and Sauour before did ascende. And agayne makynge Inuocation to Thomas him selfe, it prayeth on this wise, O

Of the Rites and state holy dayes of the Romish church, Osorius. pag. 174.

How great occasion of idleness and drunkenness the multitude of holy dayes do engender.

How blasphemous & Idolatrous the songes of the Romish Church be.

sweete

Romische Holy dayes. The thyrd Booke.

sweete S. Thomas geue vs thy helping hand; confirme them that stand, rayse them that are fallen, reforme our maners, conuersatio, and lines, and direct vs into the way of peace. &c. Not vnlike vnto that where amongst other Cōfessours S. Swythune is called vpon, that he would vouchsaue by his godly intercession, to wash away our sinnes: Where S. Roche is spoken vnto, Honor and glory be geuen vnto thee, holy S. Roche, how glorious is thy name, blessed Roche, which with thy intercessions and prayers hast skill, to cure all diseases: come downe and preserue vs from botche and pestilence, and graunt vs a sweet and wholesome ayre. Whenas also S. Albane is commaunded to powre out his prayers, for the sanctie of the faithfull: When Wenefred is called vpon, that she will bring them to the heauenly ioyes, which doe celebrate her memory: Whenas in the Feast of all Saintes prayer is made to the Saintes, that their merites may bring vs to the kingdome of heauen. &c. And that the holy company of Martyrs, the confession of Priestes, and the chastitie of the Virgines, may clense vs from our Sinnes. &c. Agayne in the Anthemes song of the blessed Virgine Mary mother of Christ: Let the Reading of the Gospell helpe vs through the merites of our Lady. And agayne where they pray, that the merites of our Lady may bring vs to the heauenly kingdome. Agayne in the Feast of the Inuention of S. Stephen, in the Legendes of Dunstane, in the miracles of S. Nicolas, and S. Katherine, in the Assumption of our blessed Lady: in the Feast of Corpus Christi: in Reliques Sunday, in the Feast of the true woundes of S. Alesian, what monstrous fables, what an incredible quantitie of detestable lyes, what maner, and how fruitlesse and wittlesse trinkettes, toyes, and trifles, what giegawes & more the childish maskyngs & mommeries in the rest of your holy dayes are heaped vppe and baled together, to delight and please simple women and scoles: I suppose surely one Homere were not able to reckon vppe all the rable of them in one whole Iliad.

Osori. vpon  
his holy  
dayes.

But let vs heare Osorius him selfe telling his owne tale of his holy dayes. The holy Fathers (sayth he) did make preparatio for the commying of Christ. This is true: and we know that he is come long sithence, & do hartely reioyce for it. What doth Osorius and his holy Fathers, looke for els: That Christ the

the Sonne of GOD shalbe yet looked for to come agayne in the flesh. No. But that we call to remembraunce the hartie and earnest affections of the holy Fathers that were before vs. What a test is this: As though it sufficed not them, which did looke for the coming of Messias to haue their reioysing in Christ if they were holy men in deede, vnlesse they leaue their solempne & holy feastes behind them to be celebrated, aswell as þe memori- all of Christ: or as though we may seme not to haue done our dueties sufficiently, if we do embrace the commyng of our Sa- uiour with all mindefulnes and fayth, vnles we sticke fast in the shadowes that went before:

At the length our myndes beyng in this sorte prepared for the commyng of Christ: Christemasse day forthwith ap- procherh. Yet euē here in this very entrepy may some scrupule arise, whether Ofor. Kalendar do halce ye or nay. For Christ was not bozne in the day tyme, but in the night. But I will not trouble Ofor. holy dayes about this. In which feast day accordyng to the solempnitie of the day, Organes and other instruments of Musicke sounde very loude: Psalmes and Hymnes are song in pricksong and descant: Notes are warbled & song as loude as the throates can stretch. The Belles from the Turrettes on highe make a wonderfull tanglyng, and fill the whole ayre with their noyse: So that now in so great and pleasaunt a melody of Organes, songes, notes, voyces, and ringyng of Belles, no- thyng wanteth, but our Oforians to daunce in the middle of the Quier with his myxer on his head: to speake nothyng meane whiles of warelighes, of their gorgeous attire in Copes, and Vestimentes, of the furniture of Aultars with Siluer plate, of perfumes, burnyng of Frankensence, and odoriferous smelles, of the glorious varietie of Siluer & Gold, of their solempne Pro- cessions, and their gay maskyng at PASSES. For vpon this one Feast euery shauelyng may say that PASSES, accordyng to an auncient custome. And all these tend to this end at the lēgth, to rayse vs vppe to behold the mighty Sonne of God in the weakenesse of a very young sucklyng Babe lyeng naked in the Cradle. After this sort forsooth do our Popes and Bysshops vse to make a shewe of Christ their Saviour vnto the people, bozne in extreme pouertie, them selues ouerflowyng in vnmea- sura-



surable Riches: lyeng naked in a Cradle, them selues like Monarches dwelling in Princely Pallaces: wrapped in ragged & beggerly swathlyng cloutes: them selues glitteryng in purple, gold, and precious stones: contented with a little milke, them selues engluttyng Partriches, Peacockes, Woodcockes, Pheasantes, & most delicate Eates, alwayes stuffing their cawes with most exquisite byandes: lyeng in a masiger, whiles them selues sing sweetly in Churches with Organes, Shabannes, & Trumpettes, lullyng in melody & delightes. A good fellowshypp Christian Reader, is not here a notable shew of Christ: As though Christ the Sonne of God appeared for none other purpose, but to become a gazyng stocke, and to keepe mens memory occupied with the onely outward History of his beyng on earth.

The Feast  
of Circum-  
cision.  
Pag. 174.

Twelke day  
or the Feast  
of Epypha-  
nie.

But the first day of January, which is the eight day after the byrth of Christ, and so forth in the other feasts: what is done in euery of the solenne feastes, but a remembrance of ything done before: Of the Circumcision of Christ: of gbuyng him a name: of the Childe beyng sought out by the wise men, of the blazing Starre that guided the wise men, of purifying the Virgine that was most pure of her selfe, and other circumstaunces belongyng to the same: we call to remembrance also Symeon embracyng Christ in his armes: the reioysing of Anna, finally the Oracles and Prophecies of them concernyng Christ. And what more after all this: And all these are celebrated by the Church (sayth he) after a most solene maner, yea & with torchelight, & waxelighes, burning on midday forsooth to the view of the beholders, to the end, the remembrance of the same may be more deeply emprinted in their myndes. Behold here a new assably, new toyes, new trippynge & dauncyng, new lightes & shewes, goodly spectacles & helpes are set out for weake memories. But such they be yet, as do onely seke y eyes of the beholders, edifie their myndes nothyng at all: to witte: Hymnes, Prayers, prayyses, sweete songes, and sweete lessons I confesse, but such as y vnlettered multitude vnderstand not so much as a syllable: The Organes pyping in the meane space, the Belles Ringing: And why do ye not shooce of Gunnes aswell to awaken the people, if happely they fall a sleepe in the Church: But how much were it better for the people

ple Oforins, and more beseeching pout personages, if the table of the holy dayes were cut shorter, which rather engender flourish and solennesse, then pietie and godlynes: and that ye would convert pout Ceremonies, Passes, Diriges, blessinges, prayers stretched out in a superfluous laushynes of babbling, Hymnes, Canticles, Versicles, and these festiuall melodies, into wholesome and holy Sermons, whereby you may trayne the godly & well affected hartes of honest Christians, through some godly exhortations & instructions, fro that fruitelesse gazing vpon palpable poppettes, to know the principall pointes of true holynesse and everlasting saluation: which might rather edifie their fayth, the delight the eares & the eyes. Now what auayle all these dayne toyes, though vpon Ashewednesday they Crosse and besmear their heades and foreheades with Ashes: though they carry about Palmes and scatter flowers from out their Turrettes vpon Palmesday, though on good Friday and Easter Euen they washe the feete of the poore, though they consecrate oyle and ster, washe the Altars, blesse the Fontes, creepe to the Crosse barelegged and barefooted, and offer egges also: what availeth it if Easter day be celebrated most melodiously and solennized most sumptuously: what if Ascencion day and Whitsunday, and the Feast of all Saintes be passed ouer with no lesse brawery: if besides this outward shew & dayneglorious pompe nothing be ministered els to raise vpper fayth to the contemplation of matters of farre greater importance: For what may we thinke, when Christ was first Circumcized, when he was first named A Sauour, whē in flowd Iordan he was Baptized of Iohn: and manifested agayne to be the Sonne of God by a most excellent voyce from heauen: whenas he was tempted of the Deuill after sixe weekes fasting: whenas hauing finished his triumph of his Resurrection, & ascended into heauen, he powred vpon his Apostles clouen stery tongues, may we thinke (I say) & all these were done to none other end, but & we should in remembrance of them, keepe idle holy dayes in pastyme & play: And yet we do not much finde fault with the memorials of those thyngs in godly affected myndes, whēas they be rightly taught vnto them, as certein helpes, and aydes of godly exercizes: eue so also we do not utterly reiect those holy dayes appoynted of au-

Pag. 175.  
Ashewed-  
nesday.

Palmeson-  
day.  
Good Fri-  
day.

Easter Eue.  
Easterday.

Ascencion  
day.

Whitsun-  
day.

All Hollē-  
day.

cient tyme, by vse and custome: yea rather we do in many places retein and keepe the same Holy dayes as they doe, albeit not with like ceremony, as farre as we may without reproche of superstition. For euen we also do assemble our selues together, and come to the Church celebratyng the memory of the byrth of Christ, his Resurrection, and Ascension, and the Feast of Penthecost also, but not as a memoriaill alone, (whereof we ought to be myndefull euery day and euery houre) but takyng an occasion of the day, to heare somewhat that may conduce to sounde and pure Religion, and the edifying of our sayth vnto saluation.

What thinges be reproued in the papistes holy dayes & ceremonies.

And therefore we doe not simply deny, and reiect these holy dayes, but the manner of solemnizing the same, the stinking abuses, superstitious worshyping: & multitude of holy dayes, pious songes and sonnettes for the most part idolatrous, pious prayers and inuocations most manifestly repugnant and iniurious to the glory of Christ: those we do utterly abolish, and not without cause. The Jewes had their solempne holy dayes in tymes past, though in number not so many, yet prescribed by God himselfe. They had also their bloud offringes and Sacrifices, Fastynges, Easter, Solemnities, and the brazen Serpent: wherof as long as they folowed the lawfull vse (as beynge certayne signes, and meane instruments, & shadowes leadyng to the endes, wherunto they were instituted) they were acceptable enough vnto God. But after that by turningg carre in þe panner, they placed the chief worshyping of God, and principall marke of true Religion in those thynges, which of their owne nature were the last, and of least valem: how horrible and execrable they became in the sight of God no man can tell you better, then Esay þe Prophet: *What haue I to do with the multitude of your sacrifices: I am full of them: the Burnt offring of your Rammes, and fatte of your fastynges, the bloud of your Calues, of your Lammes, and of your Goates I would not haue: when you come before my presence, who sought for these thynges at your handes to walke in my Courtes: offer no more any Sacrifice in vayne: your Incense is abhominable in my sight: your new Moones and Sabbathes and other holy dayes I will not away with: your assemblies are wicked: my soule hateth your Kalendes and solempne Feastes, I am grieved with these thynges and overladen with them. And when you stretch forth your hands*

Esay. i.



But if I will turne away my face from you, and when you multi-  
ply your prayers, I will not heare you. &c. And yet God him selfe  
approved all these thynges in his owne law. What then: Doth  
God condemne the thynges which he commaunded: No truly:  
but because they wasted & forced those thynges to an other end  
then they were instituted for, bycause they were fastened wholly  
to those, and had settled the chief foundation of Religio in these  
Rites, neglecting in the meane tyme the greater and high mat-  
ters of the Law: this now was it that the Lord could not away  
withall.

Go to: Let us also now take a through view of your nota-  
ble feastes and solemne worshypppynges, and let us compare  
your ordinaunces (who live now under the Spirituall law) with  
that people that lived under the carnall Law: for they neither  
worshypped their Sacrifices nor burnt offerings, at any tyme:  
they neuer painted the resemblaunce or counterfaite of Gods  
countenance in table, or picture: they neuer bedeckt their Temples  
with Images: they did neuer set downe any visibill signes or por-  
traictes of Patriarches, or Saints to be gazed upon: neither did  
they ever gadde on Pilgrimage to visite the: to their Psalmes  
& Prayers they had nothing patched els: nothing intermixt fro  
else where: they made no intercessio to Saintes & Sainctelles:  
they neuer made inuocation to the dead: In their Lessons was  
neuer any thyng heard but Gods scripture onely: nor any thyng  
pronounced out of the Scriptures, that was not in their mo-  
ther tonge intelligible enough of all sortes young and old indif-  
ferently. Byt they there was nothing exercized, but by the ex-  
presse precept and commaundment of Gods law: so that the  
hoer and condition of the Jewish feastes may seme to be farre  
more heate and tollerable, then yours, if we have respect to the  
onely outward forme & superstition of myndes. And yet as I  
sayd before, I do not stand so much in this point, but that Chri-  
stians may haue their holy dayes, and solemne feastes, wherein  
they may refresh them selves, & be rayled to the remembraunce  
of Gods benefices, and manifold mercyes bestowed vpon vs, so  
that I same be obserued thout prejudice of sayth, in simplicitie of  
unsayned piety. Neither am I so curious to haue I comely tra-  
ditions of our elders to be abolished, so I true Religio remaine  
the same.

Popish wor-  
shypppyng  
compared  
with the  
worshyp-  
pyng of the  
Iewes in  
the olde  
law.

The superstitious of the people in their state holy dayes & ceremonies ought to be reformed.

Ofori. pag. 175.

meane whiles undefiled: the vse wherof consisteth not in outward ceremonies, nor in corporall exercises: nor in places and times, but in spirit & truth: & so, that false preposterous & hipocriticall deuotion be abandoned, wherewith God waxed wroth and was highly displeased. For how many christians may a man see, which do measure the chiefe worshyping of God by any other endes almost, then by their dayly frequenting churches, often hearing of Masses, keeping the euens and holydayes orderly, fasting the Ember dayes carefully, reiterating their Paternosters and Aues often and solemnely: powring out their Synnes into the priestes bosomes in Lent treatably, crouching and knelyng to the Crucifix barefooted and barelegged humbly: Receiuyng the very body and bloud of Christ vnder the formes of bread & wyne once a yere, yea euen in their death beddes devoutly, and that besides there remaineth nought to be superadded to attain perfect saluation beleuing stedfastly, nor that they be ought indebted to Christ vndoubtedly, but suppose vnfaynedly that they ought forthwith for these causes receiue heauen for the meed of very duety.

I beseech you: If Elay the Prophet liued now agayne amongst Christians, or S. Paule the Apostle: and should behold these serious and topleosome triflinges in our temples, these cunning counterfaytes, Images, Alters, bread worshippinges, and the whole face of Christian Religion so transformed into Apishe ceremonies: & should see how pretie holy you will shew your selues in trinkets and toys, and how retchles and vnnindefull of the principall poyntes of doctrine: how niggardly skraping from relieuing the poore, how vnnaturally prodigall in building of Temples, in decking of Monasteries, in enriching of churches, in costly coapes, in Jewels and plate, in dawbing of walles, in gylding of postes, how excellently sumptuous: In corporall exercises which are of small value how forward and courageous: but in the exercise of true pietie (whiche is profitable for all things) how litle or no care at all employed, as that it may seme we haue either forloyned all mercy and compassion, or that pity and mercye haue forsaken their stone intalles and bowelles. Moreover in iudging our brethren, how forwardly headstrong, in burning and killing, how butcherly cruell and vnanage. If

Elay

Esay the Prophet and the Apostle Paule (I say) did behold these things, and withall did see before their eyes, such and so much christian blood sucked out & spilt by your meanes: so many thousandes of martires murdered, and sent vnder the Altar: would not be most rightfully: or would not God by the mouth of his Prophet, in much more fiercenes and vehemency of stomach, redouble & saying agaynst you more iustly, then he did sometimes agaynst the Jewes: *I will not accept your holidayes, your sabbathes, & solene feastings: your asseblies are wicked, my soule hateth your kalends & solenities, I am grieved with the, & am overladed with the. Why haue we fasted, and thou hast not beholden vs? Behold in the day of your fasting, your mindes are enclined to wickednes: You fast to contention and strife, and oppresse your brethren cruelly, wrongfully and without cause. Be you washed: be ye elensed, remoue away the euill imaginations of your hartes out of my sight.* What would Paule haue added moreouer: who endued you at the first with a farre other manner of doctrine, if he should now behold your doctrines, your rites, inuocations, detraies, masses, multitude of holidayes, your ceremonies, worshippinges, crochings and kneelinges, and the disorderous abuses of all your religion: if he should note that the recourse & aspaunce (as he taught to be placed in Christ onely) were by you transposed & translated into an infinite heap of aduocates & proctors & rent euen in sunder by you: Would he acknowledge you for Christians I pray you: or at least standing in great feare of you, would he not exclaim agayn vpon you: *You observe dayes and monethes, I am afraid of you. &c.* Esay. 58. Gala. 4.

But it is well: Osorius doth now at length beginne to speak somewhat to the matter. I do confesse in deed (saith he) that all those things wherof I haue made mencio, & all others of the same sort which I haue omitted (for I think it not needfull to rehearse al by name) are not of any such great perfection: for they be certayne principles, & certayne necessary helpes for vs, wherewith as yet our weake and mortall estate hath some familiarity and acquayntaunce, and of this we haue good proof by dayly experience. &c. The long processe therefore that you make of state feasts, and other gadding holydayes in y<sup>e</sup> yeare, belike are of y<sup>e</sup> quality then, (as you haue said Osor.) of y<sup>e</sup> thing though you seeme to haue rehearsed very many, yet haue you



you not remembred all: In dede in this you speake the trueth: For you haue ouerskipt almost an innumerable multitude besides these, to witte: the feastes of the Sayntes and the Sayntes: And first of Saynt Iohn Baptist, the feastes of the Apostles & Martyrs, mozeouer of Confessours, Virgins, Bishoppes and Abbots: of the inuention and exaltation of the holy crosse, of halowing of Ashes, of Gangeweke and procession, of Saincte Michael, of Saincte Peters chayre, Saincte George, Saincte Nicholas, Saincte Katherine, Saincte Thomas, of the assumption, conception, natiuity and Annunciation and vilitation of our blessed Virgine Mary: of the patrone of the church, dedication day, and Relicksunday. And who is able with tounge to expresse all, which in such clusters are crepte into the Kalender, that it might iustly haue bene feared, least (if the popes holines had continued a while longer in good credite) all workingdayes should haue bene turned into holydayes, or euerlasting Iubilees.

But forasmuch as Olorius is contented to pare away these scraps, as not altogether so necessary for his commentaries, we will be contented also to make as little account of them, and to returne agayne to Olor. description wherein the same also which he doth very fittely deny, is not altogether true; namely: that the things which he rehearsed, are not valuable as perfect, but are certayne principles and necessary helpes: provided for such as groaning yet vnder the burden of flesh and blood, are not thoroughly hūbled in spirite. But I beseech you (good honest man) what maner of speache is this? what kinde of helpes be these wherof you treat: is it euen so Syre to carry candles burning at hygh noone in the eyes and gaze of all men, call you this a helpe for weake memoyses: or rather a playne president of ridiculous superstition: to worshippinge the crucifixe barefooted and barelegged, to fall groueling before Images, to sette by tapers and candles burning before them, to part stakes of the honour due vnto God, with the Sayntes and the Sayntes, to make homes vnto them, to craue their helpe in mishappes and misfortunes, to trust as much to theyr merites, as to Chryst himselfe: to nourish the ignorance of the vlettered in an unknowne toung, to remove the vlearned multitude from the reading of scriptures, to cary them with dumme and colde ceremonies where ye list, to

Principles  
of Olorius  
Religion.

see the eares with musicke, and song, whose soules you ought to haue fed with the word of God, and instructed vnto sayth: finally to make a greater hyable and sturre for the breach of these holy dayes, and neglecting those ceremonies, yea to hate your brethren more deadly, rack them to more tortures for these peynish Fables more spightfully, then for not performing the lawe of the Lord: Will you perswade vs to account these to be principles of piety: or shall we boldly call them rather mysteries of iniquity: and playne blockes and lettes of true Religion:

What shall we thinke of this: that not contented yet to haue so largely debated of the celebrating of holy daies, and the manifold fruit of the same, he proceedeth further & beatech the naile to this issue, that he maketh now of the very same principles, a very necessitie, which earst he bouchsased no place towards the attayning of perfection. So that now these shapowes and signes of holy thinges (though of themselves vnperfect) doe yet yelde great helpes to perfect pietye not onely in these that are weak, but seme also very necessary for the most perfect men, and most puerely catholicke, towards the attayning of perfect Religion. Because mans minde hath alwayes some familiarity and acquayntaunce with transitory thinges of this worlde. Which if he not polished with this most excellent skanning of mysteries, waxeth of her owne nature very dull quickly, and is ouerwhelmed with forgetfulnesse. And no maruell: For as much as this new and wonderfull light of the Euangelicall knowledge (which hath transfigured those Lutheranes) hath not yet shined so brightly in the eyes of those men, nor are as yet so thoroughly carried away from this corporall familiarity, as that they can wat these signes of heauely things without great perill, as these Celestial and Diuine men can do. For with this skoffe doth he note them (whom Luthers doctrine hath instructed) by a certayne figure called Sarcasmus.

But to answer your pleasaut skoffe (good maister Bishop.) First what acquaintaunce & familiarity you haue with the state of mynall men let other men iudge: Surely I could hartely wish that you Hallowmongers and Shauelinges would take lesse acquaintaunce of your neighbors wiues and daughters, with cubsynnes and dyenches of Baudye: to stay here, and to rippe by

How much commodity and necessity there is in outward ceremonies and signes in Osorius iudgement.

Sarcasmus a nipping skoffe.

An Answer to Osorius mocke.

The papists acquayntaunce with mortall fragility.

The vow  
of chastity.

no more of your horrible dealinges. But if you be not as yet e-  
stranged fro  $\bar{p}$  assaults of  $\bar{p}$  flesh, as you do affirme, nor haue yet  
so mortified the flesh, but the generall stayle of nature will vio-  
lently carry you away typhitury, as well as other men, now and  
then, into the naturall infirmities of the flesh, what meaneth the  
that rash temeraryous rushing rudely into vovues, wherewith  
very solemnely you swear sacred and perpetuall virginity, both  
to God and vnto men: As though there were nothing to be fea-  
red in you, of that naturall and generall disease of imbecillitye,  
and weakenesse, that is otherwise common to all men ingenerall:  
Which if you doe as saythfullye perfoyme, as you doe rashlye  
swear, and how (beyng a matter about the reach and capacite  
of humayne ability) I cann see no cause to the contrary, but that  
we may reply these surnames vpon you much sooner, to witt to  
call you Celestiall men and more then Diuine. For as concer-  
ning Luther and others of his profession, howsoeuer it pleaseth  
you to mockemeary (being a very merry man, tricke and trym  
altogether for holydayes, & all kind of pleasureablenes) yet did  
they neuer challenge to themselves so Celestiall & Deuine na-  
tures, but that (as men compassed about with weake and fraille  
bodies as all other mortall men are) they wated their introduc-  
tions, yea and endured themselves to the same not vnwillingly.

What Cere-  
monies are  
necessary  
with the  
Christians.

Baptisme.  
The Com-  
munion.  
All Cere-  
monies are  
not to be  
condemned:  
yet in the  
allowaunce  
of Ceremo-  
nies: Reason  
and choise  
must be  
hadd.

For both Religion, and the Church of Christ hath her rudy-  
mentes, hath also her ceremonies and introductions, not onely  
profitable (to say as you say) but very necessary also. I speake of  
those rudimentes and ceremonies chiefly, which Christ himselte  
deliuered to his Church, in number but very few, but in vse of  
greatest force and effectualnesse. Namely: Baptisme and the  
Supper of the Lord: the one whereof Christ did institute as a  
pledge of our profession: the other as a perpetuall memoryall of  
himselfe. For other rudimentes of piety which are practised in  
externall actions, Christ left none besides these, of any expresse  
commaundement. And yet if there be any other ceremonies pro-  
fitable and appliable for the present time, the Lutheranes doe  
not altogether abolish them: But the matter doth betwix that  
these ceremonies, rytes, Gamboldes, holidayes, and new lang-  
ued ceremonies (which your Clergye doth daylye patche vpon  
the olde) are for the more part, not onely fruitles, but also verie



Botches and Cankers of the pure and true Religion. And this much hether to of the holy and sweet mother church of Rome, and of the vniuersall Regiment of her saych, ceremonies, and holydayes. Of the which because Oforius saith to himself to haue spoken sufficiently, returning at the length to the Lutheranes, bender his declamation against them, raked and skraped from out of the very bowels of Rhetorick: wherein he thrusteth himself vpon the stage to play the part and to expostolate with Luther in such wise, as that in all that notable furniture of words, scarcely ought can be found els, then was sometimes especially noted in Anaximenes by one on a time to witt, *so haue whole floods of words, but not a drop of good matter.*

It were great pittie to rehearse the whole speech a fresh, then the which nothing can be more ouerlaush and babling. The effect thereof (as briefly as may be compiled together) tendeth to this end: These Lutheranes do seeme to haue taken vpon them, a very great and labour some burthen: Who seeing the Church of Christ lametably entangled in such dissolute licentiousnes of maners & doctrine, almost ready to fall to the ground, could not onely be contented to be agreed thereat, & with bare prayer & well wishing hartes helpe to vnderpropp it, but that they would attempt to put their handes therto also, & by their industry, practise the reformation of that which was past al recovery: and because they saw that the inuention of man was not able to counteruayle so great an inconuenience by any meanes, they vndertook the matter by the onely word of God, renouncing all humaine pollicy and industry. So to and to what end are all these so farre fetcht and false also Oforius: at length our Tertullius goeth forward. But because the efficacy of Gods word doth consist, not in brauery, and braggery of wordes, but in vertue, in the deuyes of lyfe, and the workes of righteousness. He doth desire therefore, that some president of this deuine workmanship may be shewed him, wherein some shew at the least of this recovery and preferuation of the Church, may shew it selfe. But forasmuch as there could not possibly be a Reformatio, vnlesse those obstackles were vtterly take away, which gaue the first occasion of this generall craze: euen as in Phisicke,

Oforius  
spightfull  
inueniue  
by a Rhetorick  
figure wrest  
back vpon  
the Lutheranes.  
Pag. 177.

Ofor. pag.  
178.

wholesome potions are not ministred, before superfluous  
and noysome humors be thoroughly purged: & in buildings,  
like as vnlesse the olde walles and rotten postes be first pluc  
ked downe, no new building is supplied: euen so and after  
the same maner the Lutheranes did purpose with them  
selues to proceed with theyr worke. Which Osorius misty  
keth nothing at all, For he thinketh it expediet, that super  
stitions be vtterly cut of: because vertue commonly hath not  
greater Enemies then her owne counterfaytes. Moreouer  
where he seeth many abuses taken away, scattered abroad,  
& krusht in pieces, neither doth Osorius reprove this in the:  
so long as this alteration is profitable for the Christian co  
mon weale: and that in stead of these which be remoued,  
some supply be made of better. Nowe what is throwne  
downe he doth see playnely: but what is new builded he se  
eth not: yea it is apparaunt enough what thinges are moy  
led vppe by the Rootes, but what is planted in that place,  
he confesseth he canot as yet discerne. But this he doth see,  
namely: the authority of the Byshoppe of Rome to be affli  
cted: Monasteries and Noonerics rooted vppe: and theyr  
goods and possessions haled away: the deuotion of ceremo  
nies and Religion of Churches defyled: Images, Pictures,  
Crosses and altars broken in pieces, and troden vnder foot:  
the holy ordinaunces, Lawes and traditions of the Church  
abrogated: finally no hope of true deuotion, nor any free  
dom of wil to be left sound & safe. Wherein this life nothing  
is left so holy, but is defiled with some spot: no abilitie of  
will so great, which is not yoaked fast with fatall and vna  
uoydable Necessity. All which so many, in this wise disorde  
red, rent & torne a sunder by the Lutherans, albeit do moue  
many mens harts to rue: Yet Osorius of his overflowing a  
boudaunce of patieçe & cōstācy, could take all this in much  
more better part, and be lesse agreedued thereat, if he could  
be perswaded that the losse and ouerthrow of those thinges  
might agree with the safety of the Church, and the maiesty  
& glory of the Gospell. But now perceiuing the matter to  
fall contrary: hereupō he is both greuously and with good  
cause offended with these Sectaries Lutheranes who hauing  
vnder

yndertaken so great a Charge as to restore to the former  
 health & integritie the disciplyne of the Church being gre-  
 uously syck & weakned: hath so performed no iote at all of  
 that their promise, as that all thinges rather become worse  
 and worse, and the new supplies farre more ill fauoured &  
 weake then the olde buildings: But how will this right re-  
 uerend father proue his sayings to be true at the last: Forsooth *Ofor, pag.*  
 whereas the purity of the Gospell, and the whole meanes of 179.  
 reforming the Church consisteth in this, that men maye be  
 taught to leaue the beholding of earthly thinges, and rayse  
 vpp their mindes vnto heauen, to embrace modesty, to be  
 endued with an earnest desire to liue chaste, to yelde due  
 obedience first to the Church, afterwarde to the princes &  
 Magistrates temporall: to prepare themselues a way into  
 heauen, by meekenes, patience, graunty, constancy and o-  
 ther heauenly vertues: These I say and other heauely orna-  
 ments like vnto these, if would appear, either in their chur-  
 ches where they teach, or in the manners of them, which are  
 professours of their doctrine: No man could be ignoraunt  
 then what men might iudge of this newe Gospell, and the  
 fruit thereof. But now whereas he doth playnely see that  
 the professors of this new Gospell, are not onely not made  
 better, but also much worse, and much more filthy of their  
 conuersation as amongst the which, lust rageth more out-  
 ragiously vnpunished, presumption of minde more readye  
 to committe all manner haynousnesse, more vproares, and  
 much more troublesome: more theuery, moreover more  
 conspiracies against Princes: finally more horrible attēptes.  
 (if Report be true) be hard to be euery where: the worlde  
 may easily iudge by these so manifold and so great tokens,  
 that these men haue entred vpon a wayne enterpryse, & vn-  
 dertaken much fruitlesse labour in that lamētable moilyng  
 of thinges which they haue subuerted. &c.

Behold here (gentle Reader) though not euery word, yet  
 the force and effect of euery word fully set downe; and the whole  
 purport of *Oforius Inuestiue*, unless I be deceaued. All whose  
 superfluous and needeles bablyng, whereas he might haue con-  
 cluded together in one syllogisme, yet this tole trifler chose ra-  
 ther



Oforius  
bould Rhe-  
torick.

ther to come aloft with Peacocklike ruffling of his Rhetoricall  
plumes, blazed abroad after a sort, and to swell in brauery of e-  
loquence: In the which he hath placed the whole mayne batte-  
ry of his eloquence with hottre and powder, and by all meanes  
possible els to beate downe if he can, the gladsome light of the  
glorious Gospell of Christ. But all in vayne: for mightier is the  
force of the Veritie enuironed about with heauely garrison, the  
that it can be dasht out of countenance with Irishe hooobbes,  
or wandryng crakes of loftie speeches. Let Oforius bende and  
enforce all the cramps and artillery of his eloquence, and shoot  
of all his powder and hottre: yet is this cause of more power the  
can be vanquishable with such smoakes: These be but Asplen  
leaves Oforius, which you haue scattered abroad, mere slaun-  
ders, swollen and puffed up with rancour and malice. You must  
gather a fresh supply, or els flee the field. Where the chiefe trust  
of your fortreffe is crazed and faultie, there the more you teaze  
the aduersary, the sooner will he make a breache vpon you, & you  
shall be lesse able to endure his assault.

The confu-  
sation of  
Oforius  
inuestine.

You say that these wonderfull men took vpon the a very  
great and daungerous enterprise. And who bee these won-  
derfull men, whom you note? The Captaines (I thinke) of these  
Euangelicall affaires. Luther, Melancthon, Bucer, Zuinglius,  
Caluine, Haddon and other like spronghes and issues of the  
same plantes. And why doe ye not toyne in number with them  
Paule, Peter, John, all the Apostles, and Prophetes, nay rather  
Christ him selfe the anchor and grasse Captaine of this Gos-  
pell: for as much as the other neuer accepted any thing, but vnder  
their conduct and stward. So to: and what is that so great  
and perillous an enterprise, that this lusty gallants of the Gos-  
pell haue entred vpon: may a man be so bold to know it: First  
bycause they tooke vpon them the Cure of the wounded  
Christian Church. I do heare you: but you haue not declared  
yet, who they were that wounded her first. But abroad with your  
peddlers packe. Moreouer that they would settle the Gos-  
pell in her auncient renowne and Maiestie: that they would  
restore the auncient earnest zeale to godlynes, the abou-  
dance of Charitie, and that desire to lyue the heauely life,  
wherein the Church flourished in the Apostles tyme: That

the

the Gospell beyng cleansed, and the superstitions thereof wholly rooted out, they would reuiue the luely sprankes of the auncient Church being vtterly extinct. &c. Truly if these notable men did take this enterpryse vpon the, if euer they made any such promise, if they made any such bowe or oathe, that they would byng these thynges to passe. I confesse they vnderooke a very great and hard enterpryse in deede. But where did you euer Read any such matter in all their bookes: or which of them did euer make any such promise of him selfe: Tell the truth O-  
sorius, was this any promise of theirs: or a false forged deuise of your owne: was it their bragge or the vtter shamelesnes of your flaunder: was euer any man yet so mad as to conceaue in his secret imagination, or to dare to make any such promise to re-  
forme the Gospell: then the which no one thyng in the world can be more sincere and pure.

When Luther began first to peepe abroad, he attempted a-  
gainst the Popes Pardons, somewhat frankly, yet modestly notwithstanding, not so much assured thereunto by any his own motion, as prouoked by necessities of coercion, nor yet offryng any challenge, but beyng iniuried first, and almost wearied out with the importunacie of others. Afterwardes beyng for the same cause couit by Leo the Pope of Rome, he purged him selfe, but very humbly, as was declared before: And this was to cleare him selfe O-  
sorius, not to purge & cleanse the Gospell: with like submission & humblenesse he testified his innocencie and vttered his conscience before the Emperour freely, standyng then in perill of his owne life rather, then making any bragge or vaunt of him selfe. Phil. Melancthon beyng Sommoned to appeare before the Councell, rendered a Confession of his Fayth, not so much of any hope to do any good, as enforced by necessary constraint of obedience to make answer for him selfe, beyng in no lesse hassard of his life then Luther. The same in his common places of Diuinitie, what vaunting or bragges hath he vttered: Bucer, and before him Huldricke Zuinglius, then also after them both Iohn Caluine & many other Deuines besides those, for the earnest desire they had to know the trath, applied their wittes & industry to the readdyng of holy Scriptures. For what could they do more conueniably: wherein whē they had well tra-

uailed,

Luther.

Phillippe  
Melancthon.

Martin Bu-  
cer,  
Huldricke  
Zuinglius,  
Iohn Cal-  
uine.

uailed, read, and vnderstood them, immediately began the euert conuynances of fraude and deceit to be made manifest none otherwile then as thynges that lurke before in darknesse, do at the enlightenyng of a candle or of the immediately discover them selues.

Now let Osorius tell vs what he would haue these faythfull Pastours doe should they be mute and say nothyng: their conscience would not permitte them: for this had bene not to teach the flocke of Christ, but to forsake it not to guide, but to be guile it: not to play the Shepherdes, but wolves & Thieves: should they truly then and truly undertake to defend the forlorne estate of the Veritie? Cuius est, this is the very thyng they undertooke (if you be ignorant thereof Osorius) and besides this nothyng els. Whereas you say that this was a great and a hard enterpryse, you speake herein but the truth. For whereas Veritie is a matter of great importance, and doth commonly engender to it selfe hatred: surely they could not haue attempted any one thyng with more perill of their owne liues, nor more dangerous so that present tyme: yea I ca not well tell whether the Apostles them selues professing the Faith of Christ first, or the Prophets when they remoued many traditions, superstitious obseruatiō of ceremonies, and other assuages in sacrifices, and the blind and preposittous opinions of their people, did euer enter vpon matter of more difficultie or daunger. And therefore as touchyng the substance of the matter, I do confesse that it was a perillous and an hard enterpryse when they undertooke the defence of the Veritie. And yet they neuer attempted it of any such courage, or confidence, as to dare to promise any good successe of their labours to any others. For neither was the state of that tyme so applyable, as would permit them to promise any thing of the selues, though they would neuer so sayne: wherein if they could escape without losse of life, albeit they achieuen naught els, yet they might well iudge that they had done a notable exploit. So farre was it of, that they could euer imagine, or dreame of so great a renewyng of the Church, of the vicer overthrow of the pope and Doctes, and the like successes that ensuen thereupō: the which thyng Luther shameth not to confesse simply without all dissimulation, as that he could neuer so much as hope



hope for the hundredth part of those thynges which God of his meere mercy and goodnesse brought to passe in them. Whereby we do you to vnderstand Osorius, that these matters were not begun by mans power or pollicie, nor through any lightenes or bragging of men, but performed & perfitted by the ouerly worke of the holy Ghost doubtles. And therefore this Tertullus making his foundation with a manifest lye doth with like deceauable falsehood procede to the rest of his declamation that so he may seme neuer unlike himselfe.

You (sayth he) haue afflicted the Authoritie of the Bishop of Rome. &c. O affliction: O cruell tormentes: O holy Martyrdome: O greuous passions and woundes, which this Godly Pope doth suffer for Christes sake. Whiles I was reading these wordes of yours Osorius, I began to be sorely in some doubt: whether this were an overscape of your penne, or the ouersight of Theobald your Printer: whenas in steade of the Pope afflicted, you would haue sayd the Lutherans afflicted: at least you should haue sayd so. Certes if you indifferently and brightly render a full accompt of all the imprisonmentes: feters, gibbettes: burning plates: pyres of flaming wood: crucifixions, beheadinges, bocheries, fiers, repeales: armies: tortures, holles, rackynges, and persecutions by fier and fagot, it will easily appeare whether part hath afflicted, and both daily afflict the other. But bycause mention is made here of the afflictions of the Romish Authoritie: it were needefull for me to enquire of Osorius first, what kinde of Authoritie Osorius doth define vnto vs: For if he meane that Iurisdiction which the Bishop of Rome hath ouer his owne See of Rome, and the other Provinces annexed to the same, limited him by the Countell of Nice: no man will strine agaynst him for this Authoritie. But if by this name of Authoritie, he will haue to be signified that hygh and vniuersall Authoritie, which the Pope doth exercise and vse, as equal with God him selfe ouer all Churches, Provinces, Pastours, and Bishops and aboue all generall Councells: This Authoritie for as much as the true written Veritie doth not geue vnto him in any place, yea rather oppugneith it very mightely: and doth call it the See of the Beast, to the which also Apoc. 16. it threatneth a vjall of utter darkenes: it can by no meanes be

How the Pope is afflicted by the Lutheranes.

auoyded, but one of these must needs come to passe, either that this unmeasurable Authoritie of the Pope, must geue place to the Scriptures of God, or that this vniuersall Bpshopp shall triumph and haue the victorie, the Scriptures of God being venterly vanquished, and put to silence: For as much as these two Authorities being so directly contrary eche to other can not stand together.

The authoritie of the Romish See can not agree with the authoritie of the Scriptures.

For if Christ would not permitte any superioritie amongst his owne Apostles, will he suffer it amongst Bpshoppes? If the Lord himselfe came for this purpose (as the Scriptures do witness) to become a minister to others: to wash the feet of his disciples, if he refused to be a king, being sought vpon earnestlye for the same: will there be any so proude a Disciple of Christ, that will with his hatles treade vpon the neckes of Emperours, and will blaze abroad Serpents and Diademes of St. Peter, in the poynt and base Church of Christ? what althoughe the Pope of Rome will take vpon him, more then the Authoritie of the Scriptures will allow him: shall it not be lawfull therefore for godly Pastours, & learned Doctors, to proteste freely (by & testimonies of holy Scriptures) that, which they see with their eyes, and feele with their hands, but that they must be accounted scourgers of the true Apostolick? But how much more wisely should the Bishop of Rome haue done, if wormyng out this ragging ringwoyne of madd ambition, and keeping him selfe within his owne limittes and boundes of Scriptures modestly, he would endeavour to bring to passe, to become faultlesse himselfe: and boyde of all iust reproche of deserued infamie? Now being so pestered wth blotches & daynes on all partes, what maruell is it, if he complaine of pinching at least touch of an ulcer? Wherefore neither should our Olorius alsoe meane him selfe in any respect lesse discreetly, if laying aside this foule fashion of flattering, he would more simply and plainly deale herein with Authorities, and testimonies of Scriptures, rather then with disordered affections: nor would enter into so contentious a brawling about the Popes Authoritie: before he had by good and warrantable proofes made manifest to the world, by what right the Pope were able to mainteyne his challenge touching the sayd Authoritie.

Concernyng the ouerthrow of *Monckeries* and *Nunneries*, and their goodes and possessions scattered and spoyled: although I can not deny, but that they might haue bene in some places conuerted to better vses: yet are there no small number of *Regiōs*, and free *Cities*, where those goodes and *Selles* are conuerted into *Schooles* of learning: hospitals for *Straungers* and sicke persons, and other good vses, farre more seemely and profitable, then when they were receptacles and denues of idleness, sloth, *Idolatry* and superstition.

I speake not now of the liues of these *Caterpillers*, I touch not their hypocrisie, I sturre not out the stench of that puddle. Bycause these are externall and incident to māns nature. As for these beyng naturall diseases of the belly, and the flesh I leaue to the selues. But I enter now into the due consideration of the very inward and best part of *Monckish* profession: to witte: the *Rules* of the order, their *ordinaunces*, their *Statutes*, and the very foundations of their *Religion*: I meane the whole course of *Monckery*, which I do altogether accuse. Agaynst this I do with full mouth exclaime, & from the very bottome of my hart profess, that this order of *Monckery* is wicked and detestable, finally such and so wicked, that if all thinges els within the same were founde, yet this their very lurking in denues, after that maner of liuing, can haue no maner of partaking with the kyngdome of *Christ*. Of other *Monasteries* other may Iudge better then I: but of such as were in *England*, I can speake fully, of myne owne knowledge: the first foundations & erections wherof if a man behold, it will euidently appeare, that they were instituted for none other end and purpose, then for the redēmyng of soules out of *Purgatory*, for *Remission* of sinnes, and for obtaining of life euerlasting. And what could haue bene deuised more cruell agaynst *Christian Religion*: or more repugnaunt to *Christes Gospell*: Therfore as touchyng these *Temples*, *Denues*, and buildyngs of *Religious houses*, I do not so much maruell & they are thus razed to the ground: as I maruell more at this, that they could so long continue, to so great prejudice, contumely, and reproche of the Sonne of *GOD*. But it is even the selfe thyng, wherof the *Lord* him selfe did long sithence *Prophecie*: Every building that my heauēly Father hath not planted (sayth:

It was not to be marueiled that *Monckeries* were so soone ouerthrowen as that they stode so long.



he)shalbe pluckt vppe by the rootes.

Of the holynesse of ceremonies with Olorius.

Luke.  
Iohn.

Collof. 1.

Galat. 4.

But what holynes of Ceremonies: do you tell vs of here Olorius? If ye meane those old shadowes of Ceremonies prescribed in old tyme by God, surely these vanished quite away, immediately vpon the discouery of the cleare light and bright beames of the Gospell: And yet they did not so vanish away (as I suppose) That ceremonies for ceremonies, shadowes for shadowes, or newes shapes should supply the old: for what had this bene els, then frō Jewishnes to reuolt backe agayne to Jewishnes? But if you meane of Ceremonies deuised by men: surely of such you may read the Scriptures greuously complatnyng euery where. *They do worship me in wayne teaching the Doctrines & traditions of mē.* And in an other place: *The howre cometh, and now is: whē as the true worshippers, shall worship the Father in spirit and truth.* And how often do we heare Paule the Apostle calling vs backe from those hungry elementes of ceremonies: and that very feruently? *If you be dead with Christ (sayth he) from the elementes of this world, why are you then holden backe, with ceremonies, as though you were liuing in the worlde?* And to the Galat. *How is it that you turne agayne to the weak and beggerly ceremonies, wherunto agayne ye desire to be in bondage a fresh?* Now by what reason can you ascribe holynes to those thinges, which are called in Paule Beggerly Elementes: and are onely corporall exercizes, scarce profitable to any thyng, and which do rather make a Jew, then a Christian man: For what is Christianitie els, then a spirituall life and worshipping? Euen as God him selfe whom we do worship is a Spirit. And the armour wherewith we mainteyne his warfare is spirituall: & our inheritance and countrey is sayd to be heauenly and not earthly. For although we be clogged yet with infirmities of the flesh, we do not liue as bondslaues to the flesh. But are risen agayne together with Christ in Faith, Spirit, and Truth: seeking not the visibill thinges of this world but heauenly: neither betraying the frædome wherein we were called: and agayne not abusing the frædome (wherein we do dwell) to the lust of the flesh: But what frædome of Religio is this, if we be holdē as yet bondslaues to the Traditions of men? Paule crieth out. *That one of vs should not Iudge an other in meate and drinke, or in the part of*

the holy day, or new moone, or of Sabbathes: And will Olorius tye necessity to þe keeping of these. Be I not here taken at the worst.

I speake not this, as though I thought simply, that no constitutions of men, nor ceremonies are tollerable in the Church, without the which there can be no Congregations nor Churches of Christians in this life. But this present treaty concerneth those ceremonies not which are brought in by any kynde of necessitie, but by way of superstition: not which come in for decency or order, but are instituted as especiall matter of piety & godlynesse: In the which many men haue grounded their hope of Salvation, the chief foundation of Religion, and haue of assistance: wherein they flatter the selues, and condemne others: vpon the which the greater part of Catholickes now a dayes do lawne ouer greedely, nor do onely dwell vpon them, but euē bury the selues aliue in the. And euē these Ceremonies do so nothing at all agree with the pure and sincere Religion of Christ, as that no pestilenc botche can be more deadly contagious vnto it: Of þe which many famous & godly men haue sundry tymes complained bitterly, and not without cause. For wise men, and men of experience did perceaue this to be true (as it is most true) that the effectuall force of the Gospell was extinguished, true pietie neglected, & not the consciences onely, but the lyues also of men endangered, through none other so perillous a contagion, as this glitteryng pompe of gorgeous Ceremonies. Amongest the which this is one, that Reporte telleth of two persons in Fraunce, who not many yeares agoe were in daunger to be burned, for none other matter, but bycause they did eate flesh two dayes in Lent, beyng constrained thereunto by necessitie of sickness. Behold the fruites of Ceremonies: to witte: that for mens Traditions, we shall breake the Comaundements of God, recōpyng murther to be a more tollerable offence, then to leaue a petyng cōstitution of a Pope vndone. I could rehearse six hundred like exāples out of þe Monumentes of our owne Martyrs chiefly, who were more often and more sharply punished, for despising mens Traditions, then for breakyng the Comaundementes of God: in so much that a mā would thinke, that the whole face of Christian Religion had bene estranged into Ceremonies, or els to hang more vpon these, then vpon the word of God.

Mens traditions & ceremonies are not altogether sequestred from a Christian mans lyfe.

How great a perill is in ceremonies,

Christian Religion almost wholly turned into ceremonies.

¶ It is,

And

Images  
Crosse Al-  
tars throwe  
downe.

Ezechiah.  
Iosiah.  
Iozaphat.

Gedeon.

And whereas you say, that Images, Signes, Crosse and Altars are thrown downe. I thinke verily that Luther and the other ministers of the Gospell cannot be duely charged with this slanderous reproch: forasmuch as they neuer put their handes to the breaking or plucking downe of Images, nor is it conuenient for any priuate person to presume vpon any inuocation in Christian comon weales or Churches by force and by force. But if the Magistrat do execute his office godly and peaceably, according as he may lawfully do, in the things which he doth perceiue to be consonant with the word of God: What maketh Osorius here with vs (being but a priuate man himself, and a mere stranger) to keepe a holding or meddling with our matters: If the famous king of Portingall Sebastian be of the mind to remayne a fawtor and follower of those Romish superstitious Ragges in Altars, Pictures, Signes, and worshipping of Images: He hath on the one side the testimonies of the Scriptures, on the other side the Parasiticall prating of Ponckes, let him follow which he will: let him doe in hys owne Realme, vpon his owne perill, what him pleaseth best: On the other side: If the most vertuous Quene of England Elizabeth, (by the guiding of Scriptures) haue thought it more conuenient to expell and Banish out of her Realme, the stincking pille of burty superstition (the sight whereof no Christian Prince can endure without great perill & daunger of himselfe and hys subiectes:) Truly she doth nothing herein, but that she may safely do, & iustify the doing thereof, by the manifest authority of the sacred scripture, and singuler examples of most famous and renowned kings: Unlesse peradventure Osorius doth make small account of the commendable remembraunce of Ezekias, Iosias, Iosaphat and others, which brake downe and krusht in pieces Altars, Idolles, Groaues, and the Brasen Serpent. Of the example of Gedeon also, who though were not a kyng, did yet cut downe the Groaue, and tare aboord the Altar. What now? The same which was lawfull for the kinges of the Jewes, in the carnall law, shall not be as lawfull for our Rulers and Potentates in the spirituall kingdome of Christ: shall that which redounded to their glory and praise in the olde law, be condemned in our age in Christian Princes for Sacriledge?

And



And what if Olorius had liued in that season: when as Epiphanius Byshoppe of Cypres, (seeing the Image of Chryst agaynst the manifest authoritie of the Scriptures (as he sayed) paynted in a veyle) rent it in pæces with his owne handes: what if he had liued in the time of Origen? or in that flourishing age of the primitive church? at what time Augustine, Lactantius, Ambrose Eusebius would not suffer in the church, this kind of Paganisme: at what time as yet was not any shadow so much of an Image, in the temples of Christians? Or what if afterwarde he had happened in the Court of Phillippicus, Leo Isaurick an Emperour of Græce, and of his sonne Constantine the fifth: or of Leo the 4. What if he had bene present at those three counells Constantinople, vnder Constantine the fifth Emperour, or at the Elibertine and Franckfordine Counells, vnder Charles the great: in the which, Images were vtterly Banished out of Churches, by most manifest argumentes out of the holy Scriptures, and by the generall consentes and voyces of the whole counsell: at what tyme great and inuincible reasons were alleadged to proue directly that the Images of Chryst, of our Ladye, of the Apostles, & Martyres, (as neuer instituted by any tradition of Chryst, of the Apostles, no nor of any hauncient Fathers) ought not in any wise be brought into Churches, or being brought in, not to be permitted and suffered in any respect. The Catholicke Church (say they) standing amidst Iewishnesse and Gentility, doth neither allow the bloody Sacrifices of the Iewes, and in Sacrificing doth vtterly abandone all manner of Gentility & gaze of Images. And agayne a litle after. Whosoener shall practise to erect Pictures, or Images of Sayntes, after the error of the Gentiles, shalbe adindged a Blasphemer. &c. And so concluding at the last. We (say they) that are inuested in Priestly dignity, being assembled together, do with one voyce determine and decre, that all manner Imagery, of whatsoener mettall, wood, or stufte, deuised by the wicked practise of paynters shalbe vtterly abolished out of the churches of Christians, as execrable and abhominable. And whosoener shall presume to sette vppe any such Image, either in the Church, or in his priuate house, or secret closet. If he be a Byshop or a Deacon: Let him be deposed: If he be a seculer or a lay person, let him be holden accursed: and turned ouer to the punishment of the Imperiall

Epiphanius  
in an Epi-  
stle to Iohn  
Byshopp of  
Ierusalem,

Phillippi-  
cus Leo I-  
saurick. Co-  
stantine Le-  
o. 4. Greeke  
Emperours  
agaynst I-  
mages.  
Images ba-  
nished by  
the coucils  
of Constā-  
tinople, Eli-  
bertine and  
franckford.

Out of the  
councell of  
Constātin-  
ople,

Ex Eliber-  
tino concil.  
can. 36.

Lactant. in-  
stit. book. 2.  
cap. 19.

Chrysostom.

Amphilo-  
chius.

Theodore  
Byshoppe of  
Ancira.  
Portraictes.

Eusebius  
Bysh. of  
Pamphil.

constitutions: as one that doth wilfully impugn the ordinances of God, and breake the Rules thereof. &c. Not vnlike vnto this, was the decre established in the Eliberitine concill: It seemeth good vnto vs, that Images ought not be in Churches, and that no thing be paynted vpon the walles that is reuerenced or worshipped. &c. Of these I say, and of other the like detraes of counceils, if Olorius had bene an eye witness himselfe: or would yet vouchsafe to peruse the monumentes of auncient Fathers, he would surely conceiue an other opinion of Images, he would beleue the testimony of Lactantius, who sayth: that there is no Religion, where any picture is in place. Agayne he would gene credite to Chrysostome: saying: we do enioy the presence of Sayntes by reading their writings: hauing therein a present view not of their bodyes, but of their soules. To this may be added the testimony of Amphilo-  
chius, Byshoppe of Iconium: We esteeme it not worth the labour to paynt any corporall shape of Sayntes in coloured tables, because we haue no need of them, but we ought to be mindfull of their good liues. And from this differeth very little that which Theodore Byshoppe of Ancyra teacheth: We thinke it vnseemely to paynt in materiall colours the countenances and counterfaytes of Saynts, but we ought to delight our selues now and then, with the beholding of theyr vertuous liues, which theyr writings do deliner vnto vs, as certayne liuely Images of the soule. But such as erect theyr portraictes let them tell vs what profite may redownd vnto them by the same. Is it because the maner of remembraunce by this spec-  
tible view doth helpe their memory? But it appeareth manifestly, that all such Imaginations are vayne, and dyabolicall deuises. &c. Moreover Eusebius Byshoppe of Pamphilia (writing to Con-  
stantia Augusta for answere to here request made vnto him for the Image of Christ,) Denied that it could be possible, that the resplendizaunce, and most orient excellency of his Maiesty, could be portrayed by any dead resemblance, or any trifling picture. U-  
sing this reason. If that his beaueuty disciples (quoth he) were not able to behold him in the Mount, who falling flat vpon the earth, confessed that they were not able to behold so great a sight, howe much lesse can the fashion of his flesh be resembled, or endured si-  
bience he had put off mortality: and washing corruption cleare away, had now translated the shape of a Seruant, into the glorious Ma-  
iesty

iestly of a Lord and God. &c. To passe ouer of sette purpose the reasons of Nazianzen, Basile and Athanasius debated vpon this matter, in the same counsell. For what need I cite any moze Testimonies of men, sithence the Lord himselfe doth witnesse the same out of heauen?

The reasons of Bysh, alledged in the counsell of Constantinople. Deut. 10.

The voyce of our God cryeth out in his word. *Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing.* Contrary to this crieth out the Pope in his Trydentyne counsell, let vs make our selues graven Images: we will make vs Images and Pictures: who halbe obeyed: the pope: or the Lord? What hath the temple of God (sayth Paule) to do with Idols? How

2. Cor. 6.

shall the Temple of God stand (sayth the Pope) without Images and Pictures? The Popes Parasites prate apace in the decrees: The honor that is done to the Image of Christ, is done to Christ himselfe. For the honor of the signe doth redound to the thing signified. But the voyce of Christ cryeth out farre otherwise, which doth teach, that the honor done vnto the first patterne can neuer be employed better, then vpon his liuely members and liuely Images. Whatsoeuer you haue done to the least of my brethren, you haue done it to me: He that receiveth you,

Math. 10.

receiveth me. John the Apostle doth geue this lesson: *My little children beware of Images?* What doth the Pope with his Try-

1. John. 5.

dentyne hypelynges decree out of his triple Crowne? O sweet Babes retayne Images with you: and see that there be no saint in heauen, which may not haue a Temple on the earth: nor let any place of the Church be seene voyd, without some Imagerye, who deuer shall either teach or thinke the contrary, let him be accursed. And by thys meanes what make ye els of the Temple of God, but a denne of Idols? The Lord crieth out by the mouth of his prophet Iere. *Their Pictures are the doctrine of vanity:* And Abacuc his Prophet, calleth Images the workmanship

9. Sefio.

Iere. 10.

Abacuc. 3.

of lying. And you make earued Images and woden Images booke of the lay people. On which side shall the sayth of the christians bestow it selfe: shall they beleue the Prophets of God: or the lying of the Papistes? If we that be christians doe liue by sayth, and if sayth come by hearing, and hearing by the worde of God, and not by Images: why are your Temples so open and common receptacles of dumme Stockes and Blocks: and

The wicked and prepositerous iudgements of the Papists in worshiping of Images.



so fast lockt and shutte vypp from the word of God to speake freely to euery nation in their mother tounge: Nay rather why are the liuely Images of the liuyng God mangled and cutte of: and why are his lyuely Temples consumed with fire and sword, for dead Images of dead soules:

But to admitte thus much, that Images and Pictures may happely serue to some vse, els where, then in Churches, and besides the case of worshippynge: Yet by what testimonye of the Scriptures, do ye presse common weales not onely with the vse of Images, but w<sup>th</sup> a necessity also of hauing the in churches, and chappelles: as though Christian Religion were not established vpon a sure Rock and defensible enough, vntlesse it must be vnderpropped with the Popes pelting poppets: how is it then, that they which freely preach agaynst this needeles necessity, and fruitlesse sawning vpon Images, (according to the prescript Rule of Gods word) yea so protest the same, as neuertheless offering not a finger so much, nor any kinde of force in the meane time to the ouerthrow of those altars, and Images, but referre the matter wholly to the Magistrate: not respecting ought els, but that all Christians, should worshippe God onely and alone: Shall these professors (say I) which teach the truth be accused: or they rather which agaynst the direct word of God, enforce the people to manifest Idolatry: But of this briefly, and as it were lightly ouerrunne, whereof Haddon hath both grauely and aboundantly discoursed before.

Ofor. pag.  
178.

Oforius  
flaunders a-  
gaynst Lu-  
ther tou-  
ching con-  
trition and  
good wer-  
kes condē-  
ned, is con-  
futed.

Behold yet how this flaunders mountayne swelleth and increaseth. You haue most wickedly condemned sorrowfull contrition of the hart and good workes of the godly: you haue cutte of all hope to liue vertuously and Godly, by confirming a certayne notable vnpunished Licentiousnesse of liuing. &c. Where finde you this Oforius? In the golden Legend (I suppose) or in the seuen sleepers dreame. If you haue found any such thing in any their writings, that doth condemne Contrition, Godly teares, and workes of good men: Set downe the Authors name then. (good Syr) cite the wordes and place if you can: If you canne not, what meaneth then, this your vn-  
saunt outrage of lying and flaundersing: But happely Oforius is not so much to be blamed for this as his Notary is, who ra-  
king

king together certayne scrappes out of other mens writings  
very ill fauouredly, and more illfaoueredly depauiing them:  
doth make a most illfaouered and framthapen deliuey of them  
to *Osor*. For by the matter it selfe it is apparaunt, that *Osorius*  
was neuer exercised in the bookes, whereat he barketh so much.  
This sentence I confesse is in one of Luthers Articles, namelie:  
The righteous man doth offend euen in his best workes. And  
hereupon *Osorius* concludeth his argument. *Ergo*: A righte-  
ous man doth not worke any good worke, but all that he  
doth, is wicked and mischieuous. But where did this *Portin-  
gall* learne his logicke? whereas the right order of concluding,  
after the Rules of Logicke, should haue bene rather on this  
wise: *The righteous man doth offend do he neuer so well. Ergo,  
The iust man doth worke well*. For vnlesse he did worke good  
workes, how could he offend in a good worke? As if a man shall  
franie an argument on this wise. *Osorius* doth lye in all his  
Bookes: Hereof therefore canne not be denied, but that he writ-  
teth Bookes: Or els how could he lye in his bookes, if he wrote  
no booke at all.

Articul. 31.

And yet neither did Luther in that Article affirme simply,  
that the righteous man doth sinne in euery good worke. But an-  
nering thereunto an exception conditionall, he doth qualifie the  
sharpenesse of the proposition, expounding himselfe with the te-  
stimonies of Gregory and Augustine on this wise: *If God pro-  
ceed in his iudgement* (sayth he) *straightly, without all considerati-  
on of mercy*. Meaning hereby, not that God should take good  
workes from righteous men, but should despoyle workes of that  
perfection, which of it selfe were able to counteruayle the cleare  
iudgement of God: so that the perfection of our righteousness  
consist not now in doing well, but in acknowledgement of our  
owne Imperfection, and humble confessing the same. For this  
do we heare Augustine speake, *Verine* (sayth he) *wherewith man  
is now endued, is so farre forth called perfect, as the true and hum-  
ble acknowledgement of mans owne imperfection, ioyned with an  
vnfayned confession of the same, doth make it to be accepted for  
perfect*. Now what popson lurketh here I beseech you worshipp-  
full Syr: Vnlesse perhappes you thinke thus, that because  
God doth not commaund impossibilitie, for this cause, they

How this  
sentence  
that the  
Righteous  
man doth  
offend in  
euery good  
worke is to  
be taken.  
Gregory  
vpon Ioh. 9.  
August. in  
his 3. booke  
of confess.  
cap. 7.  
August. to  
Boniface.  
3. book. ca. 7

The words  
of Constantine to A-  
celsius.

Aug. in his  
1. booke de  
perfectione  
iustitie.

Aug. in his  
booke of  
the perfecti-  
on of righ-  
teousnes.

Of the an-  
cient ordi-  
nances of  
the Church.  
The ordi-  
nances of  
the primi-  
tive church  
taken away  
now by our  
Catholicks.

that he regenerated may in this life accomplish the law of God fully and absolutely: and that your selfe be of the number of them which in this life accomplish all righteousness thoroughly. If you thinke thus of your selfe, what better answer shall I make you; then the same which Constantine the great did on a time writing to Acelsius a Novatian (who denied that such as were fallen, could rise agayne by repentance.) Set vpp your Ladders (quoth he) and clymbe you vpp to heauen alone. Acelsius, Furthermore where you are wont to object in this place impossibilitie of performing the law: surely this doth not so much empaire Luthers assertion; nor helpe your presumptuousnes: for thence Augustine doth answer you sufficiently in Luthers behalfe. *All the commaundments of God (saith he) are the reputed to haue bene performed, when what soeuer is left vndone, is pardoned.* And in his booke de perfectione iustitie debating this question whether the commaundments of God were possible to be kept: he doth deny that they be possible to be kept: But he affirmeth that neither in this life they be possible to be kept, nor to keep them, cometh of nature but of the heauenly grace. But heretof hath sufficiently bene spoken already before, so that it shall not be needfull to do the thing that is done already.

It remaineth next now, that we enter into the discourse of the holy ceremonies, decrees and ordinaunces of the Church, because he complayneth for the suppressing of these also; where in what last cause he hath to complayne, shall hereby appeare. If we consider duly and aright the ancient ordinaunces, and determinations of the primitive Church. Amongest which ancient ordinaunces of the Church, I suppose this was established: That no man should be abridged from freedom to marry, and from eating all kinde of meates, fish, or flesh, as every man found himselfe best disposed. It was an ancient ordinaunce also, that as well the lay people as priestes without exception should communicate vnder both kindes, the bread and the wine. And that nothing should be redde in the Churches besides the scriptures. Moreover that the Scriptures should be read openly to all persons generallly in their mother tongue: every man myght vnderstand it. The ancient ordinaunces of the church, did neuer admyt any more sacramentes then two: nor widowes vnder the name of

patres



more sould not vouchsafed anye were but newly entered into the profession) to beare any rule in the congregation: nor any els, but such as were knowne both godly and prayseworthy, as well for the soundnesse of theyr doctrine, as for the continuall course of their liues: It was an especiall prouiso of the aunient discipline, that no one person should haue any more Cures then one: nor should receiue out of any Church any greater contribution, then should seme sufficient for necessarie onely, and not to maintayne prodigality and lust: It was also an aunient custome amongst the elders, that the newly professed should be applied to reading of lessones, and singinge onely: And the Priestes in the meane time should apply preaching of the word. Amongest other auncient ordinaunces, that Canon of the counsell of Nyce semeth worthy to be placed here, which provided that the ouersight of all other churches should be committed to thre or foure patriarches equally, in such wise, as that no preheminance of superiority should be amongst them, but all to be equall in dignity. And unto this, the generall discipline of the church, which did not hang vpon one mans sleue onely, but was exercised indifferently in all places, agaynst all notorious offences without respect of persons.

Now therefore where Oforius complayneth that the ordinaunces of the aunient and primitive Church are taken away, & abolished, herein he doth not amisse: So do many godly personages more beside Oforius complayne very bitterly of the same. But in the meane space I do maruaile much, what monstrous deuise this Bishoppes cometh agaynst vs, who neither liketh with the abolishing of the aunient customes of the primitive Church, nor can in any respect digest those men, which do endeavour and desire onely to haue a generall reformation. For to saye the trueth, whereunto tendeth all the endeavour of those men, whome Oforius here bringeth vpon so sharply, but that those aunient decrees and ordinaunces (wherewith the Church of Christ was endued at the first) might recouer agayne theyr former dignity, from which they haue bene lamentably reiected: If they could bring this to passe, by any meanes, nothing coulde please them better. But if their harty desires attayne not wished Success, no men are more to be blamed for it Oforius then you

The complaynt of abolishing the auncient ordinaunces of the Church applicable to none so much as to the Papists.

By what  
meanes the  
Romanistes  
haue alte-  
red al thin-  
ges in the  
Church,

your selues: who vnder a deceauable and craftie bysō of anti-  
quity, practize earnestly and busily alwayes, that no Monument  
of auncient antiquitie may remaine: but haue forged vs a cer-  
teine new face of an hystart Church, with certeine straunge and  
newfangled Decrees, and Decretalles, which the true and aun-  
cient antiquitie (if were alpye agayne) would neuer acknow-  
ledge otherwise, then as mis begotten Bastardes.

Oforius  
pag. 178.

But to procede: this Rhetoricall amplificatiō waxeth more  
hotte pet & in more choler: Moreouer neither contēted (sayth  
he) with the lamentable desolatiō of these thynges, ye haue  
dispoyled mā of all freedome of will, and haue bounde fast  
with a certeine fatall and vnauoydable Necessitie all the  
actiōs and imaginatiōs of men, be they good and godly,  
or be the perillous and pernitiōus, cōtrary to Nature, Rea-  
son, and the law of God. &c. Touchyng the freedome of mans  
will and that fatall necessitie (as Oforius tearmeth it) bycause  
answer sufficient is made already before: It shall be needlesse  
to protract the Reader with a new repetition of matters spoken  
already. To be brief, and to draw once somewhat nearer to the  
Epilogue of his notable Oratiō, hauyng dispatcht that part  
of the accusation now, wherein he hath discovered whatsoeuer  
hath bene spoyled by the Lutheraues: he bendeth his eloquence  
to declare, by the rest of his talke, what supply hath come in for  
that which hath bene spoyled. And here our proper fine Orator,  
takynge a throughe and circumspect view of all thynges I war-  
raunt you, can espy no one thing (of all þ is reformed) any thing  
praiseworthy, nor any thing in any respect answerable to the  
promises of these men: who promising to cure the woundes and  
blemishes of the Church, haue brought it into farre worse case,  
more putrified, and fuller of corruption.

Ofor. pag.  
180.

And why so: Bycause they do see that not onely the pro-  
fessours, but the hearers also of this new Gospell are not  
onely not made better, but defiled with many more hay-  
nous offences more prouoked to troublefome diuisions, to  
venerous lust: to theeuery, and murther, and to all other  
horrible practizes. This is a stale deuise and an old practize  
of a pratyng Rhetorician: that when thō selfe thy selfe confoun-  
ded with truth of matter, to flie forth with to slaunderyng, scol-  
dyng

dyng and backbityng. But to aunswere you somewhat hereunto. What do ye note all the professors of the word Oforius? or some particuler persons? I thinke neither you will, nor iustly can iustifie your saying agaynst all: no more can ye agaynst many of them: for as much as ye know not thoroughly, the one halfe of our conuersations. But if you thinke thus of some particuler person, why do ye maruell so much at this: sithence the state and condition of mans life attained neuer yet so perfect a felicitie, but that there was alwayes iust cause of cōplaint agaynst the maners of many men, and the worst part commonly were more in number thē the better. Yea in Paradise it selfe: sithence man and woman alone, beyng but two onely could not liue long together in that humaine flesh, without sinne, how much lesse is this to be wondered in a multitude? And yet in respect of those some persons (whom you note as it were with a coale) I know some also, and could note them by name, whose commendable conuerfation of life I would rather chuse, then all the holynes of all your Portingalls whatsoever: vnlesse you demeane your selues more godly at home in Portingall, then some of you lately behaued your selues here in England, whom notwithstanding I will not at this present openly diffame, nor speake of them all that I know: concealing their names of set purpose, to the end your noble Nation shall not be infamed for their lewdenes by any repoze of myne. And therefore let all that be Catholicke be heavenly and Angelicke also for me. And in this sort also had it bene as seemely for you (good Catholicke Syr) not to haue rusht so rudely with your vnmanerly penne agaynst them, whose maners be altogether as farre from your knowledge, as their names be.

As touchyng repoze, what hath bene carried vnto you, or what not, I do not so much esteeme: which (as you know) carrieth lyes for the more part, rather then truch. But admitte that y report be true: marke yet I pray you, how iniurious and slanderous you are both in respect of the persons agaynst whō you do inueighe so much, & in respect of the cause which you do defende. For whereas they do treat vpon Religion and doctrine onely, you apply all the action to life and maners, without all cōsideratiō of the difference betwixt these two. For whereas Rel-

ligion

An aun-  
swere in  
the behalfe  
of the Lu-  
theranes li-  
ues agaynst  
slanderyng.

It is one  
thyng to  
iudge of  
maners an  
other thing  
to iudge of  
doctrine.



ligion is referred to God onely: and maners respect mans state, and condition properly: hereby it cometh to passe, that in that one nothyng ought to be permitted, except it be most sincere and pure: and in these other nothyng at all can be founde that is in any respect perfect. Now if the order and course of mans life be not in all pointes correspondent to that absolute, and exact rule of doctrine, which we profess: yet both this neither countenance your error: nor prejudice the sinceritie of the Religion that is taught out of the Gospell. Wherefore this was altogether besides the custian Olorius, to raunge so lawisly agaynst men, & to speake so litle of the matter and substance of the question, which concerned not mens maners, but the pointes of doctrine properly. But peradventure this place serued here to the Rhetoricall commo place of vice and vertue, taken out somewhere of some Oratours booke, which perhappes you would haue cleane forgotten, unlesse you had furbushed it a fresh at this present. Wherein notwithstanding I do neither disallow your diligence much, nor despise your Rhetoricall flourishyng, and beautifyng of righteousnesse. For I know and confesse that this integritie of life (which you commend so highly) apperteyneth much to the dignifyng of the Church. But yet this great boast maketh but small roast, and serueth as litle to this present cause.

Which in deede is this: That a playne demonstration ought to haue bene made by the testimony of the Scriptures, not what is pure, or what is corrupt, in mens maners: but in the controversies of Religion what is true, and what is false. Now if you be not so well furnished with Scriptures, as to be able to debate thoroughly of the controversies of Religion, and therefore would conuerter your penne to this Rhetoricall kynde of canillyng, and scoldyng: the should you haue forsaene this much, that this your hideous barkyng might at the least haue resembled the barking of those dogges, that were trayned vppen lōg sithe in the Capitoll of Rome, not to barke at honest Citizē walking abroad in the day tyme, but to driue away chēues & gadders by night, and to discover the with their barkyng. But you so frame your accusation now, I know not how preposterously & ouerthwartly, as that ye seeme more worthy to be noted for a Sycophant, the an accuser: as one who passing ouer those lazye Drones and waspes,

Dogges in  
the pallace  
of Rome.

waspes, which of all others chiefly ought to haue bene beaten away farre from the Pyres of the Church: ye rush onely vpon the altogether, whose worthy trauailes (if you were an honest man) you would thinke neuer to be able to requite w<sup>th</sup> cōdigne thankfulness. And yet in this your accusation agaynst them, you do so enforce the whole bent of your Inuective and speech, as that no part thereof at all carrieth any shew of truth, nor agreement in it selfe.

First you doe say, That these men tooke vpon them this enterprise of a great courage, arrogancie, and boldenesse, whereby they promised to reforme the corrupt maners of the Church, accordyng to her former auncient beauty: and to bryng this to passe, they bounde them selues by solemne oathe. Which I haue already declared to be most vnttrue: yea y<sup>e</sup> whole world witnessing same, though I would hold my peace. Yes anwere further, That many ordinaūces well established in the Church first, are taken away by them and abrogated. Which also hath bene dysproued to be no lesse fringolous & vaine. Nay rather, if I should tell you, as it is, in dede, you should haue sayd rather. That many thynges haue bene brought into the Church by your Catholikes, long sithence the tyme of the Apostles and auncient fathers: so weake of them selues, so fringolous, and so absurde: as could by no means endure the glistering Beames of the Orient Gospell, but must neddes immediately at the very sounde of the Trumpet of truth, fall downe of them selues to the grounde, and vanish quite out of sight, yea without touch of breath as they say. And hereupon came it, that the See of that Beast was darkened: hereof came it, that the Denne of momishe Honckes neuer founded by God, were rooted cleane: yppe hereof came it, that their goddes and possessions were disperfed abroad: their temples destroyed: their Images, Altares, Idoles, Commentes of prophane superstition shyered in peeces: finally whatsoeuer was repugnaunt to Christes Gospell, whatsoeuer appertained not to his glory, whatsoeuer hypocrisie had heretofore builded vpon the Sandes, and not vpon the Rocke Christ: came all to vtter ruine. And there is no doubt, but that your Pytred pride Osorius together with that intollerable arrogancy, and insolent hautynes of Romish Prelates,

Ofori. pag.  
180.181.

The popes  
blynd De-  
crees cā not  
away with  
the light of  
the Gos-  
pell.

lates, their Princely traynel: Lordly and ambitious Titles, and all that Luciferlyke pompe of abhominable lyfe, wherein they riotte and reuell in despyght of Christ & his Gospell, shall come to the lyke ouerthrow, which doth euen now by all lykely coniectures threaten your vter subuersion.

The cauill  
of Oforius  
agaynst the  
lyues of  
Lutherans.

Ofori. ray-  
seth all his  
slaunders of  
hearsay.

The fruites  
of the Gos-  
pell beyng  
restored.

I come now to the other part of your cauill, which is in all respectes as vntrue and frivulous. Wherein you conclude after this sort: That sithence the Preachyng of this Gospell, no Reformation of life hath ensued, nor that y conuersation of their Auditorie is any ioate at all bettered, but rather made much moze worse then before: But how doe you know this to be true, beyng so farre distaunt frō this end of the world? Reporte hath told you so: Clerply a fitte messenger for Oforius his grauitie. But do you so stougbtly warraunt all your slaunders vpon hearsay good Syr: and do ye thinke it enough for you to treade down the Gospell of Christ, with your graue and solemne vouchet of hearsay onely: what: can you so quickly harken vnto Reporte, & geue no credite or eare to Christes Gospell? Is it so in dede: hath fame so bewitched your eyes, that you ca discerne nothyng but that, which is altogether remoued: nothyng but wickednes: lecherie: murther, and thestes, tumultes, and conspiracies: Finally nothing reformed nor bettered with vs sithence the embracing of this Gospell: what say you to this: when the people be instructed to repose all their hope, and assiaunce of Saluation in Christ onely: to seeke and craue of this onely patrone and Mediatour, a preseruatiue for all maladies, refectoryng all peltyng drugges of mens traditions: to hold them selues assured in this onely vnpenetrable Rocke: to lamete & bewayle all their sinnes before him: finally to make a sure couenaunt with the selues vpon an vndercauable Faith, to haue y fructiō of all things apperteynyng to saluation & everlasting cōsolatiō in him & by him: when godly consciēces entangled before with innumerable snares, do begyn to be recomforted with that gladsome Trumpe of Euangelicall Grace: and to acknowledge & embrace the inestimable riches of Gods glory in Christ Iesu: wheas Kyngs hauing shake frō their shoulders that intollerable poake of seruile Popish bondage, do know how to preserue their owne Seignories and right: and Subiectes to yeld due obediēce to their Princes, and



**Magistrates:** finally when as Idolles, and Images beyng subuerted, every person is taught to open his owne cause vnto the liuyng Lord, in spirite and truth, and to lead his lpe accordyng to the prescript rule of Gods ordinaunce, and not after the Apisth Decrees and Decretalles of the Pope: and to surcease here frō many others of the same sort: which beyng in number infinite almost, are you onely & alone so busshardly blind, that can discern none of all these, & can accompt all these pointes of so necessary reformation to be altogether fruitelesse, and nothpyng worthe?

But their maners remaine yet vnreformed, or rather worse then they were, sith this Gospell was receaued. Marke a whiles you Portugall. Truly I my selfe haue heard the Jewes obbaying vs christiāns in the same faults, wherewith you do reproch vs now touching disordered life. And it may be peradventure, that amongst the Jewes, some Pharisees may lead their liues some what more precisely, accordyng to the outward integritie of the law, then many Christiāns do now a dayes: shall the Fayth therefore (which the Christians do professe) be esteemed any iote lesse valuable and sounde? I beseech you Syr, in what countrey liue you, that cā so earnestly reprove vs for not keepyng the discipline of our profession? What and if your Auditory (say you) be not onely not made better. &c. First render an accompt of your owne Auditory Oforius, then make inquisition of ours afterwards. But that we may with lesse difficultie aunswere the faultes, wherof you condemne vs, I would fayne learne of you first, who those be that you note by the name of Auditorie? If you meane the Lutherans or Zuinglians: surely I know no Lutheranes nor Zuingliāns here. For as much as we here in England do all professe to be y disciples not of Luther, nor of Zuinglius, ne yet of Caluine, but of Christ the Sonne of the liuyng God onely. But go to: bycause it hath pleased you to accuse vs by the name of Sectaries thereby to reaze mē so much the more to hate vs: tell vs I pray you first this one thyng, whether those Lutheranes and Zuinglians be the men, with whom these haynous wickednesses murders and thestes be so ryfe unpunished: Truly I do confesse this simply and truly, which also I do lament hartely, that there is a great nōber of people euery where, not here in Englad alone, that be endued with no feelyng of Re-

Doctrin  
ought not  
to be iud-  
ged after  
the quali-  
ties of mens  
manners.

Oforius  
malice a-  
gaynst the  
Lutherans.

ligiō at all, nor moued with any earnest motion of mynde to any contemplation of heavenly thynges. But such do I neither re-  
compt Lutheranes nor yet worthy to be reckoned amongst  
the number of true Christians.

Many are  
vntreuly ter-  
med Luth-  
rans that be  
no Luth-  
rans,

Of this sort of people are some (the multitude whereof is in-  
finite) who like Players vpon a Stage (fashionyng them selues  
to the present tymes, & maners of Princes) turne, retorne, and  
ouerturne them selues after euery blaste of Religiō, accordyng  
to the tyme and place where they lyue: ready alway to follow a-  
ny kynde of profession, now this, now that, wherein they may  
best mainteine their countenaunces, dignities, and worship in  
good likyng, and without perill, but as for these I vouchsafe  
neither the name of Lutherā, nor Catholicks, but Newcralls,  
a rascall, & most abiect people of all others. And this also your  
selfe do cōfesse playnly in this booke, namely: that you know ma-  
ny in this our Realme constant, & vnremoueaible Catholikes,  
whom likewise you will not haue to be nombred as the Audito-  
rie of this Gospell. To passe ouer withall innumerall infidels,  
Acheistes, Paganes, counterfaites, hypocrites, false brethren,  
false Gospellers, which vnder pretence of Religion, do nothyng  
els but cast a myste before the eyes of the world, and serue their  
owne turnes, to the great daunger and hinder aunce of the god-  
ly. Now in this so huge a multitude of people, and so manifold  
varietie of affections, what people be they agaynst whom you do  
in so great clusters impute so great wickednesse, lust, outrage,  
tumultes, murders, conspiracies procured agaynst Princes,  
and other moze monstrous abominations, vnspokeable, and  
intollerable?

Many coun-  
terfets lurke  
in the  
Church vn-  
der presence  
of the Gos-  
pell.

Even such be (say you) the Auditorie of your Gospell.  
What do I heare: haue we then any other Gospell in England  
then is with you in Portingall: is not oue selfe same Gospell  
euery where: are not Gods lawes the same in all places: is  
Christ deuided amongst vs: or doth any Christian in the world  
admitte any other Gospell then the Gospell of Christ: But you  
beyng a mēry conceipted mā meant happely to sport your selfe,  
with that nyckname agaynst such as haue harkened to Luther,  
Zuinglius, Bucer, Caluine and others their lyke as vnto their  
Scholémaisters: Be it so, yet do I see no cause, why you should  
call

call their doctrine a new Gospell. But go to, let vs see yet, how true your slander is, that you charge these men withall. I do confesse that there be now very many, and heretofore haue bene many also, who with Luther and those others do agree in the exposition of holy Scripture, whose doctrine you are not able to confounde, though ye would, whose lyues you can not iustly charge with any infamous crime, no nor able to imitate them. Of the liuyng at this day were not so conuenient to speake: I will say somewhat of others that are gone.

The appro-  
ued integri-  
tye of the  
Protestants.

And of those chiefly, whom that furious swelling gulf of Mary lately swallowed vpp, which beyng in number many in so fewe yeares; Make Inquisition of all their lyues, search out their maners, studies, exercizes, functions, speeches and dooers whatsoeuer, sift them, peruse them, yea pry into them with that captious head & pearyng eyes of yours as narrowly as ye can. And first in Cranmer Archb. of Canterbury: who after by h<sup>e</sup> hearing this Gospell, began to sauiour of Christian profession, what wickednes was euer reported of him: with what outrage of lust was he enflamed: what murders, what seditious tumults, what secret conspiracies were euer sene or suspected so much to proceed from him: vnlesse ye accompt him blameworthy for this: That when kyng Henry father of the same Mary vpon great displeasure conceaued, was for some secret causes determined to strike of her head, this Reuerend Archb. did pacifie the wrath of the father, with mylde & continuing intercession, preserved the life of the daughter, who for life preserved, acquitted her patron with death.

The lyfe of  
Cranmer  
Archb. of  
Cant.

As concerning his Mariadge if you reprochfully impute h<sup>e</sup> to lust, which Paule doth dignifie with so honorable a Title, I do answere: that he was the husband of one wife, with whō he continued many yeares more chastly, & holply then Olorius in that his stinking sole, & single lyfe, peraduenture one moneth, though he did neuer so often to his Catholicke Confessions. And I see no cause why the name of a wife, shall not be accompted in eche respect as holy, with h<sup>e</sup> true professours of the Gospell, as h<sup>e</sup> name of a Concubine with the Papistes. To speake nothyng els of this sort of people more vnlamely, yet perhappes truly.

The marri-  
age of Crā-  
mer defend-  
ed.  
The name  
of a Con-  
cubine  
more holy  
with the  
Papistes  
then the  
name of a  
wife.

With Cranmer lyued Nicolas Ridley, Byshop of London, coupled in one partakynge of Religio, and one maner of Partyp-  
done,

Nichol. Rid-  
ley Byshop  
of London.



dome, who ledd such a lyfe alwayes vnmarrped, as in the which all his aduersaries were not able to reprehend, not onely any notorious crime, but also not so much as a blemishe reprocheworthy, so farre as I euer heard. Not much inferiour to them both in all commendable worthynes, and dignitie, crowned also with the same crown of Martyrdome did shyne that famous Prelate,

Ferrar Bish.  
of Saynt  
Dauids.  
Iohn Hooper  
Bish. of  
Worcest. &  
Glocester.  
Famous  
men marty-  
red vnder  
Queene  
Mary.

Ferrar Bysshop of S. Dauides: what shall I speake of Iohn Hooper Bysshop of Worcester and Glocester: whose integritie of lyfe, voyd of all cause of reprehension, vnweryable trauaile in teachyng, sedyng, & visityng, might be not onely a notable patterne to all Romish Prelates, though neuer so Catholicke, but make them also ashamed in their owne behalves. To passe ouer a number of the like, Taylours, Saunders, Rogers, Philpottes, Barnes, Ieromes, Garrettes, whose vertues to rehearse and commend with condigne prayes, for their vnblymeable lyues, neither the tyme serueth, nor is my simple skill able to expresse accordingly.

Tho. Bilney

What one man did this litle Iland at any time nourish vp, or euer shall see more holy, and more chaste, then was Thomas Bilney (whom no posterity ought euer to forgette) after that he beganne to harken vnto, and apply his mynde serpyously to this doctrine, namely to the Gospell of Christ: sauing that in all excellency of vertuous life Iohn Bradford seemeth worthy to be ioyned with him, who wholly and altogether did so dwell in the feare of the Lord, and in a certayne inward earnest meditation of heavenly life, that liuing here on earth, he seemed to haue bene translated (as it were) into an heavenly soule, before he was violently taken from hence, so leane, spent and woyned out with often abstinence, vnmeeasureable trauaile, and so spare a dyette, that he seemed an Anatomy, nothing but skynne and boane. In earnest prayer so continually exercised, that before he was burned, his knees in handling seemed almost as hard as Camels hooves. Of all these, and many others like vnto these (which I could set downe vnto you, gathered out of most faythfull hystoryes: Report could not certify you, but other thinges it could: It could report lyes and vntreuthes: And no maruell. If you aske the cause, I will tell you. For we are carryed according to the wickednesse of this our age into sundry affections, partes and factions.

Ioh. Bradford.

ons: We do esteeme of controuersies not with that reuerence and simplicity of hart, as becometh vs, & as we are taught by the prescript word of God, but through sinister & corrupt affections, conceiue an euill opinion of them: And wrest and wring the trueth it selfe, (whether it will or no) to colour and cloake Sectes and diuisions. And therefore as we are for the moze part moze greedely carryed to harken vnto plausible matters, (such as concerne our owne commodity and preferment rather then the glory of the Sonne of God) so neuer wanteth stoare of notable talebearers, skilfull purueyors for such itching eares, notozious Sycophantes euen for the same purpose rayled vpon by the iust iudgement of God.

Hether to haue I spoken of such onely as were famous for their learning, doctrine, dignity, iudgement and ecclesiasticall function. Besides these I could reckon vnto you, of the meaner sort of people, sixe hundred more or lesse, consumed to Ashes, in that fve yeares persecution: vpon whose bodies although ye Romanists did furiously rage according to your snadage, and brutish natures, yet shall you neuer be able to raze out the remembraunce of them, from the posterity, so long as this world doth endure. And as for theyr vertuous liues, and commendable monumentes of their godlynesse, left behinde them, all the packe of your popish prelacy, priestes, and parasites, will neuer be able to reach vnto.

The liues of those which were burnt in Queene Maries raigne.

Let me be so bolde to annexe somewhat of Luther himselfe, Reported euen of him, who is so much the more to be beleued, as he seemed to be wholly seuered from partaking his doctrine. For after this maner Erasmus writing to Thomas Arch- of Dorke in a certayne Epistle concerning Luther, doth constantly affirme, that his life was irreprocheable by all mens iudgement: and addeth furthermore which he confesseth to be no small argument of his commendation: That he was of such integrity of maners, and common conuersation of life, that his enemies could finde nothing whereat they might cauilt. And albeit the credite of this testimony seeme but of small estimation with you, as appereth by your writing: Yet whoseuer is endued with sound iudgement, shall easily perceiue that in respect of theyr age and countrey wherein they were both borne, he was better

Erasmus testimony concerning Luther.

See Oforius in his 11. booke. 69.

Py. iij.

acquainted.

Roffensis  
of the doc-  
trine of Lu-  
ther.

acquaynted with the whole life and cause of Luther then you were. I could also recite unto you the testimony of Fisher Bysshoppe of Rochester, touching the same Luther, out of an Epistle of his, wrytten to Erasmus: who although was moze outrageously bent agaynst Luthers doctrine, then beslemed him, yet made he much moze honest and commendable report of Luther, then you do. The words of Roffensis as I finde them are these. Luther of whom you wrate unto me, is a man endued with singuler dexterity of witte: and hath the scriptures at his fingers endes: For I haue readde ouer his writings very earnestly. And as willingly would I haue some conference with the man, if I might without any preiudice to my person: that I might debate many matters with him, which trouble me. &c. Agayne in an other Epistle to Erasmus. I doe heare say that Luthers Commentaries vpon the Psalmes and vpon the Epistle to the Ephesians shall shortly come forth in Print. I am marueylously delighted with the mans witte, and his wonderfull knowledge in the scriptures. Truly I could wish that he had qualified his speeches agaynst the high Bysshoppe, and matters appertayning to the See Apostolicke. &c. But go to, if this be your reason Osorius that the soundnes of the doctrine, shalbe apportioned according to the lines of the teachers, I beseech you, forgette a while that your collicke passion of your blinde affection, & vouchsafe to aunswere byrighly: What fault finde you in þe lines of Phil. Melancthon, Mart. Bucer, Oecolampadius, Zuinglius, Peter Martyr and Iohn Caluyn? For their lines were not led in hugger mugger, nor they conuersations so closely cloystered, but that there be yet eye witnesses, & liuing Records, by whome this question may easily be decided betwixt vs, whether I doe Imagine or flater moze in praysing, then you erre moze monstrously in slaundering them.

Luthers doctrine not  
other then  
all other  
true Christians.

And where are now those horrible wickednesses: monstrous sacrileges: murders: lust: outrages and Treasons: Surely wheresoeuer they be, they are not in Luther, nor euer published by his doctrine, sithence his doctrine is none other manner of doctrine, then is of all true Christians: therefore let Osorius himselfe looke out who these be, and what Auditor of what Gospell they be whom he accuseth guilty of such horrible crimes: whatsoeuer they be, surely they are neither Lutheranes nor Gospellers.



lers. And forasmuch as there is none so holy a profession, but doth shew oftentimes many such persons, as in deed are nothing lesse then they seeme in outward countenance, Osorius doth argue sharpe & clarkly like a doctor herein, that valueth the dignity of the doctrine, by the quality of the Auditor. Logicians call it *Fallax consequentis*.

The Fallax of the consequent. An Argument rightly deduced from Signes.

For whereas Signes are not all of one nature, but some called accidentes: some likelyhoodes, many perpetuall and necessary, the learned Logicians therefore teach that an argument can not lightly be deduced from Signes, except it be from such Signes onely, which in their owne nature appropried to the thinges it selfe, haue alwayes a perpetuall and necessary cause of consequence, coupled with them. For Parentes are not alwayes to be adiudged wicked, though their childre be vniuersally and go out of kinde. Nor is the scholemayster to be blamed alwayes, if his schollers profite not in learning accordingly. Nero was instructed by a very godly Master in all godly and vertuous preceptes of learning and life: yet what man was euer more wicked? The soundnes of doctrine doth not alwayes appeare in the maners of the Schollers: And sometimes also the matter sheweth quite contrary, as that vnder the beyle of vertuous maners, may lurke perillous payson of most contagious doctrine. Doctrine therefore ought alwayes to be measured by her owne principles and groundes chiefly from whence it taketh her Roote. Otherwise whereas all those are accounted Christians in name and profession, which are infected with semblable vices and corruptions: It should follow vpon this rule of Logick, that Christian doctrine were in this respect worthy to be blamed, because many Christians at this day, do abuse the name of Christians, to cloake and couer theyr wicked and abominable lues.

Doctrine not to be applied to maners, but maners to doctrine,

I haue answered all the partes of Osorius. Inuective reasonably well: wherein he bringeth himselfe expostulating with Lutheranes by a figure called Apostrophe or a Rhetoricall sleight rather: but in such wise as that you may not so easily discern Osorius, as that old witch called Slauder, it selfe speaking in the wordes of Osorius.

This quarrell therefore being now thoroughly canuassed

Oforius  
pag. 181.  
182.

which seemed to pinch Haddōs matters most: he remoueth his camp, & bendeth his whole force now agaynst his opposed enemy Haddon, whom he determineth to assaile on every syde. First, touching the most auncient profession of the Church, next concerning a comparison made betwixt both Churches, to see whether of the do resemble the Apostles Church nearest: In which part many things are discoursed of all partes: of the ordinances of both Churches, of manners and lyfe, of preaching, of Passes, of the communion, of the variableness of opinions, of the Papane, of Images, of praying to Sayntes: of sacrifice and of Purgatory. For these be almost the chiefest furniture of this wisseler.

Of prescription,  
of Antiquitye.

And first as touching Prescription of Antiquity, Oforius perplexing, demaundeth of Haddon, in what wise he defendeth his innouation of new gospel. If Haddon were present, this matter could not be destitute of a sufficient Advocate. And because Haddon can not now come, I will by your patience answer, not so artificially peradventure as him selfe could haue done, yet as effectually in his behalfe as shall satisfie his cause, though can not stopp your ianglyng: which cause neuerthelesse remaineth vnuinquishable, not so much by any my defecte, as fortified thoroughly w<sup>th</sup> her owne strength and force of his truth. And if I may know first, what I ought to defend, & what you meane to oppugne, it behoueth vs to conclude vpon this point. For you do so entangle all your discourse w<sup>th</sup> I know not what crooked & crabbed conuepaunce, and choppyng of matters together, knittynge and reknittynge one thyng vpon an other, that ye neither agree w<sup>th</sup> your selfe, nor any man els can perfectly determine what your meanyng is. You doe accuse Haddon (I suppose)

Oforius  
doth accuse  
the reformed  
Churches of  
Noueltye.

and our Preachers of Nouelty. But we must the know where in you define this Noueltie to consist. In the lyfe that we lead: or in the doctrine which we do profess: If you meane of our lyues: but therein wicked may we be, new we can not be. For what is more auncient then byre: If the question be of doctrine onely, why the do ye transpose the Disputatiō, which is onely instituted v<sup>th</sup> doctrine, & cathe the same to his lyues, entaners of men: and then at last to commaunde Haddon to deliuer vnto you some example of that auncient Vertue? As though if he could not do

so,

so, he should be forthwith condemned for an heretique: I know we lyue not Apostolicke lyues, no more then we worke the miracles which the Apostles wrought: what then? what is this to the purpose.

Haddon affirmeth (as he may iustifie it well enough) that our Church here in England doth not vary from the institution Apostolicke in any thyng: meanyng doctrine, sayth, and Religion. If this same not to be true in your conceipt, it behoued you then to oppugne that which he doth defende. For his defence concerneth the principles, and substantiall pointes of Christian doctrine, wherein he sayth that our Churches do vary nothing at all from the institution of the Apostles. You on the other part (ouerpassing the matters apperteyning to doctrine,) do writhe and wrestle the state of the whole questio to morall vertues. And in your owne conceipt same, that you haue very notably bestured your selfe agaynst Haddon, if you winne this much of him that the Lutheranes haue not attained to that excellencie of Apostolicke integritie: And hereupon you spende and wast all the smoaky powder of your miserable Rhetoricke: wherein you both bewray the weakenes of your cause to much, & the subtil sleight of your depe deuise. For if it would haue pleased you to deale frankly here, and not sticke to discouer the very grief of your minde, this lyfe of ours (howsoeuer it be) was not the matter that made vs heretiques: nor that made you and your Catholikes to be so maliciously incensed agaynst vs. For how filthy soeuer we seeme to you, and your fraternitie, wallowpng & weltryng in all abomination, if besides this licentiousnesse of manners had bene nought els, doubtles we should haue found both your fatherhode, and the rest of your profession our good Maisters enough, and not onely our good Maisters, but most forward felowes, and mates of the same byces and of all kynde of abomination besides, pea and not fellows onely, but our auuncies and Captaines therein. For what filthynesse in all our liues, what pride, ambition, cruelty, sauadgenes, robberies, disceit, violence, arrogancy, lust, despising of Magistrates, was euer so monstrous in any of vs, wherein you do not unmeasurably excede vs? And therfore if dissolute manners, and vnbridled course of licentious lyfe, haue made you so skittish, and for-

The reformed Churches now a dayes doe not vary fro the Apostles institution in doctrine.

Maner of lyfe though neuer so disorderous maketh not an heretique.



The cause  
that enfla-  
meth Ofor,  
agaynst the  
Lutheranes  
is not the  
life, but the  
state of  
their doc-  
trine.

ced you to boyle in so heasty rancour agaynst vs: surely this tre-  
pet ought so much the rather haue bene sounded agaynst your  
popes of Rome, your Cardinalls, & other your Copelmates of  
the same crew, by how much moze græuous matter may be foude  
in them to be quarelled at & repproued. But this is not the prick  
that makes you to kicke, bycause we breake Gods commaunde-  
mentes by liuyng wickedly, but bycause we yeld not to the De-  
crees of your traditions, bycause we do not humble our selues to  
your Cannons and Lawes: but chiefly aboute all others, bycause  
the light of the Gospell spreding her glorious beames abroad,  
and the whole worlde at the length haupng shaken of her wonted  
droulines, euē Coblers and Tynkers begyn to discerne a Frier  
from a Furseburth, a Moncke from a Parmyan, and the Pope  
fro a Puppet: bycause the vgly bysours and counterfaite hypo-  
cristie of frameshapen Religion is layed open to the view, by-  
cause the errours of doctrine, blyndnes of Judgementes, and  
most false pretences of antiquitie be openly discouered to the  
worlde, hereof come all these stornes, hereof arise all those  
Tragicall outcries and exclamations of Oforius agaynst the  
poore Lutheranes.

The founda-  
tion of  
the questiō  
is not of ma-  
ners, but of  
the princi-  
ples and  
groudes of  
Religion.  
The condi-  
tion agreed  
vpo concerneth  
the  
triall of an-  
tiquitie.

Byth it is euen so, and for asmuch as all this controuersye  
betwixt vs, consisteth not vpon examples of good lyfe, but vpon  
the chiefe principles and foundation of Doctrine, and Religion  
reiecting all vnnecessary circumlocutions, come agayne to the  
matter Oforius, and stand fast vpon the speciall poynt of the  
question: The controuersye at this present, concerneth mat-  
ter of Doctrine, and sayth: which onely matter must either con-  
uince vs for Heretiques, or acquite vs for Catholiques. And  
here wyting agaynst Haddon, you require vs to cleare our  
selues from all suspicion of Noueltye. There is nothing moze  
easy to be done: But sithence you prouoke vs to this challenge  
(my Lord,) become a man of your word then: and let not your dis-  
course runne at randome, from the state of the question: And let  
vs conclude (if it please you) vpon this poynt: That whether of  
vs can iustify his part best, by testimony of Fathers, and Anti-  
quity of tyme, the same to goe away with the garland. But who  
shall be vnmpper, you will say: yf I vouch the scripture, you will  
forthwith cry out that it is to obscure: neither doe I deny, but  
that

that in certeine propheticall, and profound, and deepe mysteries it is in deede somewhat obscure: but in matters of fayth, & saluation, the holy ghost would not haue it so obscure, but that euery indifferent, and godly reader, might gather thereof matter sufficient, for the necessary instruction of fayth, and abilitie to discern. And for mine owne part, I will require none other witness or vniuerser herein, then the Reader himselfe whatsoeuer he be, so that he will stand vpright, and will lay aside all priuate affectiōs, and all partialtpe of foreiudgement, and geue sentence according to the very touchstone of the manifest Scriptures.

The papists exception  
:gainst the  
obscurenes  
of the scrip-  
tures.

But our Olorius and his companiō Pighius will exclayne a-  
gayne, and say þ none ought be iudge in this cause but the Pope  
of Rome: neither will I forsake him, conditionally, so that he will  
faithfully, sincerely, & simply without fraude or guile, exclude pri-  
uate affection, nor will be addicted to one part, more thē the other:  
& setting aside his authoritpe atwhiles, will promise to become an  
vpright, & sounde vniuerser of the cause together w<sup>th</sup> scripture being  
Iudge. For otherwise I thinke it not to stand with conuenience  
of reason, that any man shall be in his owne cause, both a pleader,  
a witness, and a Iudge: Neither doe I thinke that any such one,  
will euer become an indifferent Iudge, nor will any discrete man  
admitt any such person to be Iudge. And yet I stand not so much  
vpon a Iudge herein. This one thing doe I wishe onely, that  
with the objections of our aduersaries, our answeres may be  
heard with indifferency. And I assure you, if I could preuaile  
with wishing, I would desire nothing more hartely, then þ the re-  
notorned king of Portingall Sebastian a prince of excellent gra-  
uety, (such I suppose verely that the arbitrimēt, detreminatiō, &  
iudgement of this cause doth concerne Christian Princes chiefly)  
would vouchsafe of his singular clemēcy according to the auncient  
lawes of Athens, to geue eare indifferently to both causes, and to  
lend his princely eares but euen a litle whiles, not vnto me, but to  
the cause it selfe, whereof I shall entreate. I would not doubt (his  
highnes being iudge,) but that I would easely iustify, that all  
whatsoeuer the Catholickes doe alledge at this day for their an-  
tiquitye, are but bare bragges: And that with vs remaineth no-  
thing wherein they may iustly condemne vs of Noueltie. And in  
this behalfe I can not wonder enough, what came into Olorius

Of an vnpi-  
er in Eccle-  
siasticall  
causes.

A Request  
to the ex-  
cellent king  
of Portin-  
gall.

The Anti-  
quity of the  
Romish Re-  
ligion cou-  
terfaite.

minde,

## Prescription of Antiquitye. The third Booke.

minde, to exact of vs a warrant of our Noueltye, seeing that of his owne Antiquitye he can yeald vs no manner of warrant at all.

The false  
accusation  
of Noueltie  
agaynst the  
Lutherans.

But let vs harken a while to those notable reasons of our aduersaries, wherewith they doe defend their Antiquitye: which being thoroughly confuted, we will presently procede to the argumentes, which they doe object agaynst our new masters of this new Gospell, as they terme it. There is a principle in the ciuill Lawe: *The lawes (sayth they) are favorable to the party in possession, in a title of prescription.*

The law of  
Prescriptio.

Yf prescription of fifty yeares doe cleane cut of all challenge, what shall be sayd then of them which affirme their continued possession in doctrine, a thousand yeares and more.

By the same prescription of time (say they,) the priestes of the old lawe did challenge vnto themselues, a lawfull right to sit in Moysees chaire.

*Ergo*, Mans lawe doth adiudge no man a wrōgfull disseisor, being able to prescribe fifty yeares possession.

Answer: The priestes of the old lawe doe challenge a right to sitt in Moysees chaire, in respect of the continued prescription of time. I doe confesse this to be true in deede: And yet this prescription notwithstanding, the Lord did call the very same priestes theues, and murderers. Agayne touching their allegation of the wrongfull disseisor by lawe, and prescription of time, I doe answer. In the ciuill lawe this is true in deed: but not so in Gods lawe. And yet there is also a rule in the ciuill lawe: *A wrōgfull disseisor shall not obtayne, though he prescribe neuer so long continuance of possession.* Agayne: *An ordinance begunne wickedly at the first, is not sayd to be allowable for prescription a tyme.*

Script. 2. A  
ad. 1. of  
guid. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.

Distinct. 8.  
August.

But as concerning Gods lawe, there be many notable testimonies of most worthy personages, which disproue the same for an vntruth. Namely amongst all others, the saying of Augustine chiefly: *The veritye being discovered, custome must geue place to truethe: let no man preferre custome before reason, and truethe: because reason and truethe doe alwayes exclude custome.*

Gregory.

And Gregory: *If you pretend custome (sayth he) you must note what the Lord sayth: I am the way, the truethe, and the lyfe: He doth not say, I am custome: doubtles every custome, though*

never



neuer so auncient, though neuer so generall, must geue place to the  
truethe: Amongest whome also, heare what Cyprian doth say: If  
Christ onely must be harkened vnto (sayth he) we may not regard  
what any other did thinke conuenient to be done before our time,  
but what Christ hath done first, who is aboue all other. For we  
ought not to followe the custome of men, but the truethe of God, for  
as much as the Lord spake by the mouth of his Prophet Esay, and  
sayd: They worshipped me in vayne, teaching the doctrines  
and tradicions of men. Whereouer: whereas themselves knowe  
this rule to be infallible, that no custome shall prescribe agaynst  
the prince, how much rather ought it be sayd: no time or custome  
shall prescribe agaynst God: Otherwise what shall we say of An-  
tichrist, which because he hath possessed his Se more then an  
hundred yeares: shall he therfore not be accounted for Antichrist  
for his title of prescription?

Whereto therefore, the reasons wherewith the Catholickes do  
maintayne their Antiquitye, are declared. It remaineth now,  
that we purge our selues of the cryme of Nouelty, falsly obtrayded  
agaynst vs by Osorius: especially, sith Osorius doth vige vs so  
earnestly thereunto: wherein I would gladly conferre with that  
indifferent, and vpright reader, (whome earst I spake of,) or with  
any other Catholicke man, who hath any sparke of sound and vpr-  
right iudgement: And I would enquire of him first his iudge-  
ment vpon this poynt of doctrine: whereas we beleue and professe,  
that our nature euen from our first creation, is so utterly lost, and  
forlorne, that in our selues remaineth no helpe at all to rise agayne  
without Christ: agayne y Christ the sonne of God, taking our na-  
ture vpon him, hath made so perfect satisfaction for our sinnes,  
that there remaineth nothing wherein his deseruings haue not  
sufficiently enough satisfied for all generall, yea for the sinnes of  
the whole world: Whereouer that these his merites are so by won-  
derfull dispensation spread abroad with ouerflowing plenty vpon  
all mankind, through the singular, and inestimable beneficence  
and mercy of God, that a free passage is made wide open for all  
miserable wretches, & penitent sinners, (being endued with sayth)  
to haue free access vnto Christ: and so layd open, as that freely  
through sayth, without all merites of ours, without all the works  
of the lawe they be pardoned and accepted: vpon this poynt I say

I would

Custome.  
Antiquitye.  
Prescriptio.  
Cyprian.  
distinct.8.

No custome  
may pre-  
scribe a-  
gaynst the  
king, much  
lesse anye  
Custome  
may pre-  
scribe a-  
gaynst god.  
A defence  
agaynst the  
accusation  
of Nouelty  
falsly char-  
ged vpon  
the reformed  
Churches by O-  
sorius.

Of the me-  
rites of  
Christ.

I would sayne heare the opinion of the godly, and Catholicke Reader, whether this Assertion haue any manner of Novelty in it, which hath not proceeded from Christ himselfe, from Saynt Paule, frō the holy Ghost, and from the sacred word of God. I thinke no man will say so.

Of true confidence,

What meaneth this: That where the same scripture doth teach vs, to repose all our assurance not in workes, but in Christ onely, grounding our selues in the meane space assuredly, vpon the infallible promise of God, whereof we haue no mistrust, but that he which promised truly, the same will performe most faithfully, not for any our sake, but for hys Sonnes sake onely, in whom we do beleue: so that now there be no reason els of any our righteousness in the sight of God, then through sayth onely: Let the Godly and vpright Reader iudge here agayne with me, what Novelty, or Sacriledge is in this manner of Doctrine.

Tertulian touching prescription agaynst Heretiques,

If according to the authority of Tertulian; that thing ought to be preferred that was first diuulged, I will aske again of any indifferēt Reader whether this custome were receyued in the Church first, namely: that we should acknowledge one onely Advocate and Mediator of God and men, the man Christ Iesus? Or whether we should seeke vnto many Advocates and Mediators for the sake of our miseries?

Exod. 20.

Of invocation, worshipping, &c.

Of Invocation, adoration and worshipping this is not a new but an auncient commandement: Thou shalt worshipping the Lord thy God and him onely shalt thou serue. And agayne, thou shalt make to thy selfe no graven Image, nor the likeness of any thing. &c. And with what face then do you accuse them of innovation, who observe these thinges according to the prescript rule of the auncient commandement.

Of Sacraments,

God did institute in his Church two Sacramentes, as appeareth evidently, which he commaunded vs to observe very carefully and diligently. If we do not frequent these in the sincerity of Religion, as we ought to doe: Let vs be condemned. But if we doe herein according to due type, and simplicitie of true Religion: I pray you what Novelty is in thys our doinge.

If we measure the auncient Fathers and Authors of true doctrine by number of yeares: we say with Iustine: Paule is the Father

Father of Fathers, whose authority is of such credite, that if an  
*Angell of heauen would bring any thyng contrary to that which* Out of  
*Paule hath taught, let him be holden accursed.* But the same Iustine.  
*Paule gaue fre liberty to all persons in generall to take wyues,* Of the free  
*and did dignify the Marriage betwixt by this title, honourable.* dome of  
*And called the forbidding of Marriage the doctrine of Devils:* Marriage. Heb. 13. 1.  
*And there were amongst the Apostles, some, which did not on-* 1. Timo. 4.  
*ly marry wyues, but did lead them about with them also, accor-*  
*ding as was lawfull for them to do: And how is this contrarye*  
*to an auncient custome & examples of the Elders, If ministers* The mo-  
*(who are appoynted to the ministry in Churches) marry wyues* ther tongue  
*for the necessary comfort of their liuelyhood? We read the scrip-* in Chur-  
*tures to the vlettered people in their mother tounge: We do co-* ches.  
*municate with them also vnder both kindes, both bread* The Com-  
*and wyne. If the Apostles did make the same: Lett Oforious* munion vnder both  
*haue the prisse.* kindes,  
*I will further debate thus with this vpright and frendlye*  
*Reader, & desire him that he will vouchsafe to peruse all parts*  
*of our doctrine, and view with his eyes euery angle and corner*  
*of our Churches: Peraduenture he seeth no portrayctes of I-* Of Images.  
*images, blazed abroad to be worshipped for pence: he beholdeth*  
*Bare wals, and iudgeth them more like vnto Barnes then vnto*  
*Churches: Yet was the most Auncient Temple of Salomon e-*  
*uen such an other Barne: yea such a Barne also was the Ta-*  
*bernacle of God more auncient then the other in the Law car-*  
*nall: & may not we wante the gaze of Images in the spirituall* Of right  
*Law: He seeth no tapers lighted at high noone, no palmes, no* and Cere-  
*Reliques, no belles, no oyle, no spittle, no consecrated fire,* monies.  
*nor water: he seeth not the Sacramentall bread lyfted vppe*  
*aloft & worshipped: he seeth no markette of pardons, no Jubiles,*  
*no sacrificatory Passes, no shauelinges nor beardlesse Priestes:*  
*no differences of dayes, of monethes, yeares, garmets, meates*  
*and colozs, no stately and pompeous supplications, and Pro-*  
*cessions, besides innumerable other Byshapes of frameshapen*  
*Ceremonies, all which whether ought to be tollerated in Chri-*  
*stian Churches, I do not at this time discusse. Yet this I deale*  
*with, and enquire of my Reader, whether our Churches (which*  
*doe lacke all these trumperies) deserue rather to be condemned*



of nouelty, or do more nērely resemble the liuely and perfect patterne and countenance of the most true and most auncient Church?

Of the power of free will,

But Luther doth teach that freewill hath no power at all: that whatsoeuer a man doth, is sinne: that whatsoeuer good or euill we do, commeth of absolute and vnauoydable necessity. &c. And what can be spoken so sincerely, but by sinister construing may be depraued: For how deeply doth not the deadly sting of Momus wound, if it may freely pearce without resistance; Luther doth embase the power of freewill in deede, but in that man onely that is not yet regenerate: but in thinges appertayning vnto God, & wherein he weakeneth the effectuall force of freewill: he doth strengthen and establish it with the accessse of Gods grace. Of the greatnesse of Sinne, and distinction of necessity, hath bene spoken so much already that it is needlesse now to redouble the same agayne: All which (notwithstanding) the indifferent Reader shall finde nothing to be spoken by hym, that was not spoken before his time, and drawn from the very fountaines, and most auncient springes of the Prophettes and Apostles: as hath bene declared before, both out of the Prophettes Esay, who recoūteth all our righteousnessse no better worth, then a foule menstruous clothe, & out of Moyse, Paule & the Prophets who haue taught this doctrine to be most assured. That it is God that doth harden the hartes: that doth deliuer ouer into reprobate mindes: which hath created the wicked man for the euill day: and that there is no euill in the City, that the Lord hath not wrought. &c. All which if a man should preach in these dayes in the same wordes, there is no doubt but Olorius would accuse him of hereticall nouelty.

Of iustifying sayth,

Of the iustifying sayth, Luther did discourse very abundantly and profoundly, and withall no lesse saythfully and cruelly: Whose iudgement we do all embrace gladly and ioyfully: And render vnto God most hartly thanks for this his inestimable benefite, finding nothing in this doctrine, that is not throughlye approued most true, not onely by the testimony of the Apostles, but by the generall consent and agrément of the most auncient Prophettes. Paule doth teach: that man is iustified in the sight of God by sayth without workes: Luther doth teach that we are iustified

Rom. 3.  
Galar,

iustified by fayth onely: what difference is there here I pray you? Galat.  
 Oforius ascribeth rewardes to workes, Paule doth openlye  
 take away all rewarde from workes: Whose Iudgement is  
 moze true or moze auintent? And what kinde of new doctrine is  
 there here now? If Luther (agreeing with Paule) excludynge  
 workes, do establishe fayth onely in the doctrine of iustification,  
 and yet not so altogether excludynge workes, as that he woulde  
 haue no workes practized, but so and in such wise, as they may  
 not be sayd to iustify: so that now godly and carefull endeouour  
 in faythfull workes should not be sequestred, but wicked confi-  
 dence, and vayne superstitious glorying vpon merites vtterlye  
 cutte of rather. With which kinde of doctrine if Oforius be of-  
 fended, as with a certayne new fangled Gospell: whether is it  
 moze reasonable, that the everlasting trueth of God shall geue  
 place to Oforius persuasions: or that Oforius should reuoke his  
 errour, according to the rule of the trueth? In this therefore that  
 Luther teacheth, that fayth onely doth iustify in the sighte of  
 God, is no new doctrine, but the doctrine of Paule. But that the  
 minde and meaning of Paule may the better be conceaued, it  
 might haue bene added out of S. James (the best Interpre-  
 tor of Paule, as þ which doth moze fully expresse the meanynge  
 of Paule) what manner of men they be, whom onely fayth doth  
 iustify, not wicked obstinate Sinners: but humble and prostrate  
 Sinners onely, truely and vnfaynedly repentaunt Sinners:  
 For otherwise such as raunge outragiously, and willfully in  
 their Sinnes, nor are touched with any remoyse of sorrowfull  
 minde for their wickednes committed, nor moued to any earnest  
 desire to obtayne forgiveness: vnto such I say, Paule doth not  
 boughsafe to ascribe either fayth, or any righteousnesse at all:  
 no moze doth James defraud þ others (which with repentaunce  
 haue an earnest desire of Saluation) of any part of Iustificatiõ.  
 No moze do euen those, which though be moued with neuer so  
 great a remoyse of Conscience, obtayne any mercy at Goddes  
 handes by any other meanes possibly, then through onely fayth  
 whiche is in Christ Iesu our Lord. Whereby you may per-  
 ceauie sufficiently, that in the Doctrine of Iustification all  
 workes are excluded, and fayth onely weareth the garelãd.  
 But that þ meanynge of the Apostle may appeare moze playnly

How fayth  
 onely doth  
 iustifie, and  
 whom.

(to be so bold to vse schoole tearmes,) the predicatum, must needes agree w<sup>th</sup> his subiectum on this wise: as where it is sayd, y<sup>e</sup> sayth onely doth iustifie: this is true in dede: but whom? Not the p<sup>r</sup>oud, not the obstinate, stubborne, and outrageous sinners: but those sinners onely, which (stricken downe with an earnest acknowledgement of their sinnes, and entring into a serious meditation of amendement of lyfe) doe most humbly flie vnto Christ through sayth, even with all their hartes. Such that doe on this wise, simply, and vnfainedly repen<sup>t</sup>: (for Luther speaketh not a word of others) if a man doe teach to be freely iustified through sayth onely (agreeing herein with Paule, with James, and with Christ himselte) doth this man seme in your eyes to teach a new Gospell: or rather a most true and most most auntyent Gospell?

Luther.  
Caluine.  
Melanctho.  
Musculus.  
Bullinger.  
P. Martyr.  
Hul. Zuingli.  
Oecolampadius.  
Iohn Iuell.

Gualter  
Rodolfe.  
Theodore  
Beza.

It were a tedious pace of worke to runne ouer all the places of doctrine. Let this be the summe: (to speake b<sup>r</sup>ieflly) Martine Luther did publishe many articles: Iohn Caluine hath set forth his Institutions: Melancthon hath made a collection of Common places: the same also hath done Wolsg. Musculus: Henry Bullenger hath written his Decades: Peter Martyr hath made sundry commentaries vpon the old Testament, and the newe: and discoursed notably vpon the Sacrament. The same did before him Hulderick Zuinglius, Iohn Oecolampadius. Martine Bucer hath geuen vs many answers, and Apologies: Emongest those may be placed the Apologie of Iohn Iuell, no lesse famous and worthy: Of Antichrist now openly and in good time discouered, (besides many other things hath Gualter Rodolph compiled a treatise. Of many other matters lykewise many writers haue treated largely: finally, the professions, and confessions of many nationes, peoples, prouinces, Kingdomes, Cities, townes incorporate, proclaymed & published in writand, through all their seuerall Churches, by generall agreement, conspiring, and concluding all with one assent, in one vndoughted trueth. In all whose writings, monuments, and confessions, If you canne shew any thing new, neuer heard of before, or that is not answerable, and correspondent to the auntyenty, and doctrine of the Apostles, I geue you here free libertie to exclaime agaynst those discours of the new Gospell, as lowde, and wyde as ye canne. But

if hi-



if hitherto your selfe haue found no such matter, nor euer shall be able to shew any such, to what end raungeth this shamelesse & vnbeydeled impudency, in matter so manifestly false?

You call it a new Gospell shamelesly enough, yelding no reason that moueth you to call it newe: Wherein you haue let before our eyes a very playn, and euident demonstration of your foolishhe vanitie. For if we should confesse the trueth in dede: to what purpose is all this babbles, contentions, and discention amongest vs? but for this onely matter, because we do endeuour to reclayne you y haue forsaken the true & naturall simplicitie of the true and auncient Gospell, roating at randome after I can not tell what newfangled, straunge, and imaginatiue deuises of mens traditions: and are desirous to haue you come home to the auncient antiquitie of the true, simple, and pure Euangelick veritie agayne. If any man shall doubt hereof, and thinke this untrue that I speake: the apparant prooue is at hand. Clouysafe vs once this one petition, that ye would be but willing to haue the Christian doctrine to recouer, and returne to her auncient state, and first institution, euen the same state wherein it flourisheth in those most auncient dayes of Christ, and his Apostles, wading out by the rootes all that pilfe, and baggage, that hath ouergrown the Church since their departure hence, and wherewith they nor any of them were euer acquainted: we will desire none other conditions, or couenantes of vnitie, and attonement to be concluded vpon betwixt vs. Whereby the godly and indifferent reader may by this onely argument coniecture, where those maisters doe lurke, whome Osorius doth accuse of Novelty. Howbeit this nickname of newe Gospellers, (wherewith the Catholickes doe obhaye vs) is no newe reproch: For in lyke manner the Prophets in times past, chapostles, yea Christ himselfe were called New fel-  
lowes, because they taught new doctrine. Tertullian, and Eusebius also do record y this nickname was vsually frequented, eue in the very swathing clowtes of the Church. But they did easely deliuer themselves from that reproch of Novelty. Wherein albeit we haue not attayned so prosperous a successe, as they did, yet haue we yelded our endeuour in the same cause, as farre forth as we trust the godly and indifferent reader will be satisfied, and pleased withall.

The Lutherans acquitted from all reprehension of Novelty.

An olde quarrell of the Catholicks touching Novelty.

I haue spoken now of our Antiquitie. It remaineth that you aunſwere lykewiſe Oſorius as much as you may for your Antiquitye. For it is agaynſt all reaſon, and iniuriouſly handled to exact a ſpeciall accoupt of an others Antiquitye, that can render no reaſon for your owne. And therefore, whereas this religion of yours (which vnder viſor of a true Church, you do falſly call by the name of a Catholicke Church,) is ouerwhelmed with infinite preceptes, lawes, and doctrines of men, oppreſſed with innumerable decrees, decretals, extrauagantes, Quintines, Sixtines, Ceremonies, Traditions, Rules, Preſcriptes, Edictes, Canons and Synodalles, Rites, bowes and curſes. Let vs be certified therfore, how much antiquitie is reſiaut in the whole rabble of theſe your inuentions and deuifes.

Of the ſupremacy & titles of the Pope.

The titles of the Romaine pope

And to begyn at the very topp egallant of all your Religion that highe Prelate the Pope him ſelfe: let vs firſt take a view of all his Titles, by the which he is called, to witte: Uniuerſall Biſhop, Prince of Prieſtes, high and ſupream head of the Church on earth: Chriſtes Vicare generall, the onely Succellour of Peter, the moſt holy Father: moſt Reuerend Biſhop: keepyng ioynte Conſiſtory together with God: the onely Monarche of the viſible Church, Biſhop of Biſhops.

Theſe Titles and Additions of names, I doe not enquire whether were euer named, or heard of in the tyme of Chriſt, or of his Apoſtles: neither do I aſke whether they were receaued into the Church, in the tyme of Gregory, ſixe hundred years after ſe Aſcenſion of Chriſt: For no mā will euer ſay ſo. This is it that I doe aſke, whether if ſe Apoſtles of Chriſt, or if Chriſt himſelfe lyued at this day, he could endure theſe blaſphemies, whether he would not thunder out, ſe ſame wordes or greater the ſame, wherewith he reproched the Jewes, and Pharifees long ſithence: *Woe be vnto you Pharifees, whiche loue the chief and higheſt Seates in the Synagogues, & loue to be ſaluted in the markettes, and to be called of men Rabbi: &c.* What ſhall I ſpeake of the dignity of ſe Pope: wherby your Paraſites do make this Romiſh Biſhop not onely greater then all Biſhops, and higher then all humaine power, but better alſo then the generall Councils, and all the whole Churches beſides: wherein you geue him libertie to diſpence with whatſoeuer, and howſoeuer he will: al-

Math. 23.

The outrageous dignity of the pope.

toge

together as him listeth, you though it be contrary to Gods Com-  
maundementes: to make Lawes and Articles: to throw downe  
vnto hell to open and shut fast heauen and Purgatory, to whom  
and from whom he will: to release at his pleasure promises and  
oathes of allegeaunce, wherewith Subiectes are bounde either  
to God, or to their Princes: and whereby you haue copned him a  
ioynte Consistory together with God: by the which you autho-  
rize him to treade vpon most mightie Emperors: to transpose  
Kynngdomes and States: to make markettes of Pardons: and  
to make new kynbes of worshyping.

It is manifest and playne that all these were deuised by  
your Parasites, not deuised from the Apostles: all which how-  
soeuer you couet now to make with neuer so fayre a bysout of fay-  
ned antiquitie, yet the sacred Hystory of the Euangelistes, and  
the writings of the Apostles do determine the contrary: Christ  
him selfe submitting him selfe vnto Caesar, did not deny to pay tri-  
bute: he rebuked his Apostles straining together about preemi-  
nence by the example of a child, he taught them to embuse them  
selues in all humilitie: permitted vnto them no libertie of bea-  
rying Rule: Pauls appealed to Caesar as to an higher power: Pe-  
ter making him selfe equall with the Elders, called him selfe  
Fellow Elder not Prince of Priests. He was neuer called head of  
the Church, nor euer so taken. For proofe wherof heare the testimo-  
ny of Chrysostome an auncient witness: Let every soule submit  
it selfe to the higher power, yea though he be an Apostle, though he  
be an Euangelist, or Prophet or whatsoeuer he be. For this humilitie  
doth not subuert power. &c. I make no mention here, with what  
chundering wordes Gregory doth summe up agaynst the, which  
did prattize to depraue this Ecclesiasticall equabilitie, with ar-  
rogant Titles, and to blaze her with more beautifull feathers,  
the she was hatcht withal: whom he vouchsafeth no better name,  
then very forgettuners of Antichrist. Hypocrites are full hereof,  
that those Titles of Pontificall pride were first graunted to pope  
Boniface the 3. by Phocas a murderer. But the fulnesse of all  
power began to be plumed by, litle and litle in the tymes of his  
Successours, at the last in the tyme of Hildebrand it became  
thoroughly ripe. And yet the Graue Churches stode alwayes a-  
gaynst it, nor would in any case allow thereof untill the yeare of

Chrysost. ad  
Romanos.  
homil. 23.

Gregory.

The supre-  
macy was  
first graun-  
ted by Pho-  
cas to Boni-  
face.

The fulnes  
of power be-  
ganne in  
the tyme of  
Hildebrand  
Pope.



our Lord 1400. at whattyme Pope Eugenius 4. by fraud, and great summes of money did purchase this singuler prerogative of superioritye, from the States of the Church, and the pieres of the Greake Emperre. To be briefe: The profession which our Churches doe generally acknowledge touching Christ, to be the onely head of his Church: is most evidently confirmed by the most auncient, and approued testimonies of the Apostles. On the contrary parte, this your head of your Romishe Church, though magnified with neuer so glorious titles, how truely it may maintayne such singularitye, I knowe not: Sure I am; you can not iustify it by any Antiquitye at all.

Cardinals.

The electi-  
on of the  
Pope tran-  
slated from  
the Empe-  
rour and the  
people of  
Rome vnto  
the Cardi-  
nalls.

Of the  
Masse, and  
her appar-  
teanances.

The vse of  
Coopes in  
the Church  
Priuate  
Masses.

The same that I haue spoken of the Papacy, may be very-  
fyed of the first creation, and election, of Cardinals: of whome  
was neuer so much as name heard of; in y age of thapostles, or  
in Gregories time, no, nor a thousand yeares after Christ. For  
in those former ages, from Gregory I. vnto Pope Iohn 29.  
the election of the Pope was, alwayes Resiaunt with the Em-  
peror, and the people of Rome. After which time the people be-  
ing excluded frō geuing their voyces, the election was (though  
the practize of Parasites) possted ouer to certayne Cardinals:  
The Pope must be caught (say they,) and not heard.

Even with lyke fraude, were the people perswaded, that the  
Masse was a very auncient thing, not begunne of late, nor pro-  
ceeding from any others, then from the Apostles themselues,  
more then xv. hundred yeares agoe. But Paule, many yeares  
after thascension of Christ, wytyng to the Corinthiāns, doth saye  
that he did deliuer vnto them, the same which he had receaued of  
the Lord: Wherein he spake not a word of those stagelyke gram-  
bols, apish gestures, of transubstantiation: of one onely kinde to  
be deliuered to the people: of any sacrifice for the quicke, and the  
dead: of inuocatiō of Saintes: or praying for the dead: All which  
together with that high feast of Corpus Christi, frō whence they  
tooke their first footing, and who were the Authors thereof, Histo-  
ries make mention playnely enough. The wearing of Coopes  
at the tyme of Communion was first brought in by the bounti-  
full liberality of Charles the great. The practize, and custome  
of priuate Masses beganne vnder his sonne Lodovick Pius: At  
what tyme was a decre made in a councell holden at Agathe,  
that

that the lay people should be admitted to receive the Sacrament three times of the yeare onely. This custome was afterwarde abridged from thise, to once in a yeare, by a constitution made in the tyme of Clement 3. who also described certaine Rites to be obserued in celebrating the Masse: whereas a litle before, Pope Alexander the 3. had instituted the vse of unleaueued bread about the tyme of Frederick Barbarosa, and taken away the other part of the Communion from the laye people. The pride and arrogancy of the Popes waxed then so outrageous, that at the last, they shamed not to commit horrible sacriledge in the whole vse of the Lordes supper, and turned it to the worshyping of an Idoll: the true vse thereof, being utterly abolished. But for the carrying abroad of this consecrated bread, was a speciall feast, and holyday graunted by Pope Urbane the 4. by the mediation of Thomas Aquinas, a litle before Gregory the 7. As concerning the Canon of the Masse, appeareth playnely, by the wholte contention raised about Gregories Canon, and Ambrose his Canon, that it was clouted up, and patcht together with many other trinkets more of the lyeke sort, by diuers, and sundry Popes: and not instituted in the primitive Church, nor yet ordeyned by the apostles: During the tyme of which contentio, the common Churches were in a great perplexitye, not resolued, whether of those two Canons they might receaue. Besides which Canons, were diuers other Canons made for the vse of the Masse, ech contrary to other, bothe vpp partly by Gratian, which afterwards were enlarged with new vpstart, and more horrible blasphemies by Pope Gregory the 9. about the yeare of our Lord 1227. and after him, by Pope Boniface the 8. about the yeare of our Lord 1330. And this is evidently to be found in Histories euery where.

**T**ouching Images, Idols, pictures, pilgrimages, worshyping of Sayntes, and praying for the dead, yf antiquitye be demaunded, what it can say: I would desire you to aunswere me at a word (Olorius,) whether you thinke those Ages, and Churches to be more auncient, that neuer had the vse of theme or els those, which haue had theme.

**C**oncerning the Celebrating of the Communion: If you can Iustify by any probable recorde, or testimony, that the flourishing

The Communion of the laye people abridged fro thrice to once in a yeare by Clement 3.

Vnleauened bread.

One part of the Communion taken away from the lay people. Corpus Christi day.

Of Images

## Supremacy of the Pope      The third Booke.

Of transub-  
stantion of  
Elevation  
of carying  
abroad of  
the Sacra-  
ment.

Of marri-  
age of prie-  
stes and  
choyse of  
meates.

Of the  
Popes de-  
crees and  
decretals.

Extrauaga-  
de Maiorit.  
obed. cap.  
vnam.

age of the Apostles, or of the auncient Fathers, that euer any mention, or motion was made of the lifting the bread aloft, of transubstantiating it, of worshipping it, of hanging it vpp, of carrying it about, of sacrificing it for the sinnes of the people, of deuouring it alone, or of any of all these toyces, (which you haue chopt into the Church at this day,) you shall winne the victoie. But if you can not: Surcease then at the length for very shame to vnge Haddon so earnestly to defend his Noueltie, seeing your selfe are not able to defend your owne, by any manifest or probable authoritie.

Agayne for marriage of Priestes forbidden by publique authoritie, Choyce of meates, Vigilles, Beate holydayes, and Ieiunies, ouer much babbling in your intercessions, and prayers, toynd with a certeine opinion of Religion, and obtaining forgiveness for the same: Be it generally spoken as before.

It will not speake much of your Canons, Decrees, & Decretals, by force whereof, you haue erected to your selves a plaine Imperiall, kingly, and politique Superioritie in the Church: contrary to all Antiquitie, and cleane contrary to the nature of the Gospell. It is vndoubted true, that y<sup>e</sup> Sonne of God, was sent from aboue, not to establishe any worldly, or secular principallitie, in this world: but a spirituall, and euermourning kingdome, which is vnted, and knitt together, by the preaching and ministry of the word: not by any humaine power, force of Armes, Imperiall dignity, bodily pollicy. And as for your infinite rable of Lawes, innumerable decrees, and Cannons, partly Sinodals, partly Prouincialls: some prerogatiues of the Pope, others peculiar of severall Bishoppes, wherewith Christian consciences are so miserably entangled: to what end tend they all at the last: or what doe they emplye other? then vnder the title of the Church, to fortify you a kingdome, & Tyranicall Hierarchie vpon the earth: which no power, nor potentate of this world may be able to counteruayle. Otherwise what doe these wordes of your Decretals import, wherein you chalenge vnto Peters chaire, the authoritie of the temporall sword: If any man gaynesay you herein, you doe forthwith exclaime, that he doth not well vnderstand, (to speake your owne wordes) that saying of the Lord. Putt vpp thy sword into thy sheathe. Agayne,



gayne, where you force thone sword vnder subiection of the other, so that the Temporall sword, must of necessitie be subiect to the spirituall sword. And at the last, measuring the proportion of your Authoritie, by ymmeale as it were, how much and by how many degrees it surpasseth the Temporall authoritie: you alledge for proofe these wordes. Whereas the earth is senē times greater then the Moone, and the Sonne eight tymes greater then the earth, it remaineth therefore, according to this proportion, that the Popes superexcellency, must surmount in dignitie, all kingly royaltie, fiftie times, sixtye degrees. At the length, hauing on this maner enthronized your Hierarchie, ye haue forced the matter to this passe: That if any man will be so hardy, as once to mutter, agaynst the Maiestie of this triple dignitie, you haue Decrees, and Cannons, (farre worse then Cannonshotte,) to hale the poore Heretique to the stake, and consume him to Ashes.

De maiorit.  
& obediencia, cap. Solit.

I come now to the orders and armies of Monckes and Fryers, and that whole generatiō of Cowled Grauiues: whose first foundation if you search for, we shall finde that they are start vp long sith the age of the Apostles, and that purer age of the primitive Church. If you desire to know to what ende they were erected, the matter will declare it selfe manifestly, that these cattered Caterpillers were sent for a speciall plague onely, to deuoure the Gospell of Christ, and to fill uppe the full measure of the mystery of iniquitie: which is enough thoughte I speake no more of them. Howbeit I deny not, but that in the tymes of Augustine, Ierome, and Basile, wanted not a great number of men, and women, who (either forced through cruelty of persecution, or loathyng the losenes & licentious life of the commō people) did abandon them selues into desertes and solitary places, chusing rather to liue farre from company with a few, then amydde the turmoyles and troubles of worldly affaires, to be carryed from the quiet and tranquillitie of their myndes. But Monckery was then a sequestration & departing frō the world, not a profession in the world: And euen those Monckes were thē in number but few, & none other but of the lay people: whom not Religion, not coates, not cowles, not colours, not rules, not bowes did sequester from the company of the laytie: nor were they

Of Monicks  
& Fryers.

they sojourning then in  *Cities, or Townes . But coucht close  
vpon toppes of moſtaines, or in vnhaunted wodes and ſennets:  
nor lay ſnoꝝtꝝ in ſlouch, or pamperꝝg the paunche vpon o-  
ther mens purſes: but either liued moderately with their own re-  
uenewes, or gatte their liuꝝg with the ſweate of their browes:*

Three vowes  
of Moſke-  
ryc.

Sixe wings  
of Seraphin

*Emongest whom was no foundation layed as yet of thoſe thꝛe  
Vowes, with the other trinckettes apperteꝝnꝝg to the ſame  
bowes, namely: wolle, ſilaxe, colour, cowle, leather belt, or gyrdle  
of knotted coard, ſhoes cut or whole, fiſh, egges, pulſe, beary  
cloth, ſcilence, night Diſons: The Seraphin had not yet ouer-  
ſpread the world with his ſixe Monckish wyꝝgꝝ: wherof the fiꝛſt  
was all orderly obedience, the ſecond Euāgeliſcall pouertie, the  
thꝛd immaculate virginittie, the fourth moſt humble humilitie,  
the fiſt peaceniakꝝg Simplicitie, the ſix Seraphicall Char-  
tie: of whom though I dare not affirme, that they were not alto-  
gether voyde of thoſe godly giſtes, yet was not ſo Celeſtiall, and  
Seraphicall a pꝛoſeſſion of them ſlowen from out the fierꝝ fir-  
mament into the earth as yet. And no maruell: for as much as  
theſe Seraphicall fraternities of Cowled Cloyſterers, nor the  
roꝝſting vꝛſtartes of Religious rowte, had not yet cloyed the  
earth: namely: fiꝛſt the Carthuſians, whoſe founder was Bruno,  
erected vnder Pope Urban the 2. in the yeare . 1084. Then the  
order of Ciſterſians, which ſtart vꝛꝛpe withiꝝ a whiles after in  
the yeare . 1098. Emongest the which was Bernarde not the  
leaſt ornament of that order: out of whoſ ſprang a freſh ſprought  
of moniſh Monckes.*

Aemilius in  
his 5. booke

Carthuſi-  
ans,

Ciſterſi-  
ans,

Templars

Premou-  
ſtratenſes.

Gilbertines

Domini-  
canes,

Franciſcans

Eremites.  
Auguſtines  
Carmelites.

*After them followed the order of Templars or Almaiꝝes  
which tooke their name of the Hoſpitall of S. Iohn in the yeare:  
1128. The Order of Premouſtratenſes were founded by Ca-  
liſte 2. in the yeare. 1124. The order of Gilbertines in  *yeare.  
1152. by Eugeniꝝ the 3. The Order of Brother Preachers,  
who tooke their name and begꝝnꝝg from Dominicke a mur-  
therer and moſt cruell perſecutour of the Valdenses, vnder In-  
nocent 3. in the yeare, 1216. Immediately after enſued the ſac-  
tions of Franciſcanes in the yeare . 1228. vnder Gregory the  
9. To whom withiꝝ a whiles after were added  *orders of Ere-  
mytes, Auſten Friers, & Reformed Carmelites whom the moſt  
Carmellidꝝ vomite out vnto vs. There followed alſo an other***

order

order of Austen Friers vnder Honorius the 4. in y<sup>e</sup> peare. 1286. Neither did these monstrous vanities of new fangle Religions cease at men: but the Serpigo crawled further into womens consciences also, who being allured by the example of men, began after a litle sitting abroad, to hatch by such cheekpnes, & to flocke together in couepes & herdes. Wherof some were called Sisters Clarines, hatched by Dominicke first. Some Brigittines surnamed of one Brigitte a Scithia boyne, their couey peeped abroad at the first in the begynnyng of Urbane the 5. his Popedom.

Nuns of S. Clares order.

Nuns of S. Brigittis order.

In the Councell of Laterane was a Decree published by Innocent the 3. with a speciall prouiso for the abandonyng of diuersities of Religions, that from thenceforth no Couent of Cloystered company or cowled crew should be erected: in the yeare. 1215. And yet in despight of the authoritie of this Decree, how many clusters of factious Friers, haue bene forged amongst your holy fathers sith that tyme. Besides the orders of Minorites, Austons, Brigidines, Crossebearers and Scourgers, there is pēpte abroad within these few yeares (good lucke a Gods name to the Pope and his Puppets) the order of Iesuites in the yeare. 1540. promising I know not what by the title of their names: Sure I am they haue hether to accomplished nothyng correspondent to so sacred a name: But it seemed good to the Lord Iesus peradventure to fulfill so the Prophetical truth of his Gospell: *Many shall come in my name. &c.* What followeth, let them selues looke to it.

Out of the Councell of Lateran. Innocent. 3.

Cap. 13. Minorites Augustine. Crossebearers, Whippers Iesuites.

I haue spoken of Mounckery: I haue spoken also of some other orders, and ordinatices of the Romish Church: for to rippe vp all were an infinite peere of worke. It remaineth now: That Olorius say somewhat for him selfe likewise, and make some shew of wares if he haue any in all that his Romish Church, wherein he liueth now (except a few Articles of the Creede only, wherein we can iustifie as auncient a prescription of possession as they can) that be not either new, straunge, and lately bystarte, or els altogether Poeticall stagelicke and mockeries. Wherfore if we measure Antiquitie by y<sup>e</sup> age of Christ & his Apostles: & the nearest yeares next ensuyng the same age: wherein also if Olorius will abide by it, y<sup>e</sup> nothyng ought to be allowed in the Church, that doth not sauour of that primitive and Apo-

In the Romish Church are many things new altogether, nothing auncient sauouring of that Antiquitye.

stolicke



holicke antiquitie: then shall Olorius vouchlesse at this one blow choppe of the Popes head, triple Crowne, Church and all: for as much as he shall neuer be able to vouch any thing either in the receaued Doctrine, Religion, Rites, or Ceremonies of his Church, that euer saw the age of the Apostles, or is in any respect correspondent to that first patterne and president of the primitive Simplicitie. There is such a generall Metamorphosis and alteration, yea all thynges are turned into so frameshapen a newfanglednesse: that it may seeme they haue not onely forgoen the auncient ordinaunces of the primitive Church, but also to haue utterly excluded them selues from all acquaintance with that same Church, with the Gospell, yea with Christ him selfe, of whom the Apostles gaue testimony and preached.

The carnall  
presence of  
Christ no  
where but  
in heauen.

The Apostles did not acknowledge that same one Christ any where, but in heauen: and him ascended into heauen they did so apprehend by fapthe, that they would neuer see him els where then in heauen, and so in heauē sitting in the flesh, as that they would no more know him after the flesh: as men not dreaming so much vpon his carnall presence, nor ouer greatly affectioned to enjoy him after that fleshly maner, but were otherwise wholly settled, and vnmouebly fixed in mynde in that spirituall presence of his Patience. But do you sufficeth not to apprehend Christ by fapth sitting in heauen, and to worshyp in spirite, as the Apostles & blessed Martyrs did, vntill after a fleshly and bodyly maner, with your fingers, you handle, the reall, corporall, substantiall, identicall presence of Christ, behold the the same with your eyes, and choppe him vpper at a morsell. Which deniale of yours doth argue, that you seeme to be carried with a wondrous senselesse opinion of error, as neither to acknowledge one & the selfe same Christ, whom the Apostles did: nor to worshyp him in heauen onely, but to imagine to your selues two Christes, of that one Christ: namely, one Saviour in heauē, and an other in earth, and him also to sacrifice dayly in your Masse.

The carnall  
presence of  
Christ one  
of the Po-  
pish doc-  
trine.

How the  
Papistes do  
differ  
from the  
Apostles in  
the mini-  
string of the  
communion.

In the Apostles tyme the Communion was ministered not once in a yeare onely, nor at the Feast of Easter onely, nor with Bread consecrated into þ body of Christ, but in a chankfull remembraunce of the Lordes death (the bread and wyne being equally

qually deliuered to the people) at all tymes whensoever any assembly of well disposed did meete together for that purpose.

They neuer sayd nor song any priuate Masses: nor instituted any Sacrifices for the quicke and the dead, being thoroughly sacrificied with one sacrifice onely: which beyng once finished, they were assured that the whole action of our Redemption was accomplished. For so are we taught by the testimony of the Apostle. *By his owne blood he entred in once, the everlasting redemption being accomplished.* And agayne. *For this did he once, when he offered uppe himselfe.* And immediately after. *We are sanctified by the onely offering of the body of Christ Iesu once offered for all.* Moreover in an other place writing of one Christ onely: *One God* (sayth he) *one Mediator of God, and men, the man Christ Iesu.* &c. But how shall there be but one onely Christ, or one onely Sacrifice of his body once offered, of whose body you doe exact dayly a new & fresh sacrifice to be made for the sinnes of y<sup>e</sup> people? Or how can he be sayd to be but one, according to y<sup>e</sup> proportion of a body, of whom you doe imagine a presence according to the whole nature of his flesh, both absent in body in the heavens, and in the same body neuertheless, at one selfe instant, on the earth? Do ye not see how absurdly these your patcheries concur and agree with the naturall meaning of the Scriptures: and how farre they be from all reason? And what is this els, then to preach utterly an other Christ then whom the Apostles haue taught: They acknowledge him to be heauenly, you make him earthly. They doctrine doth rayse vs from the earth vppon high, where Christ sitteth at the right hand of God the Father: Your doctrine what doth it: whereunto tendeth it: whether doth it call the mindes of Christians: but from aboue downeward, out of heauen into the earth, withdrawing the senses from the Spirit, to the flesh: So that we must seeke for Christ there, not where he is, but where you imagine him to be present. The Apostle Paule when he preacheth vnto vs the liuely feature of this Christ (who taking vpon him the shape of a Seruaunt, suffered death in the same shape, once for our sinnes vnder Pontius Pilate, and afterwarde accomplishing the mystery of our redemption rose agayne for our iustification) doth teach vs playnly, that he ascended into heauen, not leauing his body (where in he suffered

Priuate  
Mass.

Hebr. 9. 3.  
10.

1. Tim 2.

suffered) behinde him here on earth, but taking vpp the same body into heauen, was with the same receiued into glory: whom also he affirmeth, he knew no more now, according to his fleshly presence, that is to say, according to the capacity of his carnall senses. And that besides this Christ onely, he knew none other Christ, nor this Christ otherwise, then according to the new creature onely, namely: visible in spirite, with the eyes of fayth, and not with fleshly eyes. Let vs make now a comparison betwixt this Christ of our Gospell, with that your Christ of the Pope, in the same manner as you do fashion him, and make a gaze of him to the eyes, and eares of the people after the order of your Gospell: which seemeth to me to be after this manner: not as hauing taken vpon him, the shape of a seruant, but the forme of bread, is in the same forme of bread, and vnder the accidents of bread made of wheat, set out to the gaze of the people to be toted vpon, and is of Christians worshipped, and offered to God the Father, and this not once, but dayly: not vnder Pontius Pilate, but vnder the Pope of Rome, not a Sacrifice onely for the quicke, but for the soules in Purgatory also, to the washing away of theyr synnes: Which Sacrifice being ended, he is buried in deed, but burped or rather drowned in the paunch of a priest, from whence he neither riseth agayne, nor ascendeth afterwarde, but descendeth rather: nor is euer looked for to come agayne from thence, And this is that same Christ, not the Euangelicall Christ, but the Papisticall and poeticall Christ: whom though the Apostles or Euangelistes neuer knew, yet must we be enforced (will we nill we) to honor and worshipp neuerthelesse as the very Sauour of the world forsooth. Whom may not suffice to lift vppe hartes and mindes on high to him onely, which dwelleth in heauen, vnderesse we also lift vppe our fleshly eyes, to this visible Christ, and kneele and crotche vnto him with great reuerence: yea although the eyes themselves do behold nothing but bread and wine, yet the eyes must lye, and all the senses must be deceiued, neither may in any wise be reputed other then verye heretiques: but in despyght of eyes and senses all, we must of infallible persuation of fayth firmly beleue, that it is now no more bread and wine that is seene: But y (bread and wine being thrust cleane out of doores) Christ onely,

The true doctrine of transubstantiation inuented by the papistes.



ly, yea whole Christ doth possesse euery part of that place, who though be not present in his owne natural shape, nor in the same proportion of body which he tooke of the Virgine Mary, yet in the selfe same nature, truth, substance, Identity notwithstanding, vnder other formes for sooth and yet not figuratiuely, but truly, most absolutely, perfectly and fully, must in the same whole body and the same naturall blood be containe, felt, sene, and without all contradiction worshipped.

These be the misteries of your diuinity, as I suppose, by the which you haue begotten vnto the world a new Christ: I knowe not whom, altogether another Christ, neuer borne of the Virgine Mary doubtles, whom the Gospell neuer knew, nor the Apostles euer taught, nor the Euangelystes euer saw: I adde also: whom neuer any of you hath sene hether to yet, nor shall euer see hereafter. And yet these so wittelisse, so dotish, and monstrous deuises of drowly dreames (then which nothing can be spoken or imagyned more false, and more monstrous) you shame not at all to vaunt to be most auncient and most true, as the Gabyonites of olde time did theyr shewes. And for the same your Popish Christ made of bread, you stick not to aduecture limm's life more earnestly, then for the true Glorpy of that Christ, whom we do most certaynely know to be in heauen, where also we do wor- shippe him: And euen this doth your horrible butchery of an infinite number of our Martyres declare to be true by most plain and euident demonstration.

With the blood of whom because your holy mother y church seemeth so beastly drunken long sithence, this one thing would I sayne learne of you, what special cause was it that enforced you, to vtter such outrage in the shedding of so much blood of your naturall brethren: was it because they defrauded Christ the Sonne of God (which was borne for our sakes, crucified, rose agayne, ascended vp into heauē, sitting now a Lord in heauē) of one dramun so much of his due honor: nothing lesse: Was it because they abused or defiled the Gospell: I thinke not so: Was it because they brake the auncient ordinaūces and approued doctrine of the holy Apostles and Prophettes in any one thing: or because they went beyond the bondes prescribed by the auncient fathers: none of all these: But the cause was, for that they refused

Transubstantiation was neuer known to the Apostles.

Many thousandes of Martyrs lost theyr liues for this Transubstantiation.

The Church of the Pope a Murthrer.

*Christes carnall presence.*      The thyrd Booke.

The papist:  
cā réder no  
iust cause of  
spillyng so  
much Chri-  
stian blood.  
It is one  
thing to re-  
uerence the  
Sacraméts,  
& an other  
thyng to  
turne Christ  
into a Sacra-  
ment.

The words  
of Christ.  
This is my  
body.

Christ's wor-  
des bespirit  
and lyfe.

Christ is  
called by  
sundry na-  
mes in the  
Scriptures.

sed to allow of that newfangled and bystart Idoll of the Popish Masse, and that lately sprung vppē Breadworshippē, contrary to the doctrine of the Apostles, yea contrary to Christ himselfe: and because they would not in this behalfe be as furiously franticke as the Papistes themselves.

In the meane time, we speake not this, as though we were of opiniō, that Sacramentes should be defrauded of theyr detwe honoꝝ. For it is one thing to reuerence the Sacramentes accordyngly, and an other thyng to conuert the Sacramente of Christ, into Christ him selfe: and to worshippē earthly Sygnes, for the heauenly Christ: in the one whereof is a kynde of Religion, in the other manifest Idolatry. To the whiche wanteth nothyng now, but that they chaunt lustely together with Ieroboam: *These be thy Gods O Israell.* But we shall be vrged perhappes with the wordes of Christ in the Gospell. *This is my body &c.* As though in the wordes of Christ (which be Spirite and life) it be so rare & vnaccustomed phrase of speaking, to vse Tropes and figures now and then, seing there is no kinde of doctrine that moze vsually delighteth in figures, Tropes, parables, Similitudes, metaphors, allegories & mysteryes, the the mystycall speech of the sacred scripture: especially when mention is made of Christ hymselfe, or when Christ hymself would vouchsafe to expresse hys great and inestimable benefittes towards vs, and the euerlasting efficacy of hys death and passion: I know not how it had rather, vnder certayne shadowes, and mystycall resemblaunces, as vnder Allegoricall cloudes (to speake as Ierome doth) signifye the same moze modestly, rather then to proclayme it openly in wordes.

By meanes whereof we ought many tymes to consider, That in the Propheticall Scriptures, Christ our Lord & Saviour is called by sondry and seuerall names, accordyng to the diuers & seuerall operation, and effectuell power and workyng of his Diuine Maiestie and pleasure towards vs. For in that he doth enlighten the Darckenes of our mindes, he is called the light of the worlde: In respect of his wonderfull might and power, surmounting all power whatsoever, he is called the Lyon of the Tribe of Iuda: In respect that he guideth vs, he is called the way: In respect that he leadeth in, he is called the dore: In respect that

that we are none otherwise engrafted then in him, he is called the Vine, and we the Branches. And so according to the nature of his Innocency, and our deliuerance, he is called the Lamb of God: in respect that he loueth his Church, with more then an husbandly loue, both cherish it, endow it, cloath it & beutyfy it, he is called an husband, he is called also the Rock: sometime a grayne of Corne doud in the earth, many times a Serpent set vpp upon a Crosse: sometymes a wellspring gushing out into life euerlasting. And so in diuers and seuerall respectes, he is called by diuers & seuerall names. In like maner bycause he sãdeth and defendeth vs, he is called *A good Shepherd*, and bycause he sãdeth vs with none other thyng then with þe death of his owne body, & shedding of his blood: He is also called *our meate, our bread, and our drinke*. Moreover bycause this bread and this drinke is of the Lordes owne mouth commaunded to be receaued, to renew þe remembraunce of him: for this cause those elementes do put on the nature of a Sacramēt, and so vnder this very couer and mystery of a Sacrament are called his owne body and blood.

Christ is called bread: in the Gospell.

By what similitude the Sacrament of bread and wine, is called the body and blood of Christ. August. to Boniface 23. Episto.

Whiche least I shall sãme to iustifie of myne owne proper knowledge. Let vs heare the testimony and agreeable consent of Augustine. Who reasonyng of Sacramentes, and of the likenesse of thyngs wherof they be Sacramentes, doth utterly deny þe Sacramentes can be in any respect Sacramentes at all, vlesse they haue a likenesse of some thyngs: and for that cause in respect of the likenesse of the thyngs them selues, he affirmeth that they are many tymes called by the name of the thynges them selues: So an Argumēt may be framed out of August. on this wise.

*The Sacrament of the last Supper hath a likenesse of the body of the Lord.*

Augustines argument.

*No likenesse is the thing it selfe, wherof it is the likenesse.*

*Ergo, The Sacramēt of the Eucharist is not the body of Christ.*

August. vpon the psalme. 89.

But if Olorius be of opinion that Christes wordes ought to be taken simply accordyng to the bare letter of the flesh, let himarken agayne to the same Augustine. This is a *Mystery* (sayth he) that I tell you, which if it be vnderstoode spiritually, will quicken and geue life. And the same Augustine in an other place, opening playntly the figure of the same wordes, doth witness direct-ly on this wise: *The Lord doughted not to say. This is my body,*

August. agaynst Adimant. 13.



*Christes carnall presence.* The thyrd Booke.

when he gaue the *fig<sup>re</sup>* of his body. I could bouche many other graue and auncient Testimonies; witnessing the same, namely: Tertullian, Origene, Ierome, Chrysostome, Theodoret, Gelasius and others. But of this matter I do not meane to make any curious discourse as now: There shalbe hereafter mo<sup>re</sup> fitte place for the same, mo<sup>re</sup> at large by Gods grace. In the meane space for my learnyng, I would fayne learne one Questio<sup>n</sup> of Olorius, who albeit hath not bene ouer much studied in Augustine, yet hath at the least bene busied amongst the Rhetoricians. Let vs therefore consider the matter by the circumstances of Rhetorick. And to graunt this much first, that Christ is omnipotent which accordyng to the power of his Diuine omnipotency can, and is able to do all thyngs in heauē and in earth: what matter should moue him now both to take away his owne body from hence (which was but one onely body) from vs: & yet withall should leaue the selfe same body behynde him with vs: which though could not be done accordyng to the nature of humanitie: yet to graunt that it might be done miraculously: what profit then or what necessitie was there to worke a miracle herein? You will say, because the spouse the Churche could not lacke the presence of her owne husband Christ. And wherfore I pray you: For this is the thyng wherein I desire to be taught of you chiefly Olorius, sithence it is not credible that miracles (which are wrought agaynst nature) should be wrought rashly without some singuler or especiall consideration: I am now therefore desirous to know, what cause you will alledge, To feede vs with his body, you will say. What: to feede our bellies: or our soules? Surely our soules he hath fed already sufficiently enough long sithence in that very day, wherein he washt away the Synnes of the whole world, and pacified all thynges both in heauen and in earth once for all. What, to feede our bellies then? But he doth abundauntly feede vs, with other foode dayly: For euer neither cā Augustine nor yet y<sup>e</sup> Scripture it selfe digest this, that man shalbe fed with mans flesh, and drinke mans blood. Do not prepare your teeth (sayth he) but your hart. And agayne in another place as many tymes els also, inuityng vs to a spirituall eating of Christ: Why dost thou make ready thy teeth and thy belly (sayth he) beleeue, and thou hast eaten. Agayne, so beleeue in him

(sayth

The circumstances about the Supper of the Lord are to be considered.

August. vp-  
on the wor-  
des of the  
Lord in  
Luke Ser.  
33.  
August. in  
Ioh. tractat.  
25. 26.

*(sayth he) to eate that lively bread.* Forcouer amere hereunto,  
 That whenas Christ hath accomplished all the parties and du-  
 ties of his holy office, which needed the use of his flesh, to perfoyme  
 the worke of our redemption: In the which flesh he satisfied all  
 the parties of the law, pacified the wrath of his father: over-  
 came Sinne and death: and the Deuill him selfe beyng the au-  
 thour of death hath troden vnder foote for euer & euer. In which  
 flesh he rose agayne, and ascended into heauen, like a most tri-  
 umphaunt Conquerour: Fro whence he doth euen now also mi-  
 raculously nourish, preserue and comfort his Church here on  
 earth, through the vspeakeable power of his excellent omni-  
 potency, so that now to the full accomplishment of our Saluation:  
 seemeth no one thyng at all to remaine vnperformed, but that  
 onely last day of Iudgement. These matters therfore beyng  
 vndoubted true: what thyng may that be now O sorius: where-  
 in his fleshy presence may seme in any respect necessary from  
 hence forth: and not rather his abscence in the flesh more com-  
 modious for vs: namely, sith him selfe hath spoken in the Gos-  
 pell. *It becometh you that I go, for if I go not, the comforter can  
 not come.* If the corporall presence of Christ seme in your con-  
 ceiptes so necessary, and so effectuell vnto Saluation: Then be-  
 chynke this with your selfe, how long the Apostles should haue  
 needed the use of his bodily presence: how weake they were: how  
 grosse their vnderstandyng was, notwithstanding their dayly:  
 familiaritie and acquaintance with God and man: notwith-  
 standyng so many miracles sene with their eyes, notwithstan-  
 dyng so many apparaunt demonstrations, notwithstanding their  
 dayly teachyng procedyng from that heavenly voyce: yet loe  
 whē he should ascende into heaue, doth he not cast their increduli-  
 tie in their teeth: And what was the cause hereof els, but because  
 the effectuell power and mighty force of the comforter, could  
 not enlighten their hartes, vntill the fleshy presence of Christ  
 had bene first take away from them. And do you not yet cease so  
 brutishly to dreame vpon Christes flesh: and euen for that cause  
 haue you made such an horrible slaughter of so many thousand  
 soules, continuynge still in that sauadge and vnappeasable un-  
 mercyfulnes: And yet after this so great and cruell a butchery,  
 may ye not endure to haue that your notable Prelate called by

The absēce  
 of the body  
 of Christ  
 more profi-  
 table for vs  
 than his pre-  
 sence.

An Argu-  
 ment in res-  
 pect of the  
 profit ther-  
 of.

Antichrist.  
An argu-  
ment from  
Impossibi-  
litye.  
Contradic-  
tories cann  
not be to-  
gether, not  
so much as  
by miracle.

A great di-  
uerfite be-  
twixt the  
auncient  
Church of  
Rome, and  
this vpstart  
Church.

the name of Antichrist: In dede is this your auncient Religion,  
my Lorde: to speake nothyng in the meane space of that, where-  
unto the Rhetoricians are wont to flie, whē they assaile their ad-  
uersaries most grāuiously by an Impossibilitie of prooue: as this,  
that it is not possible for you to proue that your fleshy Assertion  
of the Sacrament by any reason, or by any deuise or imagina-  
tion. For how can you possibly byng to passe, that two contra-  
dictories may be verified of one selfe same body, at one selfe in-  
staunt: so that the same selfe body of Christ (seyng you will haue  
it one selfe body) may be at one selfe same tyme, in one, and in  
diuerse places, at one instaunt of tyme, both glorified, & not glo-  
rified: visible, and not visible: corruptible, & incorruptible, which  
is not onely wonderfully absurde to be spoken, but as impossible  
to be done: and which also will admitte no miracle at all, name-  
ly that the thyng that is true by nature, should be false by mira-  
cle, and be conceaued both true & false at one instaunt of tyme.  
But bycause we determined not to prosecute Disputation, here-  
of in this place, but to treate onely of the antiquitie of doctrine,  
I returne agayne to your Church, which you garnish with a ve-  
ry gorgeous, but in very dede counterfaite and false title of An-  
tiquitie: wherein you deale also as subtelly and craftely: Not  
much vnlyke to harlottes, who (when they will be atcompted for  
honest) do as much as they may frame them selues to the resem-  
blance of vertuous matrones, from whose conuersatiō and ma-  
ners they do vary notwithstanding altogether. Euen so fareth  
it with your Church: I speake of that shape and countenaunce  
of the Church that now is, not that which was long agoe. For  
as I may not deny that the Church of Rome in that pure and  
primer age deserved wonderfull yea the principall commendation  
of all others, not onely in respect of the nūmber of Par-  
tyes that suffered there, but also in respect of her vntayned Sincer-  
itie and Fayth: euen so (comparyng the Church that now is,  
with the Church that then was) The example is so farre of frō  
any liuely resemblance of the first patterne, that it seemeth  
quite transformed, and (I can not tell how) mishapen into a  
certeine chaungelyng Else, without any maner of likely ap-  
plyable nesse to the feature or countenaunce of that first and  
auncient simplicitie and sinceritie.



For ſuch was the lyfe of Chriſtians in that purer age, that they would not ſwerue one tyle ſo much from their profeſſion: For euer ſuch was their profeſſion, that it would not raunge an hearehzedth from the preſcript rule of the Inſtitutions Apoſtolique. And ſuch was the rage of perſecution then, as would not ſuffer them to be Idely ſluggiſh, or to geaue themſelues to vnluſty Lazines. As for delightes, and pleaſures, to rake riches together, to build pallaces, to ſeake the exalting of themſelues by honorable titles, and dignities, they had neuer one minute of ſpare tyme to beſtowe their wittes vpon. Their dayly exerciſe then was a continuall wreſting agaynſt the world, and the Deuill. They ſpent all their tyme in labors, and perills: their whole lyfe was a paynfull turnioyle: all their power was nought els but prayer. Their fortreſſe was groundd vpon Chriſt: Vea for Chriſt onely was their whole warfare. Neither were thoſe valiant ſouldiours deſtitute in y meane time of a ſinguler Cheſetayne: Chriſt himſelfe was the chief generall of this Army: who did either mitigate the horroz, and cruelty of their agonyes, by his omnipotent power: or with ſome comfortable reſtoratyue, qualifie their græues: ſo ordering, and attempering the proce- dyngs, and alterations of his Church, that he would neither ſuffer the baynes, and ſinowes of the ſame to gather any infection, by ouerflowing plenty of yching delightes of this flattering world: nor to be diſcouraged or vanquiſhed with any immoderate aſſaultes, or exceſſiue ſtozmes of aduerſe fortune: and at the laſt would conduct them to a ioyfull Triumph, and end of all their Troubles, and afflictions.

And this was the very order of the firſt foundation, and building of that auncient Church: So that neither tickeling enticementes of the world, could deſile the lyfe of the godly, nor any contagious error infect their doctrine. For the very ſame ordinances, and rules of doctrine, which thapoſtles receaued of Chriſt and the holy ghoſt, the ſame alſo which came from the Apoſtles vnto the Church, were retained with vnrēmouable cōſtancye. So alſo was nothing at all, mingled, or chopt in for ble, or worſhippe, vnleſſe being deliuered from Chriſt, or his Apoſtles, had the rootes thereof vnſeparably planted in the knowne authoritie of the ſacred worde. Inuiolable as yet was that

The lyues and conuerſatio of the aunciēt Fathers of the primitiue Church.

The firſt age of the Church.

# Comparison of churches. The third Booke.

Deut. 12.

Gala. 1.

Math. 7.

In proesse  
of time the  
maners and  
ordinaunce  
of Christiā  
were chaū-  
ged.

The middle  
age of the  
Church.

How farre  
forth hu-  
mane au-  
thority  
doth binde.

that sacred rule of this commaundement. See that you adde no-  
thing, nor diminishe any thing. And that other also of Saint  
Paule: Who soeuer shall teach you any other Gospell, lett him be  
holden accursed: And this also: They doe worshippe me in wayne,  
teaching the doctrine, and traditions of men. &c. Those superflu-  
ous swarmes of superstitious traditions of men were not yet  
growen in we: men were not yet ouercloyed with the cumber-  
some clusters of crabbed constitutions. For it seemed good to  
the holys ghost, not to burdeine the Gentiles with the ordinaunces  
prescribed in the old lawe. That vnmeasurable heape of ragged  
Bytes, were not yet raked together, nor hard of in the Church:  
Nor was there any neede of naked ceremonies, where sufficed  
to euery person to serue and worshippe God in spirite and trueth.  
Neither was any thing worshipped then, but his Deity alone.  
After wardes in dede, the age of the Apostles being runne  
ouer, and the number of Christians encreasing: certaine ordi-  
naunces were instituted by the Fathers, and Elders, which did  
apperteyne to the well ordering, and gouernment of outward dis-  
cipline. Yet euen in these was such a moderation, & consonauncy  
observed, as should nether extinguishe the glory of the Gospell,  
nor enagle consciences with combersome charge: but serue  
onely for preservation of necessary orders: For due obseruati-  
on of the which, was graunted to the Church, a certayne autho-  
rity and power, to dispose and determine (according to the na-  
ture of places, and necessitie of tymes) such thinges as might  
seeme most agreeable, and couenable for their assemblies. But  
this authority, (hedged in as it were, with her certein limits,  
and boundes,) as was but humane, so forced it not such a ne-  
cessitie of obseruance, as did those other commaunded imme-  
diately from God. For lyke consideration may not be taken of  
humaine precepts, commaunded by men onely, as must be had  
of thordinaunces of God. Hereof cometh it, that the breach or  
not performance of that one, being done without arrogant co-  
tept, or reprochful disdain, is not punishable as mortall & deo-  
ly finne. In lyke maner, the goodly ministers of the Church were  
not without their due honor, and authority, yet such it was, as  
exceeded not the appointed limites, and measure. For as their  
function ecclesiasticall was a Ministry, and service, not a pae-  
stry,

stry, or worshippe: which consisteth in two thinges chiefly: In preaching the worde; and ministering the Sacraments; and in directing outward discipline, and ordering maners; and misdemeanours. In which kinde of ministry, although commaundment be geuen to yeelde due obedience vnto the pastors, yea though we heare these wordes spoken of *Spindern*: *He that heareth you, heareth mee*. Yet tend they not to this end, that they may after their owne willes, and pleasures, make new innovations, frame new fashions of doctrine, and coyne new Sacraments, thrust in new worshippings, and new Gods, or thereby to erect a kingdom in the Church. But their whole power and authority is restrained to the prescript rule of the Gospell: not to dispence, and dispose thinges after their owne lusts: but to be the dispensers, and disposers of the mysteries of God. Whereupon in matters appertayning to Gods Lawe, conscience is bound to yeelde due obedience to the pastors according to this saying *Hath not refused you, refused him*. In other thinges that concerne the Traditions of men, or that haue no assurance of their creation by any principle of doctrine: herein ought speciall regard to be had. First to what end they are commaunded: then also by what authority they are brought into the Church. For the ordinances which are thrust in, vnder such matter, and condition as may enable true confidence in the Mediator, as may dispoyle consciences of their freedom, and ouerthrowe the maiestie of gods grace, or are linked together with a bayne opinion of righteousness, of worshipping, of remission of finnes, of merites, of Saluation, or of any other necessarie: Such, I say, ought without all respect to be banished, and abandoned, as pestilent hotches from the communion, and congregation of the Church. Consideration also must be had of the difference betwixt these thinges, which the Church hath charge mens consciences withall by mans authority onely, and the thinges which are established, and proclaimed by the expresse word, and commaundment of God. For although the Church may of duety require a certain subjection to the ecclesiasticall ministers, as that we ought to obey the ordinances, that are instituted for preservation of ciuill societie, and reasonable decency: Yet must the ministers be well aduised,

Ecclesiasticall function consisteth in two thinges chiefly. How farre ecclesiasticall power doth extend it selfe.

In matters appertayning vnto God, dew obedience ought to be geuen to the Pastors and Ministers.

How farre forth obedience ought to be geuen or not geuen to Pastors of the church in matters of mens constitutio,



## Authoritie Ecclesiasticall. The thyrd Booke.

What ministers ought to consider in making new ordinances.

Of iudicial power of Churches.

least under pretence, and colour of ecclesiasticall authoritie, they eyther commaund the things that are not expedient, or oppresse the simple people with vnmearurable Burdeines, or thinke with them selues, that the Church is tyed of necessity, to any Lawes established by men.

Euen so, and the same that hath bene spoken of mēs Constitutions, may in effect be applyed to Iudicall Courts, & Iudgements. For although authoritie be committed to the Church to iudge, and determine of doctrines, and outward misdemeanours: & although the resolution of doubtfull cōtrouersies, the discouerie and opening of matters obscure, the declaring, and debatyng of matters confuse, the reformation, and amending of matters amysse, be left ouer to the Censure, and iudgement of the Church many tymes: Yet is not this ordinary authoritie so arbitrary, and absolute: but is also fast tyed to the direct rule of the worde. So that in matters of cōtrouersie, this Authoritie canne conclude, & commaunde nothing, but that which þ word of the Gospell must make warrantable. Neither hath this authoritie any such prerogatiue to make any alteration of Gods Scriptures, or to forge false, and vnttrue interpretations, which may auaille to establishe an authoritie of men, or of orders: or to make any new articles of fayth: or to bring in straunge Innocentious, which are directly repugnant to the manifest authoritie of the Scriptures. And therefore we credit the Church as a Pillar and a teacher, foreshewing the truth: yet after an other maner altogether, then as we be bound to obey the word of the Gospell, preached in the Church, by þ mouth of Gods faythfull ministers: which authoritie, when they put in execution according to the authoritie of Gods word, we doe beleue them: yet so neuerthelesse beleue them, as that our credit is not groundes now vpon the testimonie of the Church, nor vpon men, but vpon the worde of God: namely because their iudgemēt is agreeable, and consonant with the rule of the sacred Scriptures, and with a free confession of the Godly, iudging directly, according to the doctre and worde of God.

The Church therefore hath authoritie, in decyding cōtrouersies of doctrine: Yet so, that it selfe must be ouerruled by the authoritie of the word: Othertwise the Church hath neither authoritie,

tye, nor iudgement, contrary to the consonancy of the Scrip-  
 tures. In lyke maner in discipline, and reformation of maners,  
 the Church may determine, and iudge: But here also considera-  
 tion must be had of the difference: For the censures ecclesiasticall  
 are of one kinde: but Iudgements temporall, of an other kinde.  
 For in soynfull, and temporall causes, when Iudgements  
 are geuen, although they receaue their authoritie from the word  
 of God, yet are they in force, in respect of the authoritie of the  
 Prince, and the Magistrate. And therefore they minister correc-  
 tion, with punishment corporall, according to the qualite of the  
 trespasse. But the iudgements of the Church are faire onlye:  
 For in those maner of offences which appertayne to the ecclesia-  
 sticall Consistorie, the Church hath her proper iudgements, and  
 peculiar punishments. Wherewith it doth not afflict, or crucifie  
 mens bodies notwithstanding, nor pursue vnto death: But cut-  
 teth of from the congregation onely, and common society of men,  
 such as doe wilfully, and stubburnly set themselves agaynst  
 the Ministery: and such as doe harden themselves, and obsti-  
 nately perseuer in wickednes, agaynst order, and conscience, and  
 continue in errors, and other noxious crimes, contrary to the  
 prescript rule of sound doctrine: Agaynst such the Church thun-  
 dereth out endless excommunication, denouncing the horrible curse  
 of Gods euerlasting wrath, and inappealable displeasure, ex-  
 cept they repent. And these punishments of primitive Church  
 (in old tyme called *anathema*) as were neuer ministered, but vpon  
 greuous, and hygent causes: so was there no hope of releafe from  
 the same, vntill playne demonstration were made (by open, and  
 publique confession) of true and vnfeigned repentance. Which  
 kinde of censure, the ancient Fathers deuoted into three degrees,  
*Anathematismos*; Excommunication. Wherby all maner of of-  
 fenders, aswell spirituall, as temporall, were, as it were cut of  
 from all societie, and partaking of the Church, and Sacraments,  
*katakyria* Deprivation: Wherby such as were but newly  
 professed, were remoued from their function. *Apopistaxis*; Se-  
 questration. Wherby all offenders whatsoeuer, were excluded  
 from the Sacraments, some from partaking of all the Sacra-  
 ments, and some from the Communion onely: whom the Gre-  
 cians doe note by this word *anathema*. Remouing from

The differ-  
 ence be-  
 twixt Eccle-  
 siasticall &  
 temporall  
 Iudgements.

at first of f  
 to be minist  
 -iniquit  
 dwards qu  
 heretique  
 in diu  
 to come  
 called an  
 about 15

Ecclesiasti-  
 call disci-  
 pline in the  
 primitive  
 Church.

the Communion table only. And this was the very order and government of the primitive and Apostolique Church, wherein florished not onely that sincerity of doctrine (whereof I spake before) but also Ecclesiasticall discipline touching distribution of dignities, placing of elders, ordering of times, reading of lessons, frequenting of exercises, Inquisition of life, Reformation of manners, and other profitable ordinaunces established after the best manner, was daily exercised. All which the primitive and undecayed antiquity of the auncient Fathers observed purely and sincerely (after the age of the Apostles) and in all respects very reverently and orderly as the decrees and Canons of godly assemblies and Synodes, together with the Hypotheses and Monumentes of auncient Fathers do playnely and manifestly record.

The first institution of the primitive church compared with the tymes of the latter Church.

Having now described and saythfully expressed the verie face and countenance of the auncient primitive Church, I referre me to any equall and indifferent iudgement, to discern whether the Lutheran Church or the Lateran Church of Rome to resemble that primitive Church nearest. And as for that primitive Church of Rome, hath bene abundantly and sufficiently spoken of already. Now could I wish that the Romish prelates would vouchsafe to deliver likewise some painted picture of themselves, as it might please them, or if they refuse so to do, we will not disdain to do so much in their behalfe, whereby godly mindees may evidently perceyue, the true causes, that move these Lutherans lustily to sequester themselves from that Romish Revell: In which they sequestration notwithstanding from Rome, they have not remoued themselves one yche so much the more from the Church of Christ. I speak of the Romish Church (once agayne I say) in that state that it is now. The first Institution whereof touching doctrine and Traditions, if be sifted and searched by comparing of her first foundation to the true Church of Christ: it will evidently appeare that this Romish Church (being but a late newfangled bystart) doth expresse no sparke of resemblance of that auncient antiquity, but patche and botche hye altogether with new opinions, erroneous abuses, Idolatries, traditions devised by au-

thority



thority of men, ioyned with an opinion of necessary weishipping  
and obseruaunces.

It is most certayne that the foundations of Christes church  
were groundes first vpon sure, playne, infallible and vnmoue-  
able demonstrations proclaymed from aboue, in the writings  
prophetical, and Apostolicall, which be builded vpon the true  
knowledge of the essentiall will of God: vpon true inuocation  
and prayer, vpon vsayned obedience to godward, vpon assured  
acknowledgement & assaunce in y<sup>e</sup> Mediator, whis very God and  
very mā, and which doth display abroad y<sup>e</sup> kingdome of Christ  
to be a spirituall, and an euerlasting kingdome, not temporall,  
nor instituted or gouerned by mans pollicie or power: but be-  
goone by the preaching of the Gospel, and enlarged by faith in  
them, which doe beleue and obey the word of doctrine and life,  
with a pure and sincere affection.

The founda-  
tion of  
the christia  
Church.

On the contrary part the foundations of the Romish Ierar-  
chy are builded vpon the decrees of Popes: entangled with most  
intricate and (I know not what) most crabbed and crooked que-  
stions of Scholeianglers: Polluted with most manifest errors  
vterly dissenting and cleane contrary to the prescrip<sup>t</sup> rule of  
Gods word, which being appaunt enough in very many mat-  
ters besides, yet is notably discernable in th<sup>is</sup> principall pointes  
chiefly. First, Because this doctrine doth abolish quite the doc-  
trine of the law, of repentance, of righteousness by faith, and  
commaundeth a hammering doubtlesse out of which puddle  
ysuerh an outrageous ouerflowing Sea of papisticall errors.  
Secondarily, because it doth transpose merites and worship-  
pings (which are proper and peculiar vnto the sonne of God) in-  
to adoration, oblation, and application of the consecrated breade  
for the quicke and the dead, by merite meritorious, in theyr  
making Masse, and without theyr masse, whereas in very deed  
the Gospel doth playnely teach, that the benefittes of the sonne  
of God are not applied to any person, but in respect of euery  
theyr proper and peculiar faith. Thirdly, after the manner of  
Infidels: Because it translateh to dead men Inuocation, which  
ought to be yelded to God onely. Fourthly, because it comma-  
ndeth traditions of men: Prouerish bowes, Canoncall satis-  
factions, pilgrimages, and innumerable such yedg with an  
opinion

The founda-  
tion of the  
Romysh  
Church.

The Popes  
doctrine co-  
uined by  
four princi-  
pall poin-  
tes.

opinion of merite, worſhyppping and neceſſary obſeruaunce: and doth preferre the ſame, before the commaundementes of the law which God hath commaunded to be eſpecially obſerued. To this Beadroll appertayne more then dotted Bullardly fables of Purgatory, Pardons, ſecret and compulſary confeſſion, pompous Proceſſions and ſuperſtitious ſupplications, wherein is carryed abroad to be gazed vpon, the conſecrated bread: profaning of the Lordes Supper, making ſale thereof as it were in open ſayre or Parkette, Magickall conſecrations of naturall thinges: to wytte, of water, wyne, oyle, ſalt and ſuch like.

The popes  
Church  
more like  
an earthly  
kyngdome  
then the  
kyngdome  
of Chriſt.

What ſhall I ſay of that more then whorpyſh ſhameleneſſe: whenas the Popes without all prooſe or probabylty of auncient antiquity, of a certayne inſolent arrogancy, not by any Dyupne authoryty, but through theyr owne trayterous treachery, haue rayſed to them ſelues, not a true Catholicke and Apoſtolpyche Church, to Chriſt Jeſus but a Seraphycall Ierarchy, excedyng all earthly prymacy, ſuperiority, and potentaty. Wherein reyg-  
neth in place of Chriſt; a proud Poppyſh Peacock: For the Apo-  
ſtles; cormorant Cardinales: For Martyres, monſtrous  
Pounches: for profeſſors, peſtiferous perſecutors: For fathers,  
Bellgod Byſhoppes, and Gorbelly Abbottes: For Euangeli-  
ſtes, cruell Canonistes, Copiſtes, Decretaries, Summylaryes  
ſeditious Sententioners: For Myſters, ſhepyſh ſauelinges:  
And for Paſtours, Paſſyng Pallemongers: Who hauyng ra-  
uenouſly Raked the ryght of the Church, haue turned and chaſ-  
ged it into a newfangled faſhion of an earthly kyngdome: where  
it may not ſuffice to ſerue Chyſt Jeſu our paſtor and head one-  
ly, to ſettle our ſelues vpon hym whollpe, to depend vpon hys  
mercy onely, vntleſſe we become baſſaſs and bondſlaues to thys  
poppyſh Byſhoppe, and honour him as a certayne other Chyſt  
vpon earth: who (vnder a delycate byſor of glopyous name, cou-  
terſaytyng the homes of the immaculate Lambe) doth vnder  
the perſon of Chyſtes Uycar on earth attempt nothyng els in  
very dede, but that he may be the chiefe Monarch of the whole  
world: and that all others Princes and Potentates of the earth  
may become byram and bonnair vnto hys beck and commaun-  
dement. For may it be lawfull Oſorius, for a man to ſpeake the  
trueth franckely, and in playne wordes to call a Toad a Toad:

Let

Let that vs for of presumptuous pretence be pluckt from your pates, and but a litle whyles turne downe that cyele and cloake of the Church, where with you couer your selues, and lette vs behold þe thyng as it is in debito wytte, the whole course of your conuersation, your treasury, myghty Maiesty, gallant trapne, princely pallaces, stately dignyty, pompous pyde, terrible Lawes, your lofty Castles, presumptuous power: what difference shal we see betwixt the hyghest gouernemēt of an Emperre, and the supremacy of the Pope: betwixt the courtes of Kinges, and the Reueling Rout of Rome: betwixt Princes parliamēts, and the Popes generall counceils:

Now if you lyst to take a view of the gallaunts themselves: what is þe Pope himselfe other thē þe Monarch and chiefe Ruler of thys world: sayung that other worldly Princes be crowned wth one single Dyademe onely: but thys Ruffler tau skarse be satisfied wth a Tryple Crowne. Cardynalles what do they represent els, then kynges: and kynges Sonnes: what do the Patriarches, Archbishops, Bishops, and Abbottes in that pontificall kyndome, shew themselves other, then earthly princes, Dukes, Earles: equal, or rather excēdyng them in sumptuousnesse, wayted vpon wth stately trayne, wheresoeuer they goe and Ryde: and many of them also Rynged and Chapned to whom a man may lawfully lyncke the Lubberly Rowt of monstrous Hounckes, and false Fryers in stead of a gard: Finally, what one thing is done in any common wealth, or princely courtes, that these iolly Rufflers haue not conuerped into the Church of Christ, by ambytious emulation: Kynges and Emperours (enduced hereunto for necessary preservation of theyr state) doe ioine vnto them counsellors and Piers: Those haue theyr Ambassadors and Messengers: they haue also theyr pryuy ligiers, and skowies: what doth the Pope want his consistory: hath not this most holy father his Synodaryse doth he lack his legates *nati* & legates *de latere*, (who wheresoeuer they be sent) vse no lesse pompe thē any other Piere, or potēate of highest nobility, yea though he be neuer so sumptuous: No more is he destitute of his skowies and spyes, whom he hath princely luryng euery where, armed wth reason at a pyntche, in princes courtes, in theyr counceils, yea in þe closettes & pryuy chambers

A small  
discription  
of the Ro-  
mishe  
Ierarchie.

A compari-  
son betwixt  
the king-  
dome of the  
Pope, and  
the king-  
dome of  
this world.



# Compariſon of Churches. The third Booke.

of Kynges and Quenes.

Do ye not thinke that this is a comely comparatiſon of Chriſtes lfe and commaundementes: agreeable with the Apoſtles and Euangelists: with the auncient Fathers: with the appointmēttes of the primitive Church: and with the former preſent of the Elders? The Lord cryeth out in the Goſpell, *My Father ſent me, ſo do I ſend you.* What: and do you thinke that he was ſo ſent into the world, that he ſhould eſtablish a new Regyment on earth and like an other Rome: his buſines an other Emperour and Imperiſhall Rome? Or do ye thinke that the miniſters of Chriſt were ſent after any other ſort: then the Sonne himſelfe was ſent from the Father? Chriſt proceedeth yet ſo forward: *Receive ye the holy Ghoſt (ſayth he) whoſe ſinner ſinner you ſhall forgive, the ſame are forgiven them; whoſe ſinner ſinner you ſhall retain, the ſame alſo ſhall be retained.* Other power then this he neuer did entitle his Church withall, nor yet gave this power to any, but vnto them onely, whom he purpoſed to endue with his holy ſpirit.

If we will value the Church of Chriſt, by Chriſt his owne lawes, and not after the decrees of popes: what can be more evident then the lawes which he ſpake vnto his Diſciples? *Ye know that ſuch as will ſeeme to rule ouer Nations, are Lordes ouer them: they Princes haue dominion ouer them. But it ſhall not be ſo with you ſayth he that will be great, ſhall humble himſelfe & miniſter: & all the reſt. For the Son of man came not to be miniſtered vnto, but to miniſter: and to geue his life to be a redemption for many.*

Agayne: *who made me iudge betwixt you? we are taught like wiſe in Paule, that the weapons of our warfare are not carnall, but mighty in the power of God, wherewith we captiue all vnderſtanding and wiſe dome in ſubjection vnto Chriſt. And agayne: Let euery man ſo eſteeme of vs as the miniſters of Chriſt and Stewards of the miſteries of God: And the ſame Paule in an other place: *Not beſeeching we be Lordes ouer your faith, but we be helpers of your ioy. For by ſayth you are made perfect. In the ſame ſence alſo Peter: Of being Lordes ouer the Clergy, ſayth he. And agayne in the third chapter of the ſame Epiſtle (meaning to expreſſe the efficacy of the Goſpell) he doth call it a miniſtery not**

of

Iohn. 20.  
A compari-  
ſon betwixt  
the popes  
kyngdome  
and Chriſts  
kyngdome.

Luke. 20.

Mar. 10.

Luce. 12.

2. Cor. 10.

1. Cor. 4.

2. Cor. 1.

1. Pet. 5.

of the fleſh; but of the ſpirite. And therefore to the end he may make vs more ſpiritual, he doth wiſely forbidde *not the mini- Rom. 12.* ſters onely, but generally all, to be ſo beaſtly fashioned to this preſent world: what would he now ſay, If he did beholde the ſhape and ugly deformity of the Romiſh Church, as it is now: if he aduiſed well the Royaltie of S. Peter, the fulneſſe of power, *The ſhape of the Ro- miſh Ierar- chy.* the authoritie of both ſwordes, the Keyes of all Churches ſtollen away, and hanged all vpon the Romiſh bunch, the topp gallant of the pontificall maiesty, the Cardinales, the Legaten preua- ling aboue Princes, the empalled and ſpyred Biſhoppes, the orders of ſchawlings, the ſwarms of Mounckes and Fryers, the Lawes, Bulles & decrees which they uſe as forcible as Ca- non ſhotte, they might and power fearefull, yea terrible alſo to Princes: The Lord hymſelfe cryeth out mightily in the Goſ- pell, that his kingdome is not of this world: nor can hee way with the thinges that are mighty of this earth. But our pontificall pre- late will ſtoyme and waite wroch, if he would enioy any thing, that is not ſubiect vnto his power.

And this Ierarchy meane whiles more then worldly, they ſayne (and God will) to be the Church: whoſe becke, as at the ſight of Gorgones ugly face, they make aſtonyſed all the Mo- narches and Tetrarches of the earth. And the ſame haue they magnified with the name of Catholicke forſooth: By vertue of which name they will haue to be notyſied, not a congregation diſperſed vpon the face of the whole earth, agreeing together in one conformity of doctryne, and worſhypping of Chriſt (whych doth make a true Catholicke Church) But they meane hereby that onely Ierarchy which they will haue tyed faſt to the Romiſh See. And hereunto for the greater aduancement of the authoritie, they haue deuifed a tytle of Antiquity. Behold (ſay they) was there euer any Church, if the Church of Rome were not a Church: glorying (as it were) vpon the tytle of Antiquity, whereas neuer any one thing doth diſferre more from all anti- quity: wherein theſe Romiſh ſchippiacks ſeme in my conceit not much lyke little boyes playing the Comedyes of Plautus vpon ſome ſtage: where one playeth the part of Chremes an other of Menedemus or Crenilus: who beyng not yet come to be hoary and grayheaded by courſe of yeares, becauſe they will ſette a graue

The coun- te: faite au- thoritie of popes.

The church wickedly defined by the papiſtes

How the  
Romishe  
stagers doe  
counterfayt  
olde Anti-  
quitye.

gratie countenance vpon the matter and same olde men before  
the gazers vpon them about on the Scaffolds: they put vpon  
them counterfayt trynckets: to wite, a white hoary beard vpon  
theyr chynne: gray and white lockes vpon theyr heades: coun-  
terfayting theyr gate with stooping and crouching: they rest their  
handes vpon some staffe shaking and trembling: and fashion  
theyr voyces bigge like olde men, doynge all this with a certayne  
witty and crafty conueyaunce of counterfayting: so that if you  
behold theyr outward handling and gesture, you would say they  
were olde men, but if you discharge them of theyr Roabes and  
plucke of theyr bysours, you shall finde them nothing lesse then  
such as they haue fained themselves to be. Not much vnlike is  
this dottrell Hierarchy of Rome, which it is a wonder to see how  
many yeares it haunteth of continuance, in wordes, in voyce,  
in countenance, gesture, and outward resemblance: Fiftene  
hundreth yeares and more (say they) did our predecessors  
beginne to sitte in this chayre, even from the first foundatiō  
of the prymitiue Church: which being erected in Christ  
himselfe, established by the Apostles, confirmed with a cō-  
tinuall course of neuer-fayling Succession, receiued by ge-  
nerall consent from the Auntient Fathers, and from them  
hash remayned & bene deriued vnto vs by a perpetuall and  
permanent delivery of Succession. But your Church which  
you call an Euangelicall Church, where was it euer seene  
or heard at any tyme of any man? These verely be the bysours  
and stagelike gawanes, wherewith this Romishe counterfaytes  
haue played their tragicall partes, & wherewith they haue be-  
guiled many simple people hether to. But lett vs plucke of theyr  
bysours, and discouer this bellygod Hope a whyles, that we maye  
throughly behold what manner of puppette this smooth Apist  
Church is within.

About fiftene hundreth yeares sithence and more, they say  
that this Church (wherein they raygne now like Lordes) was and  
hath had vunchanged continuance. Albeit this be but to small  
purpose, what cōtinuance things that are false and altogether  
vntrue do prescribe vpon: Yet if the age of y<sup>e</sup> Church be so great,  
as they pretēd it to belette them shew the out of all the antiqui-  
ties of thinges, places, tymes, or persons, what one of all the A-  
postles



posses of Euangelistes: what one auncient Father, or auncient Church did euer heare the name of vniuersall Pope, befoze these thousand yeares last past: or if they now heard it, would permitt it in the Church: what Law did euer enforce and binde all churches generally to the ordinary Succession of one Church: or euer appoynted so great a toppegallaunt of Hatelty: which as befoze the chiefe and hyghest iudge may clayme prerogatiue of Iurisdiction ouer all causes in the world to be decided within hys owne consistory: which might arrogantly challenge the fullnesse of power: which as it were out of one high court of parliament, might rule ouer all Churches, and beare dominion ouer all the world as ouer one peculiar diocess: which might challenge the authozity of both swordes: might be Lord ouer the Spirituallty and Temporallty: which being the wellspring and Closette of the whole Law, finally being King of Kinges, Quene and Princesse of all portetates, and rulers, might surmount in superiority all earthly dignity, seuentie times sixty degrees: whenas there are not yet much moze then a thousand yeares sithence Gregory a Pope of Rome, did frackely and openly confesse that there was neuer any of his predecessors, that would euer take vpon him this name of Singularity, or vnder vpon any such haughtinesse of arrogant title, to be named with such an heathenish name: wherein (sayth he) was a wonderfull iniury committed agaynst Christ the head of the whole Church, vnto whom should a sharpe and dreadfull account be rendered by him whosoever he were, that would enterpryse to bring vnder his owne subiection all the rest of his members, vnder the name and tytle of Vniuersality. And ouer and besides annexeth hereunto with great vehemency of speech, whosoever doth call himselfe vniuersall Byshopp, or doth assepte to be so called, the same doth by that his intollerable pryde, denounce him selfe playnely to be the very forerunner of Antichrist.

A manifest declaration of the Romish church as it is now to be nothing at all.

Gregor. 4.  
booke 30.  
Epistle.

Let the Romanistes shew, where was not onely the order, but the name also of Cardinals litle aboue one thousand yeares sithence: or where this prettye foyme of election was heard of which is now frequented in the Romish Church, befoze that Pope Nicholas 2. gathering together a Couent of Piers apparelled in purple, from amongst the Deacons of that Citie.

The order of Cardinales.

The electis of the pope of Rome.

Cyprian 4.  
booke Epi-  
stle 2.

The aunci-  
ent autho-  
ritie of Em-  
perours in  
sommoning  
Councelles  
and in chu-  
sing popes.  
A Decree  
of Charles  
the great &  
Otto. Di-  
stinct. 63.

The olde  
Canons do  
abhorre  
priuate  
Malles.

and the neighbour Bishops there, did transſerre all the right and interest of chuſing the Pope to a few Cardinales, contrary to the preſcript cuſtome of the auncient Fathers. Touchyng the Election of Cornelius a Bishop of Rome, the wordes of Cyprian are very euident: which I haue thought good to inſerte in this place, *Cornelius was made Bishop (ſayth he) by the Iudgement of G O D and his Chriſt, by the conſent of all the Clergie almoſt: by the voyces and acclamations of the people that were preſent, and by the Congregation of the auncient Prieſtes, and godly perſonages.*

For as yet Emperours were not profeſſed Chriſtians. At the length Conſtantine being Emperour, the Church was gouerned after his time, vntill the time of Henry the 4. in ſuch ſorte, that neither Bishops ſhould be created, but by thauthortie Emperiall, nor counceſſes ſommoned, nor Eccleſiaſticall Renewes diſtributed by any Bishop, before the Emperours grace did allowe thereof. That this is true, appeareth by the Records of moſt auncient monumets, but aboue others chiefly, by that decre of Charles the great, and Otto, Emperours proclaymed in a Synode of Bishops. The forme of the decree is extant in the 63. Diſtinct. The force of which decree remained firme, and inuiolable, during the whole lynne, and race of the ſayd Charles, vntill the time of Otto. the 1. And after him alſo vntill the Battels, and ouerthrowes of Henry the 4. and Henry the 5. For as concerning the forme of the oathe annexed to the ſame diſtinction, (whereby they doe falſly imagine, that the Emperour Otto, did ſwear him ſelfe to the Pope) it is manifeſt by the autetick, and true Records of Hiſtories, that it was ſhame fully forged, and counterfeit, as alſo the graunt, & Donatiue of Ludouicus Pius, which is immediatly ſet before the ſame oath in the diſtinction, which Records doe playnely conuince the ſame to be deteſtable lyes. And where now be theſe xv. hundred peares, whereupon they prate with ſo full mouth ſo much? The olde Canons that are called the Canons of the Apoſtles, doe with wonderfull ſeueritye, manace, and threaten them, who (frequentyng the Church, & hearing the preachings) doe ſequeſter themſelves from receauing the Communion. On this wiſe did Pope Calixt, (who would doe nothing without the Cenſures eccleſiaſticall) exhort and perſwade all men to commu-  
nicate

meate publicly together, wherefoever the supper of the Lorde was ministered. The wordes of Ierome be in each respect, no lesse euident. *The Supper of the Lord* (sayth he,) ought to be generall to all: because Christ himselfe did equally distribute the Sacrament to all his disciples that were present. And how doth this geate agree with the celebrating of your priuate Passes?

The same Canons provided, that the Byshop should be deposed, which would ioine a ciuill office, with a spirituall function. The same also did Pope Clement detest as horrible haynousnes. And what doth the Pope then meane by that newe power of both swordes: is it because he will be armed to fight a new combat with the Dragon, that fought agaynst the Angel Michaell? Many yeares sithence did the Councell of Carthage forbid, that nothing should be read in the Church, but the Canonick Scriptures: Which Scriptures Iustiniā the Emperour commaunded to be vttered with a lowd, & audible voyce, that the people might gather some fruits thereby.

Canon. 8.

If Antiquitie of time, or authoritie of Councils, could haue obtayned any credit amongst the Romanistes: the olde councell Elibertine did decreet, that nothing should be paynted in the Church, that might be an occasion to moue the people to worshipping. So did also Epiphanius that auncient father accout it for an intollerable sacriledge, yf any man would be so hardy as to set vp in Churches of Christians, any kinde of Image, yea though it were the Image of Christ himselfe.

The power of both swordes contrary to the old Canons. The thyrd Cōcell of Carthage Cap. 47. In the new Constitutions. 123. & 146. Cap. 3. Antiquitie agaynst Images in Churches.

The Auncient fathers were no lesse godly zelous, then zealously studious to perswade & enuote the people to the Readyng of holy Scriptures, and to the buying of Bookes of the same, that amongst themselves euery one in his seuerall familie, wyues with their husbonds, children with their parentes, the plowgh man at the plowe, the weauers in their Loomes, women and maydens spinning and carding, might debate of the holy Scriptures, and sing some sonets and songes of the same: as Origen, Chrysostome, and Ierome do testifie.

Origene vpon Leuit. Cap. 16. Chrysost. vpon Math. 1. Homel. 2. Vpon Iohn Homel. 31. August. de opera Mo-

It was not tollerable in the time of Augustine, that A Posick should idely consume his time in slouch, and sluggishnes, or should (vnder visor, and pretence of holynes) lyue vpon an other mans trencher, but by the sweate of his owne browes: such a one also



Malburien-  
sis de pon-  
tifi cibus,  
Lib. I.

Appollonius also doth lyken to a theſe. There was an auncient custome of this Land, instituted from the auncient fathers, that no person should appeale to the Pope for any cause, without the kings leaue: at what time our kings yelded to the popes no submission at all. Whereupon, when Anselme did deliuer the Popes letters to the king: *What haue we to do (sayd the king) with the Popes letters, we will not breake the lawes of our kingdome: Whosoever shall presume to infringe the Custome of our Realme, the same is a traytor to our Crowne, and dignitie: he that doth take away our Crowne from vs, is an enemy, and Traytor to our owne person,*

An auncient  
law of En-  
glād against  
pluralities.

There was an ordinaunce sometime within the Realme, no lesse profitable then auncient: That if any man did possesse two Benefices at one time, bearing charge of soule especially, the same should be depriued from both. And this ordinaunce continued so long in force, vntill the Pope with his medley of dispensation, innouating all thinges, and turning all thinges upside downe, after his owne lust, and pleasure, did leaue nothing in Churches, that had any smatch of Antiquitye.

All thynges  
altered by  
the pope.

Out of the  
Tridentine  
Councell.

And no maruell, though he were so malapertly sawcy with the Lawes of our Realme, when as in the last Councell holden at Trydent, skarcely 24. yeares sithence, by publique authoritie, and consent of the whole Councell, an Edict was established, that no person should enioy two benefices at once: this Cannon notwithstanding, there is so litle regard of authoritie of that Councell amongst these Prelates: that a mā may easily se now a dayes, many Monasteries, two Bishoppicks, yea sometimes three or foure swallowed vp into one paunch, all at one tyme.

Generall  
Councells  
according  
to the old  
constitutio  
aboue the  
pope.

The same may be verified of the Councels of Cōstance, and Basile: Where though many matters were determined vpon wickedly enough, this decreē notwithstanding was published being good and profitable for the Church: That generall Councells assembled together by lawfull Sommons, were and ought to be esteemed better, and higher in authoritie then the Pope: And yet this decreē sone razed out by the power of the Pope, how quickly was it dispatcht: so farforth doth nothing delight these fine heads of Rome, that whether it be old, or new, nothing can please them, but that which is for their owne toothe.

Wherein

Wherein I would wishe, that Olorius would marke diligently this one thing, sithence this *Sæ* doth conuey her lawfull discent not frō any decrees of mē, but frō christ himselſe, as he affirmeth: what doe these f fathers of y Colicell of Conſtance, and Baſile, meane by this decre: Wherein they commaunded, that the Romiſhe *Sæ*, ſhould be gouerned by the generall Councells.

Now what may be ſpoken or imagined, of the Prouiſiones Reſeruatiōs, yearely pencibſ, Pardons, Priuiledges, Exemptions, Diſpenſations, Graces, Preuentions, Expectatiues, Palles, Viſitations, and other lyke ſnares and trappes of that Romiſhe *Sæ*: what: ſhall we number theſe trinkettes alſo amongeſt choother ſacred Reliques, receaued in that Apoſtolique age, about xv hundred yere ſithence?

The Church of Rome as it is now is conuincd of Nouelty.

I come now more neare vnto thoſe partes of Religiō, wherein all the glozy and vaunte of your Antiquity triumpheth chiefly. And firſt, that doctrine of *Trāſubſtantiatiō* your onely Goddeſſe and chiefe vpholder of that your popiſh kingdome: from whence did it iſſue: and who was the authoꝝ of it befoꝛe Pope Innocent 3. in the Councell of Lateran, not many yeares ago: At what tyme the conſecrated hoſte was commaunded to caſt away all her nature of Bread: or at leaſt befoꝛe Nicholas 2. and his Succeſſoꝝ Hildebrand in a Councell holden at Rome: at what Councell, Berengarius was forced to Recant. And why were not Pope Gelafius, Theodoret, Auguſtine, Tertullian, Origen, Euſebius, and with them alſo, the whole Græke Church cited to Recant. Foꝛ the ſame erroꝝ of Berengarius: Why was not the Church of Moſkouites compelled to abiure, which from thence euen to this day, doe miniſter the Communion with bread broken, and diſtributed in daede, but not conſecrated into the body of the Lord: To paſſe ouer other Churches, why was not all this Church of Saxons in our kingdome condemned foꝛ hereticall, which maintayned the ſame cauſe, that Berengarius did: as of late hath bene declared by certeine auncient Records, lately found out amongeſt vs in the Saxons tongue. Although this opiniō of conſecrated bread, beganne to ſpauke abroad, not many yeares agoe, after the Councell of Nice the ſecond, Summoned as it ſeemeth by Iohn Damascen, who was the firſt founder of this dotting deuſe, and afterwardeſ

The Councell of Laterane, A new doctrine firſt instituted in the ſame vnder Pope Innocent. 3. Cap. 1.

*Sacrifice of the Masse.* The third Booke.

agayne vnder Lanfranch: yet was this heresie neuer stablised, nor were they taken for heretiques, who did celebrate the Sacrament of the body, and bloud of our Lord, vnder naturall bread and naturall wine, before that Councell of Laterane before mentioned: vnder Pope Innocent, in the yeare of our Lord 1215. or vnder Nicholas, in the yeare 1062. Neither shall Oforius be euer able to finde it out, when he hath thoroughly perused all the Librazies of his Antiquitye that he can.

Not long after, came the worshipping of the bread, lysted vpp, & hoisted vpp aloft, to the gaze of all the people, by þ meanes of Honorius 3. next Successor of Innocent aforesayd: Which matter was of all other most needefull. For whereas the nature of bread, had once banished it selfe cleane away: and nothing now remayned vnder þ outward formes of bread & wyne els, but þ true, & naturall substance of fleshe, which should exhibite it selfe to the mindes, and senses of the worshippers corporally: It could not possible be, but a worshipping must needes ensue hereupon.

Of the sacrifice of the Masse.

These erroneous foundations beyng thus layd, as one error doth commonly engender an other: there bystart an other Whelpe of the same litter, as notorious a mistery of iniquitie as the other. To witte, of this Sacrament first Transubstantiated, then worshipped, at the last sprang vpp a Sacrifice of this Sacrament offred. And no maruell at all in neede. For after that the simple people were once thoroughly persuaded to beleue, that Christ him selfe was wholly present, with all his whole true body, and the true Passion of his body: they could not now stay here with onely lookyng vpon, and worshippynge their Sauour so lysted vpp, and blazed abroad to their viewe: but would also craue helpe of him, not for them selues onely, but for their parentes, and frendes also, that were dead: And hereupon grew this Sacrifice of the Masse (so named of the people) plausible for the people in dede, and as profitable for the Priestes purses. Which subtle deuise of blynd errour, though was the most pestilent botche that euer could haue infected the Church, and most deuilishly repugnaunt to Gods sacred Testament: yet these crafty counterfaites could coyne cosicell colorable enough notwithstanding, to make this pelpug puppet gaynefull for their purses. For where no shift could be imagined to frame the

Apo-



Apostles and Euangelistes to be Doctours in this cause: they ranne by and by to Doctours: and wheresoeuer they could pyke out any mention made of a Sacrifice, either of the Altar, or of the Priest, the same by crooked conueyaunce they would wrest and wyng to be good Testimony for their doctrine. Wherein how honestly they behaued themselves, shalbe saue hereafter by Gods grace.

Next cousin germaine to this, began to challenge a right in the Church, *Eare Confession*. Which beyng an egge (as it were) of the same byrde, was hatcht by and fully plumed, at the very same Laterane Councell, as appeareth sufficiently by the very wordes of the same Councell: the true report whereof ensueth: Let euery saythfull person of what estate degree or sexe soeuer he be, after he commeth once to yeares of discretion, confesse all his Sinnes alone saythfully to his owne Curate once in the heare at the least. Behold here the very first Institution of priuate and Eare Confession, which is in vze at this day: or els if it had bene instituted before, or decreed vpon from aboue, to what end needed so carefull a Prouiso to be made by men, whereby the people should be forced to a generall necessitie of reckonyng all their Sinnes to the Priest? Now therfore if this were an ordinaunce and tradition of the Romish Church: where is that bragge of Antiquity, whereby the Papistes would proue that this priuate Confession came from the Apostles: where is their glorious boasting of the continuaunce and deliuey therof from thence euen to this present age? Surely Chrysostome & others do tell vs an other tale: for this writeth Chrysostome. *I constraîne thee not to come to the middes of a Stage, and to call many witnesses. Tell thy sinnes to me alone. &c.* And agayne the same Chrysostome. *If thou be ashamed (sayth he) to tell to any man thy Sinnes, that thou hast done, tell them dayly in thy soule. I do not say Confesse them to thy fellow Seruaunt, who may reproche thee: tell them to God, that taketh care for them. &c.* Moreover the same Chrysostome in an other place. *I do not say vnto thee come forth into a Stage nor disclose thy Sinnes to others, but I will haue thee to obey the Prophet saying: Disclose thy Sinnes vnto the Lord: In the sight of GOD therefore confesse thy Sinnes, before the true Iudge, vnto thy sinnes*

*Of priuate confession.*

*The Laterane councell vnder Innocent, 3. Cap. 21.*

*Chrysost. in his fourth Sermon of Lazarus, Chrysost. vp on the psal. 50. hom. 2.*

*Chrysost. vp on the Epistle to the Hebrewes. homi. 31.*

Tripart.  
histo. lib. 9  
Cap. 35.

Erasmus in  
his Apolo.

with prayer, not with tounge but with the testimonie of thine owne conscience and so trust to obtaine mercy at the length. &c. Certes if Nestarius Byshop of Constantinople, had euer suspected that this Eare Confession, had bene authORIZED by any expresse word of the Scriptures, he would neuer haue abrogated the same for the defiling of a certaine matrone by a certaine Deacon in the Church, vnder colour of Confession: what shall we say to that, where Erasmus but of late yeares wrytyng of Confession durst not ascribe the institution therof to Christ, as vnto the authour therof, but yeldyng him selfe wyllyng to learne, if any man could make proufe by sufficient Arguments, that Confession had his begynnyng at the Scripture: how happened that amongst such a multitude of Donckes and Deuines, not one would stepp forth to withstand this challenge of Eare Confession as then? To passe ouer in the meane space that, which the same Erasmus in an other place expressing his meanyng playnly: *It appeareth (sayth he) that in the tyme of Ierome, priuate Confession of Sinnes was not as yet receaued in the Church, which afterwarde was profitably instituted by the Church, so that the Priestes and lay people vse the same accordingly. But herein some scarce skilfull Deuines are not a litle deceaued, because where the annicet Fathers wrote touching publique and generall Confession, all that doe they straine to this secret whispering, a quite contrary kinde of Confession. &c. To passe ouer also many other thynges for breuities sake, whereof if there should be generall collection made, there is no doubt but this dysfour of Antiquitie would be easily pluckt of.*

The Sacra  
ments of  
the Romish  
Church.

The same be sayd also of the Sacramentes of Orders, Annoylynges and Matrimony: The vse of which thynges albeit grew by litle and litle, euen with þ first age of the Church, & are also reteigned vntill this day amongst vs: yet do we utterly deny, þ they were Registred amongst the noumber of Sacramentes: afoze a very few yeares sithence. And Osorius shall neuer be able to proue the contrary.

There hath bene a solemne custome of long tyme in the Church of Rome, that such as entred into any order Ecclesiasticall (foze swearing to be coupled in wedlock) should sweare themselves to obserue perpetuall bow of vnmarrid lyfe: If any man be

be of opiniō, that this Tyrāny was brought in by the Apostles, and not rather directly agaynst the ordinatice of the Apostolicke Church, is much deceaued in imagination: whereas that law was neuer begon, nor euer heard of, befoze the tyme of Hildebrand. And although I can not deny, that there were many unmarried Ministers many dayes agoe in the Church of Christ at that tyme, when as there was not such a huge multitude of Priestes, and more plentyfull giftes of chastitie possessed Christian Churches: yet did neuer any man read, or heare, of this necessitie of vowing chastitie, became a publique & cōmon coaction befoze Hildebrād was bozne. How earnestly the Germaines did set them selues agaynst this wicked prohibition decreed by Pope Gregory the 7. (at what tyme the Archbysshop of Mentz Sollicitour of this Popish decrea was almost slayne,) let the Histories beare witnesse. As touchyng what was done in England, I will note somewhat my selfe. For on this wise writeth Henry Huntyngham in his Chronicle. *Anselme (sayth he) did prohibite Mariadge of Priestes in England, which was neuer prohibited before. Which seemed to some a matter of wonderful continuēcie, but to other very pernitions, and perillous, least whiles they should couet for a cleannes, that surmounted their power, they might rushe healong into horrible filthynes, to the great reproche and dishonour of Christian name. This much he, with whom also accordeth the testimony of Monumetensis, touchyng the same matter. Herbert Bysshop of Norwiche (sayth he) by the commaundement of Anselme, and a Decree of a Prouinciall Synode, did endeavour by all meanes possible to sequester the Priestes from their Wines in his Diocese. And when he could not bring it to passe, he was constrained to send to Anselme for Counsell. This is to be founde in a written History pag. 240. The same also happened to Gerrarde Archb. of Yorke about the same tyme.*

Out of  
Hunting-  
ton the 7.  
booke.

Out of the  
Chronicles  
of Monu-  
metensis.

Now what will Osorius say to this? If I shall be able to shew him out of our own auncient Records, more then 40. Records and Rolles, which doe make mention, not onely of our Priestes companyng together with their Wiues, but also that do by publique authoritie and law of the land prouide, that their Wiues ought to be endowed in landes and possessions: There was an old Decree in the Councell of Gangren. That no man

Councell of  
Gangren.  
Cap. 4.



Out of the  
2. councell of  
Arelaten.  
2. cap.

Pope Lu-  
cius decree.  
distin. 81.  
Ministri,

The grea-  
test part of  
the Romish  
doctrine  
newly found  
out and  
brought in  
within the  
500. yeares.

Apoc. 17.

should make any difference betwixt an vnmarried Priest, & a married Priest, as to Judge the one more holy then the other, in respect of his vnmarried lyfe. I will annexe the wordes of the Councell: *If any man doe take exception betwixt a Married Priest, as that in respect of his Mariadge, he ought not to minister the Communion, and so sequester him selfe from Communicating with him, let him be accursed.* There ensued after this the Councell of Arelaten. the 2. wherein was a contrary Decree made, that no person should be admitted to Priesthood, that was Married to a Wife, vnlesse he vowed to depart from his Wife. &c. Whereunto also agreed a Decree of Pope Lucius long after the other. Whereby Priestes, and Deacons, and such as serued the Altars, should lyue continently. And this hether to tollerable enough. But what kynde of continency he did meane, let vs marke by the sequele. But if it happen (sayth he) that a Minister doe go to bedd to his Wife after he haue once receaued orders, let him not enter within the Chaücell, nor be made bearer of the Sacrament, nor yet come a neare the Altar, &c.

As touchyng Images, Inuocation, Sacrifices for Sinnes, and freewill, hath bene spoken sufficiently before. And what shall I adde more of the rest of the rascall rable: to witte: of Purgatory, of Satisfactory Constitutions, of vowes, of other lyke peltyng pelse of the newfangled Romish Traditions, and of the antiquitie of all the rest, but euen as they be in dæde: namely, that in them all appeareth no countenaunce of true Antiquitie, but are deuises altogether of mens inuētions, bastardes, and misbegotten chaungelyngs of Scholeianglers, and cowed crauens, not grounded vpon any authoritie of the Scripture, altogether vknownen vnto the aūcient primitive Church: the most part whereof hath bene hatcht & thrust abroad into the world, within these 500. yeares: within which compasse of tyme, that number of yeares began to be fulfilled, which was long before Prophecied of, for the lettynge louse of Sathan into the world, whose libertie out of that bottomles gulfe of hell, was fore told by the Prophe-  
ticall Scriptures should be after a thousand yeares, so the end he might now preuaile to deceane the people dwelling vpon the foure corners of the earth Gog and Magog &c. By meane of which pernicious deceauing, it is scarce credible to be spoken, what mō-

stru-

struous ruine & dissipation of Empires and Kingdomes with in these 500. yeares, what an alteration hath ensued in þ church chiefly, how much of Christian force hath bene decayed through Ciuill warres, & priuate grudgynges, & how greatly the power of foreine Nations hath increased, to our destruction and vndo- yng, And how in the meane tyme, whiles the Turke doth in- uade the Christian Church without, seeking with foreine force to vndermine it, The Popish Prelates be no lesse busily bent to builde vpp their fortresse of furious Tyranny euen within the bowels of the same Church, and to fill vpp their Coffers with Treasures: they moyle and turmoyle all thynges, Procure warres and bloudshed for the establishment of their primacy, sturre vpp Ciuill warres and commotions, turne all thynges vpsidowne: Wherupō commeth to passe, that doctrine is nought sett by: by how much their treasoꝝ aboundeth in & ouerflowing- plenty, by so much (to speake with Ierome) their vertues are pynd away w famine & skarcity: Idolatry, ambitio, & supersti- tio haue growne to an vnmeasurable excess: all things are defi- led with abuse: Religio ruleth the roast with violence, & cruelty: finally all things are come to nought. Truth is turned to playne lying, and treachery: The place of sincere sayth, posses- seth false hypocrisie: Praying for the dead, kneeling and crow- ching to Images, supplieth the place of the true, and pure worshipping of God. The word of the Lord, is troden downe with mans auhoritye. The most godly and auncient ordinaun- ces are transformed into newfangled traditiōs: the simple mea- ning of the Scriptures, is entangled w scholetrickes, and So- phistry: Luste, and vnbzideled licentious outrages preuaile aboue godly conuersation, and seueritye of discipline: Presū- ptuous pride, and greedy desire of Lordlynes and superiortye, doe wrestle agaynst lowlynes, and humilitie: huge heapes of new Nouelties increase dayly: errors and falshode flocke a- broad vnmeasurably: Finally the whole state of the auncient Church, is become a very stage of an earthly Monarchye, and a filthy forgeshoppe of foolish fond ceremonies. But now, as- soone as the Lord of his louing mercy & good pleasure towardes vs, boughsafed to amend this dayly growyng darkenes, w some glymering of dawning day, and to refresh the razed Rent of his  
rumpyous

Truth suffereth violence,

rupnous Church, and to restore a recovery of his auncient records of written verities: the Brayneslick heastes of Romyshe rowte ganne fret and fume: and our swete shauelinges seeke at the length, that we render them a reason of our Noueltye: And because veritye Euangelicall, oppressed with Tyranny (through þe Reuell of Sathas raunging abroad these few peares) epyther durst not shewe it selfe into the open worlde, or could not be heard to plead for it selfe, through their outrageous vilaines, & being now quickened from aboue, beginneth to display her orpent beames: she is called to corā, befoze these cloisterers, (as though Christe, and the doctrine Apostolicall were some straunger in the worlde) and commaunded to Justifie her chalenge of Antiquitye to them, which are neither able to render any reason of theyr counterfayt Antiquitie, nor Justify the trueth of their own cause, by any records, or reportes of probable auncienty, or by any testimonie or president of the pympatyue Church what-soeuer.

A figure called Hypotiposis. Whereby the state of the Romas Church and the Reformed Church is expressed.

In the question of the Church many things are contained.

Wherein me seemeth they behaue themselves no more modestly and shamefastly, then theues, and murtherers, which breakyng in by nyght into an other mans house, hauing by violence and wrong, either slayne, or thrust the true owner out of doores, chalenge vnto themselves a title of possession: And so pleadyng in possession by wrongfull disseisin for tearme of certeyne peares, doe plead occupation, and prescription of time, agaynst the lawfull heire that hath right by lawe to recouer, and demaund Judgement, thrusting the true heire out from his true inheritaunce: who in ryght, & equitye demaundereth restitution. For what other thing doe they herein: who finding their cause to be no way bettered, by bouching of Scriptures which make nothing for the at all, flie ouer forthwith to þe Fathers, & Custome continued of olde, by long prescription of time, cryng out agaynst vs with full mouthes, that they haue enioyed their possession in the Church, more then x. hundred peares: and commaund vs to tell them where our Church was litle aboue xl. peares sithence. And because they aske it, I will tell them: conditionally, that they will distinctly tell me first, what they doe meane by this worde Church. If they meane the people, pethappes we were not all bozne then: if they vnderstand the

Rofes



Rofes, Walls, and Tymber of the Churches, they stand euen now in the same place, where they were wont to stand, & are enuironed with y<sup>e</sup> same churchyardes, where they stood of old. But yf they speake of the doctrine, verely it was in the word of God, and in the Scriptures, discernable enough, where also it resteth now, rested euer heretofore, and shall rest hereafter for euer. If they demaund of the forme of gouernment. It was in the primitiue Church, and many yeares after, in Asia, Greece, Affrick, & Europe, dispersed abroad in all Churches: at what tyme euery particular Church, was gouerned by theyr peculiar Patriarches, and not pente bype, and straighted into one hole, vnder the commaundement of one man onely: when also neither was any Bpshoppe called vniuersall Bpshoppe, no nor my Lord Bpshoppe of Rome, called as then vniuersall Bpshoppe.

I haue now told where our Church was before these fourty peares. It remayneth that I be so bold to demaund agayne of them, but especially of our Oforius, that he vouchsafe to declare vnto vs, where this fine *Ciceronisme*, thys braue pollyshed speech, where thys exquisited eloquence of wrytyng, and speaking, where this gorgeous furniture of fyled toūges, & this pyked and straunge statelynes of stile, was fourty peares agoe: where this wonderfull increafe of Artes, and Mathematicall sciences was: will he epyther say, that it is newly found out now: or restored agayne rather: and deliuered long sithence from olde auncient teachers: If he will confesse that they be not new, nor speciall deuises of our proper wittes: but renewed, and reuiued rather out of auncient authoys: let him then so account him selfe satisfied in his question touching the state of the Church: not that it is a newe bystart, but reuiued from olde: not garnished with new Coapes, but returning agayne in her old Fryse gown. For we doe not now build a new Church, but we bying forth, and beautifye the olde Church.

But now if any man will seeme to maruell what the verye cause & reason shoulde be, that these artes, and disciplines do rather in these dayes now florish agayne at length, after so long scylence, and so long continuauce in exile and banishment, and would needes know y<sup>e</sup> very true & naturall cause hereof. What better aūswere shall I make him, then that it is done by the speciall

People, building doctrine, forme of gouernment. Where the Churche of Lutheranes was fourtie years ago.

A Similitude betwixt the restitution of Religion & the finest of the tounge

Reason rendered why Religion is more pure at this tyme in the Churches, then it was in many years before.

The Arte  
of Emprin-  
tyng.

ciall prouidence of **G D D**: who of his ineffimable goodneſſe bouchſafed, in theſe latter dayes, to diſcouer abroad into þ world the famous Art of Empring: By meanes wherof, aſwell the ſeēdes, and principles of all liberall ſciences, as the knowledge of Diuinitie are extant and in dayly exerciſe, not newly begon now, but ſproughted vyppē of the olde Rootes, and recouering their olde beauty. So that you haue leſſe cauſe to wonder Oſorius, that our Deuines beyng enlightened thus w ſo opē a light of the manifeſt ſcriptures, and furnyſhed with ſo great ſtoꝛe of bookes, and helppes of learning, doe ſee much moꝛe in matters of Diuinitie, than many our Elders haue done: Which helppes and furnitures of bookes, if had bene ſo plentifull in thoſe aūcient yeares of Gregory 7. Nicholas 2. and Innocent 3. foꝛ the exerciſe of wittes, as we ſee them now dayly, and hourelly handled, and frequented: beleue me Oſorius, The Pope of Rome had neuer ſo long lurked in his laze denne, noꝛ ſo long had bewitched the ſenſes of ſelly ones, with his leger demayne, and crafty conueyaunce: Noꝛ had Oſorius euer ſturred his ſtumpes ſo ſtoughly in this quarell agaynſt Haddon: Noꝛ had Haddon bene forced to this ſtreight, to make defence of his Noueltie at this preſent.

The reaſon  
and obiection of the  
Catholicks  
in the de-  
ſe of their  
Church.

But here ſome one of Oſorius Impes will ſay peradventure: Foꝛ as much as the ſtate & condition of the Church is ſuch, that whereſoeuer it be, it muſt needes be viſible and apparaunt to be ſeene, not thruſt vnder a buſhell, but ſet on hygh vpon an hill, that it may ſhynē clearly vnto all: and foꝛ as much alſo, as the Church of Rome was euer (euē from the very ſwathlyng cloutes of Chriſtian Religion) of that excellency, as to be able to Juſtifie her dignitie, and renowne, by the whole and full agreeable conſent of all eſtates, times, and places, euē vnto this day: and that none other Church beſides this one alone, can mainteyne ſo lōg a continuaunce of yeares, and ſo great a title of authoritie: who may doubt hereof, but that this **Sē** of Rome is the onely **Sē**, where onely is reſiaunt a true fate, and profeſſion of the true Church: And that on the contrary part, the Lutheranes Church beyng but of a few yeares continuaunce, and neuer heard of before, muſt therfoꝛe be accounted not worthy of place, oꝛ name of a Church. Foꝛ this is almoſt the whole ſtrength & ſubſtaunce  
of

of their defence. And I am not ignoraunt, how plausibly this probable shew glittereth in the eyes of vnskilfull and vnlettered people: For so do Philosophers define Probabilitie: to be such as seemeth probable, either to all men, or many, or at the least to wise personages.

But in heavenly thyngs ought a farre other maner of cōsideration be had. For if we grounde our selues vpon many, we are taught by Christ himselfe: *That many are called, but few are chosen.* And agayne in an other place, *That his flocke is a very litle flocke.* And afterwarde he demaundeth, *If when the Sonne of mā shall come, whether he shall finde any Faith vpon the earth.* Neither are those thyngs alwayes best, whiche delight many. Agayne, if we shall depend vpon the Iudgement of the wise, we heare likewise y<sup>e</sup> same Lord him selfe geuing thākes vnto his Father, that he had hidde those thynges fro the prudent, and wise of this world, and reuealed them to litle ones. And agayne we read in Paul, *The wisdom of this world is very foolishnes with God.* And therfore where as they would haue y<sup>e</sup> Church to be placed on high, apparat to the view of all the world, truly they Iudge not anyllse herein, namely if they meane of y<sup>e</sup> preaching of y<sup>e</sup> word. And yet this is no good Argumēt notwithstanding, that every Citie bailed on highest hill, shall be forthwith esteemed the true church of God: or els what shall be sayd to that famous & great City mētioned in the Apocalyps: *Which was foreprophecied should be builde, not vpon the Toppe of an hill onely, but vpon seven hills?* Or what shall we Iudge of that excedyng wondering and worshypfull of so many Nations, so reuerētly hūbled to that Beast? whose marcke it is sayd that small and great, young and old, riche and poore free-men and bondmen, yea and those in number not a few, but vniuersally all shall be marked with all in their right handes, and in their foreheades? Merely if common sence, and consent of people do make a Church, where was euer a greater consent, or moze well likyng, and greater admiration of fauours and frendes?

Probable with Deuines.

Rome built vpon seven hills. Apocal. 13.

The reason of the papistes touching the consent and prooffe of their vni-

But they say that y<sup>e</sup> cōsent & cōmunitie of their Church is vniuersall & Catholick, which may not erre by any meanes. Now let vs see how they proue it. The Apostle (say they) in his Epistles did greatly cōmēde the fayth of the Romaine Church. This is true. Peter also did both consecrate the same to be vniuersall.



a See and instruct it in the Fayth. I am in doubt of this: But what heretofore? After the Apostles tyme, many of the Apostles Disciples (say they) learned Doctours and holy Martyrs, Ignatius, Irenæus, Cyprian, Tertullia, Augustine, and all that auncient age of graue Fathers did alwayes most gloriously esteeme of this Church. Is there any more yet? In the tyme of Basile, Nazienzene & Chrysostome the Church of Rome was not onely had in highest estimation, but also was diuers tymes sought vnto for counsell and ayde: neither will I deny this to be true, couple herewith if you will, that whē other Churches were tossed and turmoyled euery where with Schismes, and rent in sunder with seditious factions: no one Church besides stode so long in so quiet a calme, not assaulted with any such contentious sectes, or variable opiniōs, which did not a litle aduaunce the estimation of the Church, and gate it no small authoritie: So to, and what shalbe concluded at the last out of all this? Forsooth,

The Church of Rome whiles it reteigned the sounde doctrine and simplicitie of the Fayth, was commended of the holy Fathers, by the name of a Catholicke, and an Apostolicke Church.

*Ergo*, The Church of Rome is the head and Metropolitan Church of all other Churches, which hath neuer hetherto swarued from the true tracke of the truth, nor shall euer erre: vnder the which all other Churches must be subiect of very necessitie: the cōmaundement whereof is an haynous obstinacie to disobey: From the which to depart is manifest Schisme: agaynst the which to resist, and stand is playne heresie: all the cōmaundements whereof to sweare obedience vnto, is the surest way of sauety: moreouer also a very necessary Article of eternall Saluation.

You do see (I suppose) the whole force and subtiltie of your Catholicke cutted Enthymeme. Whereof if you will see a right proportion, it is this.

The Church of Rome was allowed of the holy Apostles, or the most auncient Fathers, and all the most approued Doctours of the Church, for Catholicke, and Apostolicke.

The capti-  
ous conclu-  
sion of the  
Catholicks.

But

But our Church is the Church of Rome. *Ergo*, Our Church is approved for Catholicke and Apostolicke, by the consent of all the godly.

First we aunswere to the Maior proposition: The aun-  
cien-  
t primitiue Church of Rome was approued by the famous cōsent  
of the learned, for Catholicke and Apostolicke. Per aduenture it  
was so: yet was not this Church of Rome accompted so alone:  
nor yet to this end so accompted, bycause it should be the vniuer-  
sall Church of all other Churches. For this will forthwith be  
gaynesayd by the Councils of Nice, Mileuitane, and by Pope  
Gregory and all the learned Deuines of that age vntill the tē-  
m-  
pyng of Boniface 3. Moreouer neither was it for that cause so  
famously commended with so great consent, bycause it was the  
Church of Rome, but bycause it was a Christian Church. Nei-  
ther for any prerogatiue of the place (though Peter sate there a  
thousand tymes) for euen this also will an ascient Pope Gre-  
gory deny, as appeareth evidently by the Decrees. Neither the  
places: nor the dignities do make vs more acceptable to our Crea-  
tor, but either our good deedes doe couple vs vnto him, or our euill  
deedes do exclude vs frō him. Moreouer not bycause it can pre-  
scribe an ordinary Succession of Bishops. For Ierome also will  
not admit this. They be not children of holy ones forthwith (sayth  
he) that occupie the possessiō of the holy ones, but they that prattize  
the workes of the holy ones. But bycause with the Succession of  
Bishops they did ioyne agreeable profession in true Religion:  
bycause they did apply them selues to imitate the fapth, Reli-  
gion and order of worshyping instituted by the Apostles: by-  
cause they did not vary frō well ordered Churches, in any part  
of sounde doctrine: for this cause I say, namely for their sin-  
cere, vnstained fapth, and constaunt vprightenes of Religion,  
not defiled with filchp Menche of erroneous doctrine, the Church  
of Rome obtained of the auncient godly fathers, to haue a place  
amongest the Catholicke & Apostolicke Churches.

But what is this, O ye Apostolicke Princes to this your  
Romish Church, in the state that it is now in: the disorderous  
order whereof, as it is at this day, reueling with Cardinales,  
rioting in Court, glorified with this title of vniuersall head,  
garnished with tripple Crowne, garded with the double sword,

DD.i.

mag=

The aun-  
swere to  
the Argu-  
ment,

Distinct. 40.  
Non loca.

Distinct. 4.  
Non est.

## Comparison of Churches. The third Booke.

magnified with Patriarches, and Innumerable other titles of dignitie, armed with Abbottes, mounted with Pounkes, saluted soneraigns with shanelyngs, and infinite skulles of sectes, fortified with those Canons, Decrees, Decretalles, and Rescriptes, pampered vpp with Pardons, exalted with Idolatry, sumptuous in superstition, entangled with so many snares and Articles, embryued in so bloudy a bootcherie of Sainces (that might easily fill vp a thousand Tonnesfull of Babilonitall horror and crueltie) aduanced with so many more then Pharisaicall Traditions, and pelyng Ceremonies, which would easily ouerlade a monstrous Carricke, glitteryng in gold, prierious stones, and pearle: enriched with large and great possessions & patrimonies, beautified with purple and scarlet: finally so blazing in brauery, with the Royalties of S. Peter: If S. Peter, if Paule the Apostle, if the holy Fathers, and alicient Doctours of that pure & primitive Church had seene these glorious gaddyes which we se: verply I doe beleue, they would so litle acknowledge this Church for Catholicke, that they would euen from the bottome of their hartes vtterly abhorre it, and would scarcely acknowledge it by the name of a Christian Church. And thus much to your Maior.

A fallax in the Equiuocum which is of diuers significati-  
ons.

The Rom.  
Church  
doth com-  
bate against  
the true  
Church of  
Christ vn-  
der a cou-  
lour of chri-  
stian name.

Now I do aunswere to your Minor: wherein you haue committed a great escape in the word which the Logicians do terme *equiuocum* or *ignoratio Elenchi*. For this word Romaine Church is in the Maior taken after one sort, in the Minor after an other sort: In the Maior it noteth such a Church, as did retayne the true worshippynge of God, and sincerity of Religion, as into the which were no popsoned infections of sinister Doctrine, no sleth of false opinyons crept: But in the Minor this word Church is of a farre contrary condition and quality, as the which doth carry no resemblaunce at all of that auncient and primitive Church besides a bare name onely, and a certayne whoysse dissembling counterfayt of outward Succession: In all thynges els, which do make a true, vnspotted and undefiled Church, it beareth so no countenaunce at all, as that it seemeth rather vnder the name and Tytle of the Church, to be at vntaun-  
ce with the Church rather, and vnder the name of a Christian  
ouldior, to fight agaynst Christ her captain & trayterously to be-  
tray



trape him to Antichrist. For if Christ be the verity it selfe, surely counterfayt verity (as Origen sayth) is very Antichrist. And therfore if they will iustify they consent and Antiquity, by good argument: Let them yelde vs such a Church of Rome, as the auncient Fathers did honourably esteeme of, and then shall it not want our agreeable and mutuall assent and allowaunce: And let them make vs a playne demonstration of those ornaments which are worthely ascribed to a true Christian Church, and we will confesse it to be a true Church. *Where the Church is* (sayeth Irene) *there is the holy Ghost, and where the Spirit of God is, there is also the Church and all grace:* But the Spypyte is the verity, therefore verity is the life of the Church: without the which the Church is blinde and even dead, being alivg, and deserves not so much as the name of a Church, no more then the portrait or counterfayt of a man, doth deserve to be called a mā properly whereupon the Church is with the Apostle very fittely called a sure pillar, and a foundation, not of mans authority, but of Gods verity.

Origen vp-  
on Mathew  
cap. 17.

Irene. 3.  
book. cap. 4.

The trueth  
is the life of  
the church.

And by the testimony of Lactantius that Church is called the onely Catholicke Church, wherein God is worshipped aright: which Church if the offspring of the auncient Romanistes did now professe as truly, and in the same forme as the Catholicke Fathers did extoll & prayse it with such great commendation, there would be no controversy at all. On the other side, if they have determined in themselves neither to admit the trueth within theyr Citie themselves, nor to tollerate the same to be preached being brought in by others: let them accuse themselves & not the Lutherans, who had rather patiently endure continuall enmity and hatred of them, then to become open aduersaries of the trueth. Moreover lette them also cease hereafter to pray in ayd of antiquity, & number of noyces, for defence of their church: forasmuch as they can alleadge no true report of y<sup>e</sup> one, and y<sup>e</sup> other can helpe them nothing at all. For if it may be lawfull for vs (renouncing the verity) to maintayne our cause by vouching antiquity, and number of nations, namely in those thynges, which appertayne properly to Christ and his Church: then let vs not spare to argue after the same forme of Logick.

Lactant. 5.  
institu. cap.  
30.

Argumētes  
made from  
consent and  
multitude  
of authors  
are weak.

The Religion of Mahumette hath bene of as long a continu-

ance of tyme and yeeres, as the Church of the Popes.  
Ergo, Mahumettes Religion is of as great authority as the  
Popes.

And agayne.

The greatest part of Priestes haue long since bene ouer gre-  
dily couetous.

Ergo, They that doe inueigh agaynst theyr greedy Auidice  
most, be accounted Cosen Germanyes to the valdonses heresy.

Agayne

The greater part of the people did cry out Crucifige and stoned  
Stephen to death: And the most part of me do at this day fol-  
low their owne sensuality and lust.

Ergo, Let vs all ioyne together in sensuality and lust.

Now on this wise we shall thinke to measure the truth and sin-  
cerity of Religion, by the standarde of Antiquity, and number of  
yeares, what shall we winne by this argument: when we doe  
heare that many are called but few are chosen, when as foales al-  
so be in number infinite, when as from the highest to the lowest  
all are become couetous, when as euen from the Prophete to  
the Priestes all worke deceit: What shall we win (I say) by this  
argument, but that the part of Sathan (which is more in num-  
ber) shall be of greater force, and seme to triumph agaynst the  
Lord:

But to lette passe the Romish Church: I retorne to our owne  
Church. In the which Osorius hauing alleadged nothing he-  
therto, nor being by any meanes able to alleadg any matter  
truely, that may seme either new, or straunge in our doctrine, or  
that doth in any respect swarue from the institution and disci-  
pline of the Apostles: he runneth away from the question, that  
concerneth the sincerity of Religion and doctrine, and commeth  
to this point, to catch some occasion of outward life and maners  
of men, whereby he may reproch vs (subtly enough I warrant  
you) imitating herein the old crafty Rhetoricall Foxes, who la-  
ing themselves altogether unable to prosecute the cause which  
is specially in hand with effect, do wryng the state of a Question  
an other way, or enforce the whole bent of theyr accusation a-  
gaynst theyr aduersary with some contrary cauillation, turning  
Catte in the Pannie: that so being not otherwise able to compas  
theyr

Math. 10.  
Eccle. 1.  
Jeremy 8.

they cause it selfe, they may yet at least entangle they. Aduersary with some perill and daunger. Not much unlike hereunto happeneth now to Olorius in this kinde of controuersy: who being not able to mayntayne the cause of his guiltie Church with any iustificable argumentes: bendeth himselfe wholly to defame our Churches with falsehoodes and vntuethes. And on this wise at length addresseth his assault agaynst vs, as finding nothing offense to any man in our sayth, in our Religion, in our manner of worshyping, nor our Church ordinaunces: he presently russeth vpon our liues, and rippeth abroad the vn honest behauiour of men: and in this discourse he spendeth all his power and shotte of slaunders, lyes, outeries, figures, and all his exclamations of accusation. And therefore it behoueth me also to alter the state of my defence, so that from henceforth I shall not need to answer for our doctrine, our sayth, our Sacraments and the institution of our Churches, which differ not fro the institution Apostolicke: but for the liues onely, and the outward conuersations and maners of our Ministers.

Olorius accusation which was properly bent against Doctrine is transposed to maners.

And first, It is well truly, and I do prayse you Olorius, to do all the rest of vs likewise acknowledge our selues indebted vnto you in a whole Cartload of thanks in this behalfe. For since you apply all the force of your accusation to reprove our euill demeanour, and corruption of maners onely, hauing els no matter of reproch iustly to charge vs withall, surely even by this onely testimony of your owne mouth, you doe fully acquite vs, in such wise as all men may well & playnely perceauie, that all thinges els are well stayed, and sound with vs concerning other poyntes of our doctrine and christian profession. All which if you thinke may be tollerable enough amongst vs, why may ye not aswell release vs of your action of heresy and schisme, in so much as all hereticall waywardnesse consisteth, not in conuersation of life properly, but in doctrine and Religio. But if it be our doctrine that you and your Catholikes doe mislike chiefly, why do you not prosequute this action agaynst vs: why do ye not stay here: why runne you away like a coward from your challenger: wherefore do ye turne ouer all the substance and rigor of your accusation agaynst our liues and manners, leauing our doctrine in the field: why are ye so lusty and frolicke:



in that one, and so white liuered and caponlike in this other: You do accuse vs of Nouelty: If you charge the doctrine of our Religion with this Noueltye, declare them in playne wordes in what part of Doctrine, and in which one article of the common Creed, we do vary frō the Apostolique or propheticall scriptures. Nay rather what doe our Churches professe at this day, y we haue not drawn & taken from the Apostles, the Euangelistes, yea and from Christ himselte, the very author and fōnder of sayth: which also we mayntayne and keep very Religiously: you haue tofore treated (I confesse) of freewill, of righteousnesse of workes, and of certayne other printples somewhat: but so haue you handled your selfe therein, that it had bene better for you to haue bene silent and mumme, for the further you roll in this puddle, the moze durt cleaueth to your backe, and both bewrayeth where you haue bene, and maketh you to loose y whole grace of your market. And now perceauing your selfe destitute of ayde in this kinde of conflict, you flye the field cowardly, and renew your skirmish in narrow streights, inuading the corruptions and escapes of maners and lyues with lyeng and slauntyng. Wherein I would not so much reprehend you, as though you had delt much amisse, if in this behalfe you proceeded against vs with a good & simple meaning, and as we do all with you altogether: who are no lesse agréued with that outrageous corruption of maners, thē your selues are. Now eue here also you shew your selfe so cold, and unprouided, as that by your unskilfull handling of the matter, you disclose rather the scabbe of your owne Fistula, then minister salue to any others soare. For you do not therefore so earnestly repproue our lewdenes and misdeameanour, how horrible so euer it be, bycause your mynde is so much agréued thereat, or bycause you haue any earnest desire to byng vs to amendemēt: but this rather is the whole scope of your scoldyng, that as it were occasioned by these, you might pyke out some fitt matter to whett your cursed and slaunderous tounge moze frēly agaynst Luther and other goodly Ministers, and byng them into hatred & contempt: conceauyng in your imagination to byng this to passe, that if the world would by your meanes but conceaue euill of the Lutheranes, as y their Churches did swarme, and were ouerwhelmed with abhominat[i]on of life: then the credit

To what  
end tendeth  
the force of  
Orosius  
Accusation.

rite of our doctrine should be easily cracht; & those godly personages, which tooke vpon them to restore the sinceritie of the Gospell should be accounted for errant heretiques, & most execrable false Prophetes: for hereunto is your whole Rhetoricke strangled Oforius.

But let vs see how well this Rhetoricke doth agree with the Rules of Logicke. And bycause (as your selfe say) it is not sufficient for a mā to affirme what him listeth with bare wordes onely, let vs behold not your bayne tanglyng, but the very substance of your meanyng. And to begyn now with the principall part of the controuerisie, to witte, whereas in the defence of our Church Haddon had sayd (as true it was in dede) that our doctrine was neither new, nor did differre any iote from the Institution, and discipline of the Apostles: all this saying of Haddon, Oforius doth utterly deny, & doth Reply agaynst it, that our Church hath no affinitye at all with the Institution, and discipline of the Apostles, nor any continuance in Antiquitie. And why so? Now marke his reasons gentle Reader, and marueile a whiles at the wonderfull dexteritie of this Portingall Prelate: For Haddon (sayth he) doth bryng no president or example of that ancient vertue. Fourth a Gods name. Moreover in all that Church appeare no exāples of that heavenly vertue. What vertues speake you of here good Syr? Miracles: What? doe ye looke for such miracles in these dayes? No, But luste (say you) raungeth in your Churches: wickednes is ryfe: hygh wayes and passadges are replenished with theeves: treasons, and conspiracies are common practizes of the people: treachery and villany bringeth all thynges into perill: for the simple puritie of the Gospell, these fellowes haue in all cōmon weales scattered abroad horrible wickednes: for concorde and charitie, execrable dissentions: pride in steade of modestie: for Religiō, Sacriledge: for freedome, seruile bondage, for Ciuill orders, outrage, finally for trāquilitie and peace, cruell and detestable tumultes and commotions. And who be they, I pray you? Luther (I thinke) Melācthon, Bucer, Caluine, Zuinglius, Haddon and such others their like. Go to, is there any more yet? And all these mischieues (say you) after the doctrine of these men tooke place, were in such wise not

Oforius doth deny that Luthers doctrine hath any affinitye with the Apostolique Scriptures.

Pag. 18r.

Ofor. pag. 182.

Oforious  
lying Rhe-  
torick.

rooted out, as that they encrease rather dayly more and more amongst vs, and are growen to greater heapes: all which mischieues notwithstanding, if were but light or meane at the least, the matter were not so great: for that might haue bene pardonable in respect of the weakenesse of mans Nature: But what shall we say now of that most horrible and execrable haynousnes, wherewith they haue practized the dissipation, ouerthrow, vtter spoyle, and consuming of all thynges both publicke and priuate with fire and sword, yea the most holy thynges of the Church. Be of good cheare now. I suppose this whotte flaming Rhetoricall smoake is come almost to an end. Can Oforius amplification adde yet more hereunto: surely these be great matters, yea very great in deede, but yet you shall heare farre more haynous. For whereas amongst other kynde of liuyng creatures which nature hath formed, to the destruction of mankynd, some do bewitch with their eyes, and looking on: some do infect with touchyng: others doe kill with their teeth, and some with their tayles: These Lutherās do so contriue their matters, that they doe not onely poyson the bodyes, the soules, and the lyues of men, with the contagion of their wickednesse: but vpon what grounde soeuer they set footing, I doe not say, they defile the same with those former small faultes, but wheresoeuer they tread with their feete, they leaue the same lande contaminated, and poysoned with many more, ye more execrable abominations. And why doth he not adde this also withall: that what shyppe soeuer they enter into, of purpose to sayle ouer Sea, they do also drowne the same shipp into y<sup>e</sup> bottome of y<sup>e</sup> Sea with ouer burde of their wickednes: why then clappe your handes, reioyce you Oforians, & congratulate this your notable Rhetoricia: who (if you haue not yet learned the arte of lying and slaunderyng) haue here a notable Schoolemaister whom ye may follow: And so when you haue magnified this your exquisite Master triumphantly enough, write some Epitaphie for this wretched captiue Haddon, worthy his impudencie, who notwithstanding all these horrible abominations, shamed not to stand in the defence of this new doctrine, agaynst this great Doctour Oforius.

More.



Moreouer, that the singular excellency of this your Pastor may shyne so much the more notably. Behold now not the Rhetoricke, but the modesty and humanitie of the man. For whereas this might haue sufficed him (if at least he might haue wonne this much) which we can in no wise deny, to witte, that our manners are not correspondent to that most exact, and exquisite rule of most holy, and Apostolicke Religion: Which thyng these new Apostles vnderooke to bryng to passe: yet the sweete man contented of his incredible courtesie to acquite vs of this quarell, doth now deale with vs after this maner: not to compare vs (as he might of his Pontificall authoritie doe it well enough) with the Apostles, nor with auncient Fathers of the primitiue Church: but doth referre vs to our owne forefathers and doth require this onely at our handes, that we Englishmē, should frame our selues to the grauitie, vertue, Religion, and holynes of our aūcestours, and by their example become like vnto them in lyke integritie of lyfe. But for as much as we can not aspire to the glory and renowne of their vertues (which were also by many degrees inferiour to the Apostles) how much and how farre discrepant therfore is the Institutio of our Church in this point, that it may carry any resemblaunce at all of that Apostolicke institution and discipline, which discipline ought to expresse it selfe not in vayne ostentation, and taunting: but in superexcellent examples of righteousness, chastitie, sinceritie, Religion, and charitie, and a life altogether vndefiled, vnreprovable conuersation, and a most serious desire and endeouour of heavenly vertue. You haue heard godly Reader the knittynge vypp of the conclusion of this Peroratio, fetcht out of the very entrailles of all Rhetoricke. Now take an Argument of y same somewhat more compendiously knytte vypp, not in flourishing figures of Rhetoricke, but framed euen in y very schole and Arte of Logicke and comprehended in fewe wordes, that it may easily appeare, how to Iudge of the same more certainly and to aunswere the matter more fitly.

The life of the Lutheranes (as he calleth them) is haynous and farre vnlike the life of the Apostles, and their own aūcestours.

The Argument of  
Oforius.

DD.b.

Ergo,

The Answer  
to  
the Argu-  
ment.

*Ergo*, The doctrine that the Lutheranes do professe in their Churches, is altogether discrepant from the Doctrine and Institution of the Apostles.

For as much as this is the whole force, and Summary conclusion of your Argument, *Oforius*. It remaineth agayne that we aunswere vnto the same, And what aunswere may we frame more fitte, and agreable to the matter, then to deny the Argumēt? For I beseech you, where did you learne this Logicke to knitte such slaying fruitlesse moates together? or where haue you learned this Diuinitie, to measure mens doctrine, and profession, by maners and conuersation of life? When Haddon debated with you of Faith onely, and Religion: it behoued you to haue answered the same accordyngly: which if seemed in your conceipt to vary from the Institution Apostolicke in any pointes: the same should haue bene layd open by you, the Articles should haue bene noted by some speciall marke, and conuincd with Scriptures: those errors should haue bene refuted with lawfull Testimonies and authorities: those heresies should haue bene discouered, and confuted. But you (omittynge that part of the controuersie which belonged to doctrine) skyppe away to other matters, not such as are of no importaunce, but such neuerthelesse, as concerne the present matter nothyng at all, accordyng to the old Proverbe, which is the way to Canterbury: a pocke full of plummies. And this much to the Conclusion of your euillfaouored clouted Argument.

*Oforious*  
quarrell of  
lyfe and  
maners.

I come now to aunswere that part of your argument wherewith you vige vs most, namely Manners (albeit the same hath bene once done already) but so I would aunswere you, as that I would desire you to aunswere me first simply to a few questions. First where as you Rayle so frankly agaynst the maners of our people, do you know this that ye write to be true by any sure argument or knowledge of your owne? but how canne you attayne vnto it being so meare a straunger, and so farre seuered from vs by distaunce of place? Or els haue you conceaued it to be so, by some coniecture of your owne head: but we take you for no Prophet. Or haue you beleued it vpon some vagarant tales, or reports of others: but talebearers may deceaue you, & haue deceiued many. Or did you dreame of any such happely, ouercharged  
with

with some wine of Creete? But the men of Creete haue bene al-  
 wayes accounted lyers. Agayne euery fond dreame, is not by and by  
 a prophecy: As Basile reporteth. Whereouer do you inueigh a-  
 gainst all the Lutheranes generally: or agaynst some particuler-  
 ly: if you meane all: you speake vntruely: If you speake of many,  
 tell vs when did you number the: if of some perticuler persons,  
 it standeth agaynst all reason that the offence of a few dissolute  
 persones should be a cōmon reproch to the whole order of Mi-  
 nisterie. Now agayne lette vs see what kinde of offences they be,  
 wherewith you charge vs: what: do you meane therfore all kindes  
 and sortes of abhominations Osorius without any exception: or  
 those small and veniall faultes rather? No. But euen the most  
 hainous, the most wicked, not to be named, Lust, murthers,  
 Conspiracies, Treasons, Tumultes, Pride, Sauadgenesse, Vp-  
 roares, Destructions, and Dispensations, and what not? I  
 maruaile of one thing much, that whiles you are exquisite skil-  
 full in numbring and multiplying our faultes, as that no horroz  
 and filchinesse of life can be found in all yonr Rhetorick, whiche  
 you haue not by all wayes & meanes of Amplification stretched  
 out to the hard hedge agaynst the Lutheranes: That ye forgot to  
 obbpayd the Lutheranes with one poore abhomination amongst  
 all the rest, which my selfe will not name here, but will referre you  
 ouer to the gentle remembraunce of Cardinall Casus and to his  
 brethren, and to that Catholicke crewe, and most holy chyldren of  
 that most holy mother Church S. Maryes.

Tit. 1.

Ill may the  
 Snight the  
 Woodcock  
 twight for  
 his long  
 bill.

But I returne to our owne Catalogue, what: say you that all  
 those abhominations therfore raunge abroad with vs unpunished?  
 yea in deed Syr. What: with vs English men onely: or do ye not  
 cōprehend in y same Cataloge French men also, Germaines, Da-  
 nes, Switzers, Bohemyas, Polans, Rettes, Scottes & all other  
 nationes & authors of y Lutheranes doctrine also. Yea truely: wher-  
 soeuer throughout the whole world, the doctrine of these  
 men hath bene published, wheresoeuer these new Gospel-  
 lers doe set theyr feete on the ground, they doe defyle the  
 heauens, the ayre, and the earth, with the horror of theyr in-  
 iquity. Good words, good Syr. What: be those notorious crimes  
 so common and generall amongst vs alone, that the same can-  
 not be found any where among you Catholickes: yea: but not so  
 much



The lyfe of  
the Luth-  
ranes com-  
pared with  
the Catho-  
lickes.

much: In deed do you thinke that there is not euen as much: and will you geue me leaue then to aunswere hereunto as I thinke: Surely I will not speake much, neither is it needefull, namely in a matter so apparaunt. This one thing will I speake boldly, and the same also no lesse truely, then as Demetrius on a time was sayd to aunswere Lysimachus: A Strūpet doth behaue her selfe moze modestly amongst vs Oforius, then Penelope doth amongst you. By this one bethinke your selfe now Oforius what my opinion is of all the rest.

And yet do I not in the meane space deny, but that we are by many degrees farre vnlyke to the life which the Apostles did lead, and which indeed besemeeth the true professors of the Apostolicke doctrine. Neuerthelesse as we dot glory much of our vertues, so neither do we so stroake and flatter our selues in our byces, but we iudge the same worthy of sharpe correction and chastisement. But whē you haue reckoned vppē all the spottes of our ill fauoured life, and agrauated the filthinesse thereof as much as you may, yet are you to aunswere me directly to this, namely, whether ye think these faulces to be proper to men: or to doctrine: if vnto mē, let your exclamation therefore touch them, which haue deserued to be exclaymed agaynst. *They be Lutheranes* (say you) *that be so abhominable*: There be Lutheranes also that do liue godly. And I thinke that all your Catholickes doe not lead theyr liues like Apostles. Now if the former faulces be proper to the doctrine: But it hath bene long sithence declared, that this doctrine is none other, then which Christ and his Apostles deliuered. Wherefore if these faulces and licentiousnes of life be imputed to the doctrine, and professors of the same doctrine, then look about you Oforius how farre your slaunderous speech doth stretch, and whom you touch therewith: for euen all those (whom you doe accuse for Lutheranes) do beleue in Christ, and not in Luther: nor do acknowledge any other Author of theyr faith, then all other Christian men doe, so that this profession can not iustly be charged with any crime which cleaueth not fast to the Gospell of Christ, and is common also to the Apostles themselves.

The vices  
of maners  
are not to  
be imputed  
to his doc-  
trine.

But the doctrine of Luther (say you) hath discovered vnto them this liberty, and ministred occasion of this dissolute life. If it shall be enough for Oforius to affirme in bare wordes  
only.

onely that, whereof he hath not behereto made any prooffe, nor is  
euer able to iustify; All are utterly overthrowen, for he impu-  
teth all that huge heape of haynous abhominations to Luthers  
doctrine. And why so? By Bishoppes how do you proue this to  
be true? Luther did open the fountaynes of the Gospel of grace:  
he did display abroad to the view of the world, the free promises  
of God, which had bene pent vpp in a deepe doungion of long  
scilence, and almost pyred awaye with long imprisonment:  
he rayed vpp and recomforted with the comfortable confidence  
in the Mediator, consciences that were utterly forpore and  
forloyned, yea and this not altogether vnfaynfully: he discouered  
the force and efficacy of sayth learnedly: he confuted the hayne &  
talkatiue opinion of hayne confidence in mans righteousness: the  
part of the Law which consisteth of workes, he bounde within  
her proper lymittes and boundes: he enclosed it within her pe-  
culiar persons and tymes, and severed it cleane from the Gos-  
pell: he called backe the slippery mindes of men, from carnall  
superstition, and frowardus Jewish zeale, to the spirittuall An-  
shipping of God and true Religion.

since he  
to note:  
-and find  
The fruites  
of Luthers  
doctrine.

It followeth Forasmuch as Luther, Melancthon, Bucer  
Martyr, Caluine and others of the same crew haue stuffed  
their booke full of these chinges, and taught the same also  
openly in theyr Sermones: euery where: what haue these  
new Gospellers brought to passe by theyr new doctrine be-  
therto as yettels, then cut in sunder the very sinowes of se-  
ueret discipline? scattered abroad ouer the whole world, hy-  
cencious lust, murders, and vproares: filled all common  
weales with abhominations, Tumultes, pride, Bondage, vpro-  
uares, vnpunished liberty to sinne, outrage and all abho-  
minable infections of mischiefes, and vvarmely deathes in  
steed of Concord, Cleanesse, modesty, freedom, Religion,  
& peace? I beseech you O for the lone you beare to your cha-  
stity, modesty, freedom and Religion, what answer canne you  
make hereunto? Can it not be lamentfull for vs to preach the Gos-  
pell of God, but that we shall forthwith overthrowe all vertues:  
may we not comfort and cherish wounded and pyred consciences,  
but we must withall open an high way for the wicked to rauge  
in all outrage vnpunished? Is it not possible to distinguish the

O for pag.  
182.

shall not  
much I to  
scattered

The confu-  
tation of  
his slaun-  
der.

Artic. 21.

The scoffe  
of Luthers  
doctrine.

law from the Gospell; yet make a difference betwixt the workes  
of the Law, and the righteousness of sayth, to display the force  
of heavenly grace; but we must be accounted enemies of Gods  
law: And rooters out of honesty. As this the manner of your rea-  
sonings; and the superabundance of your eloquence: or the bar-  
raynesse of your disgement; or superfluity of your slippe-  
ry byaynes. And yet what wonder is it, though Luther be so in-  
famed, like unto Paule himselfe being in the same predicament;  
could not by any meanes escape the venemous snatches of like  
hypers; nor could he shake them away from his hands. For  
so we read that he was addrest against Paule; yea even of his  
owne brethren, namely: *This he taught a desertion from Moyses.*  
Howbeit it was so much the lesse to be marueled: That the  
same should be objected agaynst Paule, in that tyme especially,  
when as the Jewes were yet chiefe rulers of the Temple it  
selfe, and Popes, or prelatres were as yet in their chiefe force  
and authoritie. What and have we posited this later now at  
the length after so great, and long labors employed; after so  
many aduertizements of the poples; after so many instructions  
of the holy ghost; after so many examples of the Church; after  
so many miracles, so many booke; so many testimonies of learn-  
ed men; so many helpes of sound doctrine; that we must after  
all these aides runne back into old Jewishnes agayne: & may  
we not now sharpe open our iniquities, to preach Iesus Christ  
the Sonne of God; but we must saue Amisables to Popes;  
for what els did Luther commaunde: Whereunto els tended all his  
doctrine, traualle, endeavour, and thought: but that the graci-  
ous mercy of God, discovered in the Gospell, might through his  
ministry be recommended so weak; and afflicted consciences; and  
glorified of them. In which manner of doctrine of any thing saue  
displeasance to your myndes; let your owne minde and Imagi-  
nation offen you rather then Paule, or Luther. For there lur-  
keth a plague, or pestilence; not in the Doctrine, but in the  
minde, which in my iudgement seducth to be such, as that if you  
had lived in the tyme of Christ; with the Scribes and Pharise-  
es, being of the same mind: where with you grow this doctrine  
so viperously now, you might have bene fellow mate with them  
which cryed out *Crucifige, Crucifige, agaynst Christ.* Not so;

(say



(say you,) but the wickednes, and abominations of this age doe much displease me: with that am I wofully offended. And what good or godly man is not thoroughly displeased herewith? Peruse who will the writings of Luther, Melancton, Bucer, Zuinglius, Martyr, Caluine, and he shall easily perceave that this deadly decay of Godly life, was no lesse greivous to every of them, then to your selfe: that I neede neuer speake of this besides, to witt, that Luther being very oftentimes disquieted with the maners, and unthankfulness of his own countrey men, did long before with a very propheticall vehemencie foretell, that the same lamentable slaughter should befall them, for their ingrateful contempt of Evangelicall life, wherewith not long after they were greivously pinched. And how then may any reasonable man credit you Olorius, that ye so impudently upon these men, whom you make to be slayers, and slanderbearers of all those mischeyres, and Tumultes?

Luther of-  
fended with  
the life of  
his coun-  
try men.

But here is yet another argument clouted hye, and patched together with the lyke stuffe whereby he would proue upon trust of hys Rhetoricke. That these false Prophets Lutherans, were not sent from God. Let vs first note the wordes which he citech out of the Scriptures. Marke well (sayth he,) What the Lord spake of a false Prophet: The Prophet that is pufft vp with pride, and will speake in my name the thing that I doe not commaund him to speake, or in the name of any other straunge Godds, let him be slayne. And if in your secret conceypt you thinke with your selfe, how shall I understand, that it is not the word of God, that he hath spoken. Take this for a signe: Whatsoever that Prophet shall Prophecy in my name, and it come not to passe: that hath not the Lord spoken, but the Prophet himselfe hath imagined it, through the pride of his owne hart, and therefore thou shalt not feare him. &c. Where is this? Seeke for it Reader in the old Testament, or in the new, for eyther it pleased not Olorius to note the place, or perhappes it serued not for his purpose so to doe. But the place is to be found in the 18. Chap. of Deut. Go to: and what is it, that this wonderfull Philosopher of this world, hath pyked out of these wordes?

Olor. pag.  
187.

Deut. 18.

Forsooth, hauing uttered this much first by way of preamble. It followeth now (sayth he,) that we see what Luther, Melancton,

Jancton, Bucer, Caluine, and the other folly companions haue promised and vnderaken to doe, what hope they haue geuen of their glorious promises, to witt, that it should come to passe, that they would call home agayne the discipline of the Gospell to her auntient sinceritie, restore Religion, hold vpp the Church that was ready to fall downe: That is to say, that they would fully restore the decayed fayth of the Church, restore lenitye, Chastitye, Concord, Vnitye, Modestye, Obedience, Charitye together with godlynes, and great bountye of godly loue. All these things wherof they promised largely, and in many wordes to bring to passe: it lacketh so much of thacomplishment of their promise, that they haue left all things in farre more worse case, more peruerse, more filthy, and more deformed by the meanes of their goodly trauayle: as men that haue placed Sacrilege, in stead of Religion: Crueltye in stead of Lenitye: Tumult in stead of Peace: Ciuill warre in stead of Concord: Licentiousnes of lyfe in stead of chastity: Contempt of Magistrates, in stead of Obedience: Pride in stead of Modestye: Finally in stead of Charitye, and Pietye, Enmitye and hatred amongst good men: Monstruous wickednes, and vtter ouerthrow, and confusion of all common weales. The matters being so (to conclude at the last) who can thinke that any man may doubt, that these men were sent from God, or moued by his holy spirite?

Breely: passing ouer all frivulous circumlocutions of wordes, to gather the whole matter agayne together into a shorte breuiate. Behold here a full syllogisme, after this maner and forme.

The argument of O-  
sorius,

The Prophets which doe prophecie in the name of God, yfit come not to passe as they haue prophecied, are not sent from God.

It is so farre of that Luther, Melancton, Bucer, or Caluine haue performed the thinges that they promised, that all haue proued in farre more worse case.

Ergo. Luther, Melancton, Bucer, and Caluine, were not sent from God, but are lying Prophets, and therefore according to Gods lawe, worthy of euerlasting death.

I am in doubt, whether I may aunswere, or laugh: Thone  
of both

of both peradventure the Reader will looke for, whether the com-  
 nes of the argument doth perswade me to doe. For what can be  
 spoken more senselesly: what can be more crookedly wrested out  
 of the whole Scriptures: what could haue bene attempted  
 more cruelly, and fallly agaynst godly personages: what could  
 haue bene concluded more absurdly: First there is a place vou-  
 ched out of the Scripture, wherein the people is taught, how  
 they may discerne a false Prophet from a true: namely by the true  
 successe, & euent of thinges: as farre forth as þe thinges foretold  
 doe happē or not happē. And yet in this behalfe also speciall con-  
 sideratio of choise ought to be had, & some secret inspiration of  
 the holy ghost: For although Caiphas he sayd to haue foretold,  
 as the trueth was. Yet will you not geue him a place emongest  
 the holy Prophets: So also neither did Balaam lye altogether  
 when in a Propheticall speech, he foretold the people of God,  
 good and glad some tidings: yet I thinke you will not nūber him  
 emongest the Godly Prophets of God. The Spirit that was  
 raysed by Saul in the name of Samuel, to foreshew what  
 should become of the successe of the battell, dyd not tell otherwise,  
 then as it came to passe afterwards: Lykewise also in the Acts  
 of the Apostles: The Prophetesse at Phillippos dyd prophesye ma-  
 ny thinges of Paul, and Timothy which were true and maruai-  
 lous: yet will no man assigne her a place emongest the true Pro-  
 phetesses. What shall we say of the Deuill himselfe: which dyd  
 foretell to Sathan the Pope, that he should neuer dye before  
 he came vnto Ierusalem: what was not the sequel answered  
 to his former tale: How then Olorius: are those then to be  
 accōpted the true Prophets of God, which doe foretell þe thinges  
 that shall come to passe: I thinke not so: Neither doth the Scrip-  
 ture asseme the same to be true. The true Prophets of God doe  
 pronounce truly from out the true treasures of the hart. And  
 not contrarywise, all they that doe tell true thinges altogether,  
 ought alwayes to be take for true Prophets of God: But what-  
 soeuer he be that teacheth false Doctrine, and is found a lyar:  
 it is most certein that he is not sent of God. Telling trueth ther-  
 fore namely in Successes humane, doth not alwaye asrgue him  
 that doth foretell the same to be a true Prophet of God. But  
 lying doth alwayes betray a false Prophet. And this is it, wher-  
 of the

1. Kings.

Act. 16.

A true dif-  
 ference be-  
 twixt the  
 false and  
 the true  
 Prophett.



## Difference of Prophetes. The thyrd Booke.

of the Scripture would haue vs to be forewarned in this place. For the wordes of the Scripture doe not so directly determine, that euery person whosoever foretelleth the trueth of euery thing is therefore sent from God. But it setteth downe this speciall marke: That if any Prophet haue foretold any thing in the name of the Lord, which doth not afterwards come to passe, By thys marke (sayth the Scripture) shall you know, that a man hath spoken it, and not the Lord: Then which signe (say you) no thing can be more sure, nothing more euident, nothing more commodious for our sauerye. And thys also doe we confesse as well as you doe. And so much hitherto for the Maior.

But to answer the Minor now, what is any of all this to Luther? Melancthon, and their companions? Because they haue promised (say you) so largely and so lowdly, whereas they gaue so great a hope of themselves by their glorious promises, that it should come to passe, that they would call backe agayne the decayed lyfe of the Christians, and the dissolute maners of the Church, to the auncient purity of the Gospell: they did so performe nothing of that they promised, that they left all thinges in far worse case then they receaued them. I will answer to both. And first your allegation of their promises, we haue shewed already how it is altogether untrue: to the iustifying of which flaunder agaynst the you haue not brought forth one syllable so much hitherto, out of all the writings of Luther, or Melancthon, wherewith you are able to charge them. Whereas on the other side it will be no matter of difficultie for me to conuince you for an open lyar, by innumerable places out of Luther himselfe. Emongst many I will cite one, by the which the Reader may easily vnderstand, how farre of Luther was from that glorious kinde of blaggery of Remission, wherewith you doe flaunder him most Impudently. For after this manner doth he make a reporte of himselfe, writing vpon the Psalmes of degrees, I doe gladly use (sayth Luther) mine owne experience: for what is it, or how much is it, that he hath geuen to me alone? I did desire no thing els, then that this abuse of pardons might be taken away. But behold what an vnmeasurable Sea of Gods marueilous bounty and liberality ensued there-  
upon

Luther vp-  
on the 130.  
Psalme.

upon? So that it is generall true, that no man dare wishe so much as  
God is ready to geue. The cause is the mistrustfulnesse of our hart,  
the lacke of hope, and weakenes of faith. Thus much Luther. Go  
to now, and where is now that glorious hope promised, and  
bragge of promise, whereas him selfe complaineth of want of hope,  
of mistrustfulnes of hart, and weakenesse of faith: or upon what  
confidence could he dare promyse so largely, and boldly to o-  
thers that which him selfe confesseth playnely, he durst not be  
so bold as to wishe for? But put the case, they promised all that  
you haue spoken: what then you adde forthwith: But they dyd  
not performe their promises: what they performed, or what  
they did not performe in the reformation of manners, I doe not  
so much stand upon. Nor do I speake all here that I coule: But  
leauie it to the iudgement of him that shall iudge the quicke and  
the dead. Every person canne iudge himselfe and his owne  
cause best: but of others it is very hard to determine any cer-  
taynty. Malice is alwayes a blinde iudge. Dalepart slaunder  
is a lying witnesse. It had bene more sitting for you and your  
modesty, beginning at your owne home, to haue first purged  
your owne fautes, to haue pluckt the beames out of your owne  
eyes, before you had vttered such insolent waywardnesse in trou-  
bling of other mens studies. Admitte that it may be free for a  
man to proclaim openly to the world the notorious fautes and  
offences of others, which either himselfe doth see, or doth gather  
upon common report: yet this iudgement as it may be free, so  
ought it be vpright & iust. But you, enflamed with (I know not  
what) outrageous insolency of minde, not of any iudgement but  
of a certayne franticke fury, do so handle your cause, as though  
he were no good man, nor could be a good man, whosoever doth  
beare the name of a Lutherane, that is to say, a professed Chri-  
stian: and as though neuer any such abominations could haue  
infected the world, if Luther had neuer taught at all: the which  
slaunderous maner of speech, what could impudency it selfe  
haue spoken more impudently or more vntruely?

Mens iudge  
mets in fin-  
dyng faulte  
may be free  
so that they  
be vpright.

But not to tary long vpon this poynte, and to graunt you  
also that you Assume so impudently: for this I suppose you as-  
sume, as matter most certayne that these men did performe  
no part of that which they promised. Goe to, and when we

## Difference of Prophets. The third Booke.

pelve you all that you will, to witte: that they entred into large promises, and that they performed nothing, and that all things became worse: to what end tēd all these at y last: what doe these mountaynes of Silboe bying forth at the length: Come of Luther now with all thy Lutheranes, and take a full conclusion of all, and goe hang your selues;

Ergo, You be false Prophets, deceitfull and fraudulent seducers not onely to be eschued of men, but by Gods law worthy to be burnt also.

The Cocke cewe and it was day all abroad. But that we may be so bolde to sift out this rusticall Logicke: what doe I heare Olorius: Is it so sought all such as breake theyr promises and covenantes, be forthwith accounted false prophettes, & worthy to be slayne: There be many thousand men and women, which make many promises now & the, but doe allwayes accomplish theyr promises, but so warne offe fro their words & break promise, shall they be all accounted false Prophettes forthwith: There was sometime a Pope of Rome Iohn the xxiij. of that name, who by his acquaintance with the Starres, made great braggs of a promised lōg life: who neuerthelesse dyed in the vij. moneth of his Popedomme. Yet will you not reckon him for a false Prophette I suppose. What shall we say to Pope Gregory the seuench: who hauing secretly suborned some persones to murder the Emperour, himselfe in the meane time pearchynge in some pulpitte the morrow vpon Easter day, did in his sermo boldly protest before the people, that if Henry the Emperour did not dye before the Feast of S. Peter next ensuing, (for that day had he appoynted for his Prophecy, and for his treason also) the people should neuer geue any more credit vnto him: nor acknowledge him for theyr Byshoppe, but should brine him and banish him fro malling, yea fro the Church also as a sacrilegious person. But what chaunced after wardes: whenas the Emperour by good fortune had escaped hys treason, the Pope with a pretty shift hudled vpp the matter on this wise, saying, that when he spake of the death of the Emperour, he did meane y death of his soule, and not of his body.

There are diuers histories extant, wherein may be founde that many Popes of Rome haue promised many and great matters to

Out of Valer, Ansel.  
Iohn Stella

Out of Beuo a Cardinall.



to Empetours and Kynge: how largelye and to boldly to  
 wike of the power of election, of creating Bishoppes, of the ri-  
 tie of subinission, and many other thinges: who did neuer the lesse  
 to not accomplishe that which they had ratified by publique pro-  
 mises, and autenticke decrees, as that throughe their treachery &  
 treason they brought all thinges to vicer confusion almost. Pope  
 Boniface 8. did promise to the Emperour Albert the kingdome  
 of Fraunce, by depoling of Phillippe, yet did he not hold pro-  
 mise herein. Gregory the 7. did with many large promises putt  
 Rodolph in hope to attayne the Emperie agaynst Henry the 4.  
 but his hope being frustrated, he was not so good as his worde.  
 Pope Innocent. 3. did promise to Ludowicke the French king  
 the kingdome of England vnder this condition, that he shoulde  
 drive King Iohn out of his kingdome: which notwithstanding  
 was neyther the French king able to do, nor the Pope able to per-  
 forme. In miserie so infinite what should I speake more? What  
 your selfe promised in your Baptisme Oforius, what you promi-  
 sed also when you tooke orders of priesthooe; and afterwarde  
 likewise vpon solemne protestation, when you were enstalled a  
 Bishoppe, I thinke you remember. What haue you perfozmen  
 all those promises: what if some secret tract be made betwixt  
 you & your Boitingall spy here in Englan, that, whatsoener he  
 may snell out either of our countrie affayres, what the Prince  
 doth, what her counsellors and courtiers do, what is done in the  
 comon weale, how English traytours with couert dissimulatio  
 doe persist firme in theyr oath to the Pope, how the Lutheranes  
 lye and bestow theyr tyme: in what estimation the Masse is a-  
 mongest Englishmen: That of all these and such like he shall  
 certify you saythfully, by some true transcript, and he in the  
 meane space, either hūdz about some more profitable affayres  
 do breake promise with you: or do certify you vntuethes, and  
 abuse your worshippe with lyes and false reportes: will you ac-  
 count him for with for a false Prophetie, worthy to be stoned  
 to death? I do not thinke it. And why so? Because you will say,  
 that herein is great difference and oddes, when as men we pro-  
 mise any matter to men, in the person and fidelitie of men, and  
 when as we promise or foreprophesy in the name and person of  
 God, thinges to come to passe: for in that one, the breach of pro-

Of coue-  
 nauntes and  
 promises  
 not alwayes  
 holden true  
 amogest the  
 papistes.

## Difference of Prophets.      The third Booke.

mise is deceit, and lying, in the other impiety and ungodlinesse: in that first, men onely are hurt, in the other iniury is committed agaynst God. And therefore if all these your accusations be bent agaynst these persons, as agaynst false Prophettes: Make it manifest then if you can, where either Luther, or any other of the abouenamed undertaking at any tyme the person of a Prophet, did prophesy of thinges that should come to passe, by the appoyntment and purpose of God, whereof the Lord neuer spake word: If you can not: Then doth not your argumēt, which you haue strayned out of Moyses cleane agaynst Moyses will, and altogether besides the Cushman, make any thing at all agaynst them.

Besides this commeth yet an other argument of the same Rampe, skrapte out of Jeremy, agaynst those false Prophettes before, contriued with no lesse subtilty, then blazed abroad with vanity. And the place, which himselte dayneth not to note, is in the 23. chapter. *Marke therefore diligently with what wordes God hath taught to discerne betwixt false prophettes, and true Prophets: If they had persisted stedfast in my counsell (sayth he) and had declared my wordes to my people, they had surely turned my people away from their euill way, and frō their wicked thoughts.* Out of these wordes of Jeremye Osorius wytinge to the Quenes Maiesty doth frame an argument on this wise. If after the arriual of this new Gospell (sayth he) and this doctrine of new religion: had also arriued together with the same shamefastesse, integrity, innocency and grauitye of lyfe, and vprightnesse of manners, if seuerity of life, if graue behauiour, and civility of manners and honesty had bene raysed vppe out of that darckenesse, wherein it was long drowned, &c. I should waste much tyme to rehearse every particuler sentence, wherewith this trifling Rhetorician, like an huckster of eloquence, doth make a huge heape of wordes in a needlesse, long, and tedious rehearsall of vertues and vices: wherein he might haue done much better in my iudgement, if leauing this Childish coppe of countenance, and glorious multiplying of variety, he had entred vpon the matter more briesfly, playnly, and more effectually. The purport of his discourse was that he should haue couinced Luther, Melancthon and the professors

fellows of the same doctrine for false prophets. And to make this manifest, he would use an argument framed out of Jeremy by the signes, notes, and markes wh the prophet doth sette down in speciall wordes, as I sayd before, out of which wordes, if he would haue argued, he must needs haue concluded after this manner.

The Prophets which in the time of Jeremy did prophesye glad tidings to the people, if they had followed therein the counsell of God, they had called the back to a Reformation of lyfe.

Luther doth preach to the people in the name of the Lord, and yet reduceth them not to a better life.

Ergo, Luther is a false Prophet.

If Olorius doe conclude his argument after this maner (as he needs must by the wordes of the Prophet) The argument must be denyed for the fallax of the consequent. For it consisteth of 4 propositions, contrary to the rule and true forme of a syllogisme. For the *Minor* ought to haue bene inferred on this wise.

But those Prophets in Jeremies time, which did denounce glad some tydings to the people, did not restrayne the fro wickednes.

Ergo. They were false Prophets &c. And so by this reason. The argument would stand well I confesse; yet should it not touch Luther at all: who was neither any of the number of those false Prophets, nor euer took vpon him the name of a prophet. But the argument would be otherwise, yf beginning at the vniuersall, he would descend to the particuler, on this wise: It will appeare euidently who be the true Prophets of God: by this token, if they reduce their auditory from Impyety to the endeauor of vertue and godlynes. Luther took vpon him the name of a Prophet, and yet reduced not his auditoie from vngodlynes. Ergo Luther and others of the same marke be false prophets. First to the *Maioz*: Haddon doth make this aunswere: namely denying that to be true, which is affirmed in the *Maioz*. If it be vnderstande of the generall *predicatum*. For this supposition is false, that all such as doe not reduce their auditory to amendment of lyfe, be not true Prophets of God: for Jeremy himselfe was not a lying Prophet: yet was not his preaching so effectuell, as to allure all that hard him to a reformation of lyfe.

Olorius argument out of Jeremy.

Aunswere to the argument. The fallax of the consequent.

The aunswere to the *Maioz*.



The same may be verified of Iohn Baptist, and of Christ himselfe, the high and chiefe Prince of all Prophetes: what shall we say to Noah the eight Patriarche of righteousness: who notwithstanding did prophesye, and foretell the people by the expresse word of God of the generall floud, and destruction of mankinde, hanging ouer their heades a hundred yeares before it happened: yet was it so farre of, that he could encline the people (to whō he was sent) to amendement of lyfe, that of all the generation of Adam, were no more but eight persons onely saued.

The reason  
to discerne  
betwixt  
false and  
true Pro-  
phetes ac-  
cording to  
Osorius.

But here Osorius will take me vppē agayne for halting, and tell me, that this is not the meaning of the Prophet, as though he should vnderstand, that all the Auditory generally should be re claymed, but those persons onely which doe beleue, and obeye the preaching of the Prophetes: So to say what error was ever so peruerse, what heresy so absurde, that sound not credible, and sayinge fatuous: Somewhere: Agayne, if you be hold the lyfe onely, you shall many tymes finde the conuersion, and manners of some heretiques lesse repudiable, then of some of the chiefe and principall Protestantes, or Catholikes. And what is become now of that marke of your difference Osorius, whereby you teache a distinction betwixt true and false Prophetes: to witte, by the amendement of lyfe in them, which in fayth doe obey theyr doctrine. But to graunt you that signe and marke euen to the full, which you chiefly require to be graunted. We come now to the *Minor*. But Luther (say you) did neuer reduce any persons from vngodlynesse of lyfe, by in stilling into them, this kinde of Doctrine, but made all worse rather euery where. I do heare you, and do answere: If your Assertion stretch to all: surely this happened not vnto Christ him selfe (as your selfe doe confesse) to restore all ingenerall: if you doe affirme that none at all were chaunged through that doctrine, I will conuince you herewith, by as many witnesses, as your Catholikes made Partyes in these few yeares, being a most horrible spectacle of your cruelty: who in the profession of this doctrine (which you tearme Lutherane, and I name Christian) liued very vertuously and suffered death very constantly, and courageously. If therefore you meane of some particuler persons, then is Luther reasonably acquitted by your owne mouth,

The answer  
of  
the Minor.

and

and by the example of the Prophet Jeremy: When as (your selfe witnessing the same) nether all, nor many were there, but a few of them onely that came to the Prophet, which did harken vnto him, and did gladly embrace his doctrine. Finally, for as much as all that place of the Prophet Jeremy hath relation to none other, but to them onely, who (challenging to them selues authority propheticall, as men diuiners of things to come) did foretell what should come to passe: how doth this touch Luther, or Melancthon or others of the same society, which did neuer professe of themselves any such foreknowledge of things to come: when as yet there wanted not some, who inspired with the holy ghost doubtles, did long before prophesy of the selfe same persons, whom ye doe so maliciously inueigh agaynst, which is not the least portion of their commendation, and prayse. For on this wise Iohn Hus was reported to haue spoken a litle before his death. *That after a hundredth yeares come and gone, they should answer to God and him euerychone.* Fro what spirite this Prophecy issued, I am not inquisitiue to learne: but the matter it selfe did approue the same to be most true by the sequel, euen then when the hundredth yeares being expired, M. Luther began to oppose himselfe against the hygh Byshop of Rome: Whereunto what answer you will make now, aduize your selues. Surely he doth accuse you of horrible crymes, namely of Blasphemy, heresy, Idolatry, error, superstition, rebellion, conspiring with Antichrist, and treason agaynst the Maiesty of Christ the sonne of God. There are many other predictions, and propheties reported in histories touching the same matter: but for examples sake, this one shall suffice. And yet neither is it alwayes simplie true in all men, which Osorius by his position would proue, to witte, That the Prophetes of God must be measured by the succeses, and euentes of thinges altogether. For it is manifest that it is proued otherwise in Ezechia, and in the Ninuities, the was foretold the by the Prophet of God. &c.

Behold yet a freshe supply of arguments, & it cometh playnly to passe here, that is wont to happē in a Canuizado or soverin skirmishe, where whatsoeuer cometh to hand is forced against the Enemy. And because some small controuersy (I know not what) arose betwixt Halderick, Zuinglius, and Martyne Luther

Osori. pag. 190.

The place of Jeremy expounded.

Iohn Husse The prophecy of Iohn Husse touching the doctrine of the Gospel to be restored by Luther.

*Comparison of churches.* The third Booke.

A small cō-  
trouersy be-  
twixt Lu-  
ther and  
Zuinglius.

Ofor. pag.  
191.

Of diuisions  
of the chur-  
che.

ther about 4. wordes onely in the whole Gospell (albeit in all other thinges besides, they did very well agree and in this also not otherwise differing in opinion but about very small circum-  
stances) forth rusheth Satan by and by, and of a gnatte maketh more then an Elephant of India, and of a very litle geo-  
metriall point, draweth forth an infinite Sphere: so ingenious, & nimble witted is Dame Slander. For as much as in Gods spirite is no discention (sayth he) therin should haue bene a full and vniforme consent and agreement of mindes be-  
twixt them, if they had bene Gods Ambassadors. So to: and what more then: therefore, where as they were at great discention, it followeth necessarily hereupon, that they were not raysed vpp by the inspiratiō of the holy ghost, but sturred vpp by the flaming fyrebrandes of the furies of hell, and that they applyed themselues not to teach men, but to peruert men. Of the discention and variable opinions of Deuines, and Churches hath bene spoken of before, so that it shall be but needeles to repeat the same agayne, onely I will aunswere here to the argument. God is not the Authoz of discention, but of peace: I doe know this, and confesse it to be most true. So also is the same God the fountayn of all righteousnes, and father of all consolation. The same is also Authoz of Ma-  
trimony, and of all good thinges. So to now: where can you finde in all the estates, courses, and actions of this transitory lyfe, that fulnes and absolute perfection of righteousnes, of con-  
solation, or of peace, yea in the most holy estate of matrimonye, as may be aunswerable to that absolute patterne of perfection: Lett it suffice vs to haue receaued the first fruids thereof, though we possesse not the Tenches. There will come a day, and a place, when as no darkened cloud of discention shall overshadow this perfect peace betwixt vs. In the meane space whiles we lyue in this vale of misery men, with men, we shall neuer be desti-  
tute of one thing or other, that will alwayes argue vs to be men, dwelling in the tabernacle of Imperfection. And therefore if Oforius will be so nyce, as to exact of vs so precise a knitting to-  
gether, of vnvariable myns, as may in no poynt swarue frō ech other: lett himselfe become a president hereof in his owne Coun-  
trey, and shew himselfe an Angell amongst his owne people.

And



And what maruell is it, if in so great varietie of Iudgements, and amongst so many men, two men onely dissent somewhat in matter of so small importaunce: whenas in this your so vniforme a Church (whereof ye boast so proudly) there is no parcel of Religion almost, or order in profession: wherein Schoole agaynst Schoole, Uniuersitie agaynst Uniuersitie, Colledge agaynst Colledge, Councell agaynst Councell, Canon agaynst Canon, doe not mainteine continuall iarryng. How is it then Olorius, that with shuttebppe eyes ye can so lightly ouerlook, and not looke vpon so many, and so monstrous Beames ouerspreddyng your Churches, and not passe ouer one litle moate in our Church without controlllyng your brethren, but that ye must burst out into such whotte fury of hellish firebrandes? Wich the Spirite of God (say you) is no dissensio. This is most true. And so it is true also, that Luther & Zuinglius be not taken for Gods, which can not erre, nor dissent eche from other in some pointes. Neither doth it therfore follow hereupon, that because they do not reteinne a mutuall constaunt cōsent of myndes in all thyngs, that therfore they were not rayled vpp by God. Otherwise, after this Logicke, how many auncient and godly fathers will you banish out of all Churches: was there neuer any iarryng betwixt Moyses and Aaron? That contention betwixt Paule & Peter about the mainteynyng of the libertie of the Gospell: and agayne that separatyng a sunder of Paule from Barnabas, is well knowne to all mē. If whyles the Lord him selfe lyued vpon the earth, the Disciples them selues could be at variance about p̄minence, and superioritie, what maruell now if his Disciples do not so well agree together in all pointes, sithē Christ is not p̄sent amongst them: who were more familiar then Basile and Gregory Nazienzene? and yet in this marvellous consent of qualitties, and studies, wanted not a certeine offence and breache of that mutuall amitie. Victor did not of all partes agree with Policarpus. How earnest a conflict deuided Iohn Bp̄shop of Constantinople and Epiphanius Bp̄shop of Cypres? Neither did Augustine in all thynges agree with Ierome. And yet I thinke you will not say, that these men were not rayled vpp by the grace, and Deuine inspiration of God.

Dissentions  
in the Pa-  
pane church

Dissentions  
amongst the  
most godly.

Well now. Let vs see what this so great dissention was betwixt

A full consent of doctrine in reformation of Churches.

The Articles of the chief grounds of Religion, wherein the Ministers of the Church do well agree together.

twixt them, which as you say proceeded from Luther? What a brable was there betwixt them (say you) about wordes? what varietie and inconstancy of opinions? how disorderly, how intricately, and ouerthwartly do they speake? in how many sondry matters and Argumentes do they not onely not agree with others, but also disagree eche from other? Forsooth if you will know Osorins, and sith you require the same, I will shew you in few wordes, what and how monstrous this conflict was betwixt the. First they do all together with one voyce confesse one God: they doe all with one fayth acknowledge the Father, the Sonne, and the Holy Ghost. They do all with one mynde agree together in the Articles of the Christian Cree de. with the true auncient, and Catholicke fayth of the Church of Christ. Of this Church they do all acknowledge the authoritie of the Scripture to be chief next vnder Christ: the second place and dignitie they do yeld to the Church, to the auncient and approued Councils. The godly and auncient Fathers they do all with one consent allow, and yeld vnto, so farre forth as euery of them is founde to agree with the expresse word of God: Heresies and false opinions reprobued by the authoritie of holy Scripture, and the sacred antiquitie of the Church, they do all generally oppugne: besides this authoritie of Scripture, & the most couenable proportion of fayth, whatsoener hath pridy trauelled and crept in by stealth, into the profession of fayth, and true worshyping of God, they do all utterly, and worthly abhorre: whatsoener is most auncient in fayth, and most approued by constant allowaunce of antiquitie, the same is had amongst the in greatest admiration. In the acknowledgemen of one onely Mediatour in heauen, one onely Sacrifice for Sinnes, which is resiaunt not in the earth, but in heauen, in confessyng one onely generall head of the vniuersall Church, in all these is there no discention, nor brawlyng about wordes or Sentences.

Moreover, in this they agree together all, & be of one mynde and iudgement all, namely, that the Pope of Rome is the very Antichrist, whereof they haue assured and vndoughted prooffe, by the certeine and infallible Rules, and forewarnynges of the holy Scripture, and by his horrible persecution of the word of God. Besides this also, that all Idolles and Images ought to be

be abolished out of the Church of God: That those choppynge & chaungynge of Pardons ought to be abhorred. That all assistance of righteousness of God ought to be settled in the onely fayth of Iesu Christ, and in nothyng els. That superfluous bowes and Traditions of men (which do poake fast and clogge Christian libertie, and well disposed consciences) ought vicerly to be abolished. That Ceremonies and Constitutions, which are toynd with an opinion of righteousness, of worshyping, of Salvation, & meritng, ought worthely to be banished & abandoned: that Priestes Concubines ought to be conuerted into lawfull Matrimony, that those monstrous bystartes of disguised professions, rules and orders ought be rooted out, that all thyngs may be reduced and leuelled accordyng to the one vniforme conformitie of the Gospell of Christ. In all which howsoever the Lutheranes do differre from you, surely their mindes and agree- mentes are vnited together in one mutuall and constaunt well wyllyngnesse of hartes, so that in these they vary nothyng at all from the vnitie of the sacred Scriptures, nor swarue from the truth. What can be required moze to fill vpye the full measure of con corde and vnitie?

And that I may not passe ouer this also, that in the matter of the Sacrament (wherein consisteth the substance of the aduersaries accusatio agaynst vs) I know not one of all those besides Luther onely (whom you call new) to witte, Melancthon, Bucer, Zuinglius, Martyr and Caluine, but do all with ene mutuall assent conclude vpon this point, namely to withstand and roote out that your moze then dotyng deuise of Transubstantiation. And in this mynde be all our Churches at this present firmly and vnseparably knit together. And I trust in God will from henceforth dayly encrease, and grow to a moze stable and corroboreate con corde, as well here in England, as also that it will come to passe in all other Churches shortly, that all such Idolatry beyng extirped and pluckt vp by the rootes, no blocke nor obstacle shall remaine, to occasion the Jewes to with draw them selues any longer from the embracyng of the true and pure simplicite of our Christian fayth, well now: And wherein is that disagreement now in all this so great a con corde and vnitie of of myndes, whereof you preach: where is this brabbling about  
wordes

How great  
a concord is  
betwixt  
many Churches in the  
matter of  
the Sacra-  
ment,



Papiftes  
murderers  
of Martyrs.

Ofori. pag.  
192.

Ofori. doth  
beleue fame  
Authour of  
all his vn-  
truthes.

A prouerbe  
of Epichar-  
mus.

wordes that you fpeake of: where is this varietie of opinions,  
that doth neither agree with it felfe, nor with others: where be  
thofe flaming firebrandes of furies: where fift thofe enflamed  
flafhynges of wildfire and gunneftones: where els: but euen e-  
mongeft you your felues Olorius, and emongeft thofe your mō-  
ftuous Cyclops, who lyke furious hellhoundes with wildfire  
& brymftone haue rufht into y<sup>e</sup> fely thepoldes of Chrift to moze  
then beaftly Sauadgenes, and haue with fire and fagotte burnt  
fo many thoufandes of Chriftians & consumed them to Afhes.

And yet ceafech not this lyeng fpirite but lyke a falfe Pro-  
phet fhouldreth forwarde. They do alter and chaunge the  
Articles of our Fayth (fayth he) and affirme now this now  
that, nor do perfifte in any ftable opinion. And do neuer al-  
moft determine vpon any Indge, by whom controuerfies  
may be decided.

Emongeft all other your rable of lyes Oforius perhappes  
that your wiffler and Spyre not the beft talebearer in the worlde  
hath reported this vnto you. And I am much deceaued, if  
this fame Outryder of yours be not the corner of all this heape  
of vntruthes, and forger and furtherer of all thofe furious  
traynes of terrible fireworkes. But to chend you may not from  
henceforth geue ouer much credite to fuch flaying tales; herein  
truft me Olorius, that as touchyng the articles of our fayth (yf  
you meane the Sacramentes) whofoeuer reported this vnto  
you, did play the part of a notable Sycophāt, and was minded  
to abufe your credence and worfhippe very fhamefully. And in  
fome refpect I can not chufe but aduertize you of a great want  
of difcretion in you, that can fo cleane forgett the very fynowes  
of Philofophicall wifedome, which ought to haue bene relieved  
in tyme with that precious falue of Epicharmus Sentence: Re-  
member not to be to light of beliefe. All the Sacramentes  
that were instituted by Chrift, we doe obferue in due and coue-  
nable order throughout all our Churches, and haue retained the  
fame with a neuer interrupted courfe of continuafire, hitherto:  
on the contrary part, all fuch as were not eftablifhed by Chrift,  
but thruft in from els where, thofe if we haue chaunged, then  
at the leaft accufe vs for our inconstancy herein, when you fhall  
haue firft made good pfoofe that they be Sacramentes, As tou-  
ching

ching those Seuen, which you do tearme by the name of Sacraments, though we differ from you in the name, yet haue we not so vetterly abrogated them, but haue them in vse and dayly practice as well as you. In dede we do acknowledge but two Sacraments onely, The rest though we call the not by þ name of Sacraments, yet doe we dayly frequent them in our Churches neuertheless as farre as is convenient. Neither was any great scruple made amongst vs in this poynt, the matter being of it selfe so euident and cleare: Or yf any question hadd chaunced at any tyme about the same, there was no cause why we should gadd to Rome for a pelting Oracle in that behalfe: we haue at home more worthy helpes, and more learned counsellors, God be prayed for it: we haue also the Bookes of the holy Scriptures: we haue amongst vs godly, and saychfull interpretours of the scriptures, many other writers, and graue iudgements of learned Fathers: Neither wante our Pastours thet seuerall spirituall giftes, nor our Churches plentifull abotmdanec of Gods large and bountifull benefites powred vpon them: so that it is altogether needelless to runne a roauing to Rome, and seke vnto that Apish Ephor, as to the heavenly Oracle for counsell. We haue the law, & the Prophets, and expolitions of the Prophets. Our Churches be replenished with Pastours, Bishops, Doctours, & saychfull ministers, furnished with vnderstanding & knowledge of tounges: graue and sounde of iudgement, many notable personages endowed with singuler giftes of wise dome, learning and vertue, so that in thinges appertayning to the gouernment of a Church, we seme not any iote inferior to the Byshop of Rome, or to the whole Colledge of Cardinalls, and band of Bishops, vntil it be to this one Olorius alone.

What should I reckon vpp the rest, which Olorius doth persecute afterwarde, with no lesse tedious, then bayneglorious discourse of wordes, touching the chaunge of the confession of our saych, touching the weake and folyne defence of Haddon, all whose force (as he saych) consisteth in braboles and slaunders: touching the Apology of the Church of England, wherof that lying & false Prophet doth make Haddon the Anchor: touching the counterawdwere agaynst the sayd Apology: touching the stile, Arguments, phrascs & flattery of Haddons writing, touching

Seuen Sacraments ordained by the pope, but by Christ two onely were Instituted.

There is no cause to the contrary, but that the Church may be gouerned in the best manner though we be neuer acquainted with the popes supremacy.

*Comparison of Churches.*      *The third Booke.*

Haddon a  
Babe in the  
Latine toug  
but Ofor, a  
Gyaunt in  
Eloquence.

ching his glosing, flattery in displaying the vertues and pray-  
ses of his Quene. Finally touching the meare childishnes,  
and ignorance of Haddon. As one that doth explaine (sayth  
he) nothing openly, speaketh nothing purely, concludeth  
nothing substantially, and in the finess of the Latine tongue  
seemeth as it were some chaungeling Else. For with this  
note doth he vouchsafe doe dignify Haddon, as that he thin-  
keth him not onely a smatterer, and some outcast in the art of  
Eloquence, but calleth him also very Babilsh: in lyke phrase  
of speech I suppose, wherewith that glorious coward Thraso  
did sometime rayle vpon poyse Phedria, But go to, whiles this  
babilsh Haddon lyeth sucking at the brest, and crawleth cra-  
ping yet lyke a sely goebpyground, from out what heauens is  
this wonderfull Giant slipt downe at the laste from whence  
came this unconquerable champion, out of the Isles of Calcutte  
I suppose. For I doe verely thinke that this Oforius was not  
begotten vnder our clymate, nor made of the same mould, that  
other frayle men are made of: but composed of the very pyyme  
and blossome of pearle, and framed of the fragrant flowers of  
Harde, and his Eloquence nursed with the pure milke of the  
very Muses, engendred as it were of y<sup>e</sup> finest silue of Ciceroes  
braynes, (as the Poets haue sayned Pallas to be bozne and  
nourished in Iupiters Bosome) And except that rotten braine of  
this doating dotterell recovering now some freshe sappe, had  
discovered him now to be twise a childe, and a very Babe, sure-  
ly he woulde haue bene a notorious Goliath ouer these litle mon-  
thes, and simple shimpes. Verhappes that stately coofozken  
Myter vaunced on highe vpon his hoary heares, making him  
same higher in stature then other men, doth rayle the crest of  
that glorious Combe. And hereupon hangereth that hawke  
houering of this heroycall Gyant from aloft, from out the  
fiery firmament as it were despising and loathing these small  
snigges of Babilsh Haddons.

But enough now of Haddons childishnes: let vs therefore  
see, what it is that is raked out of Cyprian agaynst Haddon.  
And first all that which Haddon doth very learnedly and truly  
discourse in prayse of y<sup>e</sup> godly Martyrs, who by their exile, em-  
prisonments, losse of goodes, yea of lyfe also did with head-  
ding



ding their bloud confirme and enfeale the true, and vnboughted sinceritie of the Gospell: all this glorious renoume of commendation and prayse, purchased with their paynefull labors, and trauell, this glorious Iheronimicall Olorius doth transpose wholly from them vnto others, and this also not without a pretie nipping skoffe. To witt: Vnto Rossensis: More, Byshops, Priestes, and Charterhouse Mounckes, men (as he sayth) endued with singuler pietie and Religion: Whereof some yea not a few, of them dyed here in England, many flying out of England and Ireland, as outlawes and Banished men, hadd not escaped the axe, or the halter, vnlesse they in running away hadd preserued their liues more happily then the courtesy of our men would haue done. And vpon this by and by is Cyprian chopt in place, his wordes being neuerthelesse not noted, as either unknowne vnto him, or craftely cloked: wherevnto we are commaunded to geue our attendance. Now what sayth Cyprian? *Who soeuer* (sayth he) *is without the bowndes of the Church, although they suffer death for the testimonye of Christ, the same doe not deserue the crowne of Martyrdome, but the punishment deu for treason rather.* Where finde you this Olorius? forsooth in Cyprian. looke for it Reader: peraduenture after you haue perused Cyprian's booke ouer, you may finde it. The place perhaps is extant in his 4. Booke and 2. Epistle. Where he speaketh on this wise. *Although they be slayne afterwarde for the name of Christ, being remoued from the Church, and diuided from vnitie, and Christian Charity: they can not be crowned as Martyrs, at the time of their death.* For those are the very wordes of Cyprian which no man dearyeth to be most true. For who doubteth hereof, that the Church is the euerlasting kingdome of Christ, where all the hope, and treasure of our saluation is fast lockt vpp, and enclosed, from whose pleasaunt habitations yf we willingly exclude our selues, we must woorthely perishe. But thus goeth the matter Olorius, that Cyprian in dede hath spoken very well, but you out of Cyprian haue forged a foolish fable. For in all this discourse of vnitie of the church, neither do we rend asunder, nor passe beyond the bowndes thereof. But you Olorius doe not measure those bowndes and lymittes aright, and withall doe wrongfully and

Olor pag.  
193.

Cyprian in  
his 4. booke  
and 2. Epistle.

3. 304 A  
3. 304 B  
3. 304 C

The Papi-  
stes doe  
wrongfully  
define the  
Church of  
Christ.

Cyprian in  
his 4. booke  
and 1. Epist.

Apoc. 18.  
Esay 51.  
1. Cor. 6.

The peace  
and the vni-  
tye of the  
Church ac-  
cording to  
Cyprian.

intruely define the Church of Christ.  
In this point therefore I larketh all the errour, not in our ba-  
riantte and Dissentio, but in your false Definitio. For let there  
be a true Church graunted, yea such a Church, as was in the  
tyme of Cyprian, and we will quickly yeld to that vnitie. Cyprian  
could in no wise digest such, as forsaking the Church of Christ like  
stragglers went an other way, namely, to the Gentiles (as he sayth)  
to worldly delights, and pleasures to heretiques & Schismaticques.  
And Olorius is a great deale moze squeemish at those, which  
fleing fro Jewishnes, from heretiques & schismaticques, do dedi-  
cate the selues to the true Church of Christ. For if a man may tell  
troth, what els do Luther, Melancthon, Caluine, Bucer, and  
others their lyke, agaynst whom this cruell scourgemett chaus-  
feth so extremely? They are fallen (sayth he) from the vnitie of  
the Church. To whom Olorius I pray you? Are they not come  
home to Christ, to Paul, to the Gospell, to the Apostles: to the  
Law, and to the Prophetes: what is this to turne vnto and par-  
take with heretiques, and schismaticques: or to turne away and  
forsake heretiques and schismaticques rather? If you be of that  
mynde, beware least you bewray your selfe to be one of Anti-  
christes lymmes, before you proue Luther an hereticke. If to  
depart fro them, whose wicked opinions are manifestly contra-  
ry to true Religion, and do seduce from the truth, which is in  
Christ Iesu, be accounted a pointe of Schisme: why then is  
the people commaunded in the word of the holy Ghost, and that  
not in one place onely, to departs from out myddes of the? Addyng  
thereunto also the daunger thereof, lest ye become partakers of  
their Sinnes sayth the holy Ghost. And therefore you see perill not  
in departyng, but in carryeng rather there, fro whence we ought  
to depart. Now what maner of people that is, from the which  
the holy Ghost both call away, I leaue to your Iudgement Olo-  
rius, and to others that can Iudge therof.

But in the meane space, say you, Vnitie and the peace of the  
Church is to nye a funder. I do aunswere. Wee be to that peace,  
wee be to that Vnitie, which wageth warre agaynst Christ. If you  
will enter into Vnitie, and amitie with him, you shall haue no dis-  
cord amongst your selues. I do knowe and cofesse this to be most  
true, that Cyprian speaketh. Who shal be he (sayth he) and what

sooner

seuer be he, if he be not within the Church of Christ, he is not a Christian: by cause without the precincts of Christes Church, is no sure roade of sauetie. And wherfore then doe Luther and these Lutheranes (say you) teare abroad these hedges of þ Church and withdraue them selues from the Vnitie thereof? I do aunswere in the behalfe of the Lutheranes. They haue not forsaken the Vnitie, but you haue crackt a sunder þ veritie of the Church. They haue not offended in forsakynge the Church, but you haue greuously erred in defining þ Church. For if a man should argue with you at this present in wordes and speeches, as I doe deale with you in writynge, and would urge vpon you to define vnto him this Church (which you mainteyne) in her true and naturall substance, what aunsweere would you make? It was the very same Definitio I suppose þ all your Catholicks haue imagined, to witte. That the Church is a multitude of people, such as is bounde to obey the Pope of Rome, seuered from other Nations by certeine Ceremonies, which the Popes haue ordeyned) fast tyed to the ordinary continued course of Succession of Bishops, and to that onely interpretation of Scriptures, which the Bishops and Councils doe deliuer. And this is the true proportion and full Definitio of your Church (if I be not detraued) But this Definitio the learned in Logicke will deny to be good & sounde, where the thyng defined is not of all partes equiualeat with the Definitio. Which rule is not obserued here. For to admitte this vnto you, þ in þ true Church of Christ must be Popes, & Bishops, who must be obeyed, who also must haue an ordinary outward succession, and who may challenge vnto them selues a speciall prerogatiue in the interpretation of the holy Scripture: yet is not this by and by true, that all Popes & Bishops, which are entituled by the name of Popes and Bishops, which do pretende a continuall succession, which do carry the countenance of consentes, which do challenge a right in the interpretation of Scriptures, are the true sheapherds of the Lordes flocke. And why so: for sooth by cause that thyng wāteth, which makynge specially for the purpose, you haue specially left out, namely, the truth of sounde doctrine, which may be able to treade downe and crulse in peeces error and hypocrisie. That is to say; That Bishops do truly and vnfaynedly become the

The definition of the Church after the meaning of the Romishe Church,

The Popish definition is confuted.

What is required to the true definition of a Church.



same in the sight of God; which in better shew they would sayne  
same in the sight of men: Agayne that Succession be not of per-  
sons onely, but a speciall Succession of Faith & vertuous lyfe:  
that y<sup>e</sup> obedience of the people may not procede so much of feare  
of punishment, as of hartie affection and willynesse of mynde:  
that y<sup>e</sup> interpretation of scriptures be not wrested to the main-  
tenaunce of errour, and mens sensualitie, but be directed and  
answerable to the meaning of the holy Ghost, and the true &  
naturall sense of the Scripture:

For these be the true markes Ofor. whereby a true Church  
is discernable from a false: not the title and name of a Church,  
not the authoritie and Succession of Bishops, not the opinion  
of a multitude besides the truth of Gods word: But the very  
Rule of the word must be kept, which will so describe vnto vs a  
true Church, by true markes, tokens, boundes and foundations,  
That it be a Congregation dispersed abroad euery where ouer  
the face of the whole earth, vnited & agrayng together in liff-  
doctrines of Faith, and the true worshyping of God, which be-  
yng sanctified by the holy Ghost, and admitted by partaking the  
Sacramentes, do truly beleue in God, through the Sonne of  
God Iesu Christ, accordyng to the doctrine of the Gospell, al-  
though some be enlightened with moze spiritual graces & giftes,  
and some with lesse.

By this standarde, and Rule, let vs measure now the Ar-  
gumentes of Oforius.

Oforius  
Reasons.

Luther and Melancthon, are fallen away from the Pope  
of Rome and his Cardinales.

Ergo, Luther and Melancthon haue rent in sonder the  
vnitie of the Church.

The onely Church of Rome hath an ordinary succession  
from Peter.

Ergo, The onely Church of Rome is the true Church.

The great part of Christendome doth acknowledge the  
Church of Rome.

Ergo, The Church of Rome is the Mother Church and  
Queene of all Churches.

The Church of God hath a promise that it shall neuer  
erre.

Ergo,

The descrip-  
tion of a  
true church  
according  
to the rule  
of the scrip-  
ture.

Ergo, He that doth interpret the Scriptures otherwise then after the meaning of the Church of Rome, or that doth not acknowledge him selfe obedient to the Romish Decrees in all thynges, is an heretique, and doth sequester him selfe from the boundes and communiō of the Church.

To this answer shall be made briefly and logically. These be mere fallacies and deceites of the Equivocation, deriued from a false description of the Church, and the succession thereof and from false markes. For as touching the names and Tytles, as touching the long pedigrees of neuer interrupted course of Succession as touching the consent of the multitude, and the promises made by God: if the other tagges were tyed to these poyntes and made sureable, namely, sound doctrine, & true godlynesse, surely it would seeme somewhat to y purpose y Olorius mayntayneth. But now whatsoeuer they bragge and haunt of tytles and other reliques without the especiall coupling and cōioyning of the Euangelicall and Apostolicall doctrine, is altogether nought els but smoake and winde, nothing auayleable to establish the true vnyty of the Church. First as concerning the name of y Church, we do heare Christ him selfe speaking: *Many shall come in my name.* Touching Succession we heare out of Ierome. *Not they that sit in the places of Sainctes. &c.* Touching the multitude, Augustine doth teach vs. *That the consentes of voyces, must be weyed and measured, not numbred.* Touching Gods promise made for perseuerance in the truth, harken what Iohn Baptist speaketh, *Do not say we haue Abraham to our Father. For God is of power to raise uppe sonnes to Abraham out of these stones.*

The fallacy in the Equivocation, that is to say in the word of diuers significatio

A necessary coniunction of sound doctrine with vnyte.

Vnyte of the Church

Succession, Multitude, Gods promise made vnto the Church,

If Olorius will argue after this maner why should not these arguments be of as great force.

The high Priest of the old law in the Jewish Regiment did beare the face and name of the Church with full allowance and cōmunion consent of all the multitude yea even in the tyme of Esay, Jeremy, Amos, Elias and Christ. The same also did conuey theyr Succession from the priesthood of Aaron: And did vnto also theyr authority, seat, lawe and the promise against Jeremy, against the Prophettes and against Christ. *Ihn Law*

May they shall not perishe from the Priester.

Ergo, Those high priestes did enjoy a true Church nor could possibly erre in any tyme.

But if Olorius shall thinke with him selfe that these Argu-  
mentes were not forcible enough in the olde Church, why should  
they be more effectuell in the new Church? In the olde lawe it  
was lawfull to exasitne the very prophettes themselves; if they  
spake the word of the Lord, yea certayne infallible tokens were  
set downe whereby they might be discerned. In like maner e-  
uen in the new testament we are commaunded to proue the Spi-  
rites if they be of God: being forewarned by the spirite of God  
that we believe not every spirit. And what kinde of people then  
be these Popes and Cardinals of Rome, which of a more then  
Imperious Lordlynesse doe commaund and require all men to  
recreane and reuerence their Satutes, Ordinaunces, Ceremo-  
nies, opinions and all theyr wordes and dedes ingenerall, with-  
out exception and contradiccion, vpon greuous paynes and Pe-  
nalties that shall ensue agaynst him, whosoever dare presume to  
make a question of the right of their authoritie: or to make any  
doubt of any theyr deuises and imaginations?

Popes and  
Cardinalles  
will not ad-  
mitte exa-  
minatio<sup>n</sup> of  
their cause.

Olori. pag.  
195.

And so geuing the slippe to all those, he commeth downe a-  
gaine to our Church, with a maruailous blast of windy wordes,  
but with no reason at all, imagining to proue agaynst Haddon,  
that there is nothing in our Church comparable with the  
auncient Church: nor that any example out of the auncient  
Recordes or Antiquities can be alleadged for our Church  
that doth fauour of any smacke of antiquitye: And that on  
the contrary part, the whole vniuersality of antiquity doth  
in their behalfe (as he sayth) beare witnesse agaynst vs. And  
that with them remayneth nothing at all, but that which is  
thoroughly established by the testimony of the holy Scrip-  
tures, by the authority of the godly Fathers, and by all the  
consent of all antiquity.

How vntuie this is, hath bene sufficiently declared before by  
the testimony of the auncient histories, as much as may suffice  
for this present purpose. Of the same stampe is the like deuise  
that followeth. For whereas Haddon doeth take exception a-  
gaynst Olorius writing on this wise. In þ auncient & most pure



age of the Church (fayth Haddon) was neither name of Hope,  
nor leaden Bulles for remiffion of finnes: nor martres and mar-  
kettes of Purgatory: nor crochynge to Images, nor gauding on  
pilgrimage, nor facrificing of Affes for the quicke, and the dead,  
nor many other fuch Bables &c. Thefe wordes of Haddon as  
though had bene vomited out from a wonderfull furett of fu-  
rious freſpe, Oſorius in great choler doth challenge, and confu-  
teth with theſe reaſons. Becauſe without reaſon (as he ſayth)  
without any testimony or exāple of antiquity, without ar-  
gument or prooffe at all, he hath ſpoken bare affirmatiues  
onely without prooffe, and the ſame in ſuch wiſe ſpoken, as  
that he ſeemeth to haue done nothing but ſpoken. And firſt  
for ſupremacy, what doth he ſhew? But we (ſayth he) are  
wont to make playne demonstration by the authoritie of  
the ſacred Scriptures, by the testimony of the holy Fathers,  
by the autenticke Recordes of auncient antiquity, by reaſon,  
viſe, and experiēce, and by innumerable examples, that this  
was the Supream head of the Church alwayes. &c. If you  
haue ſo great and infinite a number of examples, wherewith you  
be able to iuſtify this Supremacy, as you ſay: why then out of  
this vmeaſurable heape vouchē you not one example at the  
leaſt, for examples ſake, whereby we may likewiſe diſcerne this  
ſupremacy: hitherto as yet I do heare nothing but bare wordes,  
and ſmoake, and not a ſparcke ſo much of Reaſon, example, or  
prooffe. But you committe this charge perhappes to Hoſius or  
Pyghius, and one of you helpeth to claw an other by the elbow,  
ſo that Oſorius with wordes (whereof he hath ſtoare) and Hoſius  
with ſuch witneſſes as he can ſuborne, ſhall vnderproppē thys  
Primacy of the Romiſh Royalty, as Atlas did ſometime beare  
heauen vpon his ſhoulders. But if theſe two gallaunt Gyaunts  
apply no ſtronger pillers beſides theſe felues, to vphold the Pa-  
paliſticall State of that theyr toppē gallaunt of Rome, it is much  
to be feared leaſt it will haue a fall ſhortly, & be ſhievered all in  
pieces, and leaſt theyr vniuerſe come within the compaſſe of that  
ſweet ſong, whereof we heare the melody more then once in the  
ſacred Reuelation. *Babylon is fallen, Babylon is fallen, ſhe was great  
Citye the Mother of all the Whoredomes and abominations of  
the earth &c.*

Papane.  
Redeeming  
of Sinners.  
Markett of  
Purgatory.  
Worſhyp-  
pyng of I-  
mages.  
Pilgrimage  
goynge.  
Mannes Sa-  
cificatory  
for the  
quicke and  
the dead.  
Oſori. pag.  
196.

Oſori. doth  
deale with  
wordes and  
no matter.

Apocal. 14.  
17. 18.

Of Fayres  
and marketts  
of Pardons.

Pag. 196.

Out of  
Christ. Mas-  
seus.  
Iohn Slei-  
donne.  
M. Luther.

What dar-  
nell grow-  
eth in the  
Popes  
fieldes.

**A**ND as for the sayres & Markettes of Pardons, & Purga-  
toary, if you do not perceiue y<sup>e</sup> to be most true, y<sup>e</sup> Haddon  
hath affirmed, surely you are moze then poreblinde: If ye doubt  
thereof, you are very wittelesse, if you deny it, you are moze then  
Impudent. First, if you will affirme that there were no Mar-  
kettes and Pardons of Pardons: whereupon then grew that con-  
trouersy betwixt Luther & your Church: did it not arise by the  
meanes of buying and selleng of Pardons: and chopping and  
chaunging for Purgatoary? If you will say that those Markettes  
were proclaimed without consent of your Church, and contrary  
to theyr commaundement, vouchsafe then I pray you to shew  
vs, who it was that suborned that noughty packe Tecelius the  
Dominick Fryer to be proctor of that Parte: if it were not Pope  
Leo the tenth, and Albert Archbysshop of Mentz? who made this  
compact ech with other, that the one halfe of the spoyle shoulde  
redound to the Pope, the other halfe to the Archbysshoppe to pay  
for his Pall: In which Parte proclamation was made at the  
sound (as it were) & the stroake of the Popes drumme (as Mas-  
seus doth verify,) y<sup>e</sup> whosoever would geue. x. s. should redeme  
what soule he listeth out of the paynes of Purgatoary. But  
these Markettes (sayth he,) if any such were, holy Church  
doth not allow, but doth banish away, none otherwise the  
as a detestable pestilence of the common weale. What  
Church Osorius doth speake of here, I know not: this is out of  
all question that as there is none so horrible a kinde of falshood  
as that, which (lurking and cloaking her craft vnder a false by-  
sor of piety) doth dayell the senses of a number: so if we narrowly  
sift out the very originall of this mischiefe, we shall find that all  
this fatt feast and blessed banquet came from no where els, the  
but of the Popes kitchen: from hence forsooth come that lewde  
largesse of pardons: those Retchles Releases of paynes: from  
hence plenary and full remission of sinnes: from hence so many  
Jubilees, so many stations, & visiting of Saint Peters Church:  
all which where were they hatcht, but euen in the Church of  
Rome: From hence so many grauntes of free graces to eat, to  
marry, to weare linen or wollen, free libertye to be confessed  
where men listeth were sette to sale for the penny: From hence  
so many Stationars, Treasurers, Fowlers & Pardoners who  
haue

haue long litchence wearied out and made deafe the eares of the simple people with crying out Imponite, Imponite, Imponite for such was theyr proclamation, protesting withall, that it should come to passe, that all such as would buy those pearles of Pardons, their soules should be sure to skippe by into heauen at one leape without any lett: Adoyng hereunto that all such soules whō they were willing to redēme out of þe flaming fire of purgatory, should immediately mount from thence into heauen as soone as þe money, which should be throwen into the redde Bore did cry thinke. For it was out of all questiō, þe Pope of Rome was of power to rake Purgatory cleane (by vertue of his Pardons) of as many soules, and whatsoeuer soules he listed. And him also they magnified so gloriously, that (as they sayd) no sinne could be so horrible, yea though (agaynst all possibilitie) a man had defiled the mother of God, but could be redēmed by pickpurse Pardons: were not these the very speeches of your Romish rufflers: And if your Church did not allow of, by what authoritie then did your Pardoners & scrapers for money presume to pynche all Churches by the purse with such kynde of wares: why were not these shamelesse Rūnegates put to silence: why could your holy mother Church suffer so horrible a Tympany, and Impostume within her owne bowels so long, if she were not partaker of the spoyle, & did not onely winke at them, but authorize them also by her owne Bulles so to do: Agayne when these fellows Tecelius & Wympine were gone, to what purpose was Cardinall Caietane posted abroad in the yere. 1518: who in the Councell of Augusta might reuise the same opinions agayne, and force Luther (who had already confuted these abuses by open Disputation) to recante: And how will Osorius his defence now hang together with these practizes of his Pope: denying utterly that these Pardones were neuer scattered abroad by the consent of that holy mother Church: If it be true that the Church did not so, what did that forme of Commission vsually geuen from the See of Rome emporte: the tenour whereof was this: He that soweth niggardly, shall reape sparsely: but he that soweth bountyfully shall reape abundantly vnto life euerlastyng. And agayne, what meaneth this: We do exhorte you all generally in the Lord, & do enioyne you vpo payne

Putt in. putt  
in, putt in.

Masseus.  
Iohn Sleidō  
M. Luther.

The horri-  
ble impu-  
dencye of  
the Roma-  
nists.



Out of the  
Decretalles  
Gregory 5.  
in the title  
of Repen-  
taunce and  
Remissio of  
Sinnes.

Cum ex co.

Chrisosto  
Homel. 38.  
vpon Math.  
Tridentine  
Councell.

of Remission of your Sinnes, that of the goodes that God hath geue you, ye enlarge bountifullly your charitable deuotion vnto the. &c. For these wordes were euery where scattered abroad by Paisters of Hospitallles. Which what is it els, the to set by a commo Harke, and moneybancke of remission of sinnes, which is due to Fayth, not to workes: and which the Scripture willet by all meanes possible to be free: and what is it els, then as Chrisostome sayth, to turne the forme of worshipping and prayer, into an occasion of wicked buyeng and selleng. But Oso-rius will cite vs forthwith to the Tridentine Councell: wherein these Markettes of Pardons were after a soyt mitigated with a certeine qualification. Very well. But how much better had the Fathers of that Councell prouided, if they had utterly abrogated, not the Markettes of Pardons onely, but the very Pardons them selues out of all Christiā Congregatiōs & Regions: But these Fathers now (fosteryng continually this frettyng Fistula within the Bowels of the Christian common weale) thinke, they haue besturred them selues gayly, if they foresaw, not that the cāker may be thoroughly cured, and kept from crawlyng any farther: but that it be suppressed aloft, and so suffred to craepe more closely below: that is to say: that men may freely now, and without money plunge their soules into hell. But what is this to the purpose, whether Pardons be put to sale, or not put to sale: For this is not in questiō now, whether Pardons may be abridged of their bold presumptiō: but a question cōcerneth Pardons the selues: not whether they ought to be sold, but whether they may be tollerable, how free soeuer they be: whether it be consonant to Christian Fayth, or lawfull by the authoritie of the Scrip- tures, for the Pope of Rome, to make any kynde of choppyng, and chaungyng with mens pelyng Pardons, for the redēmyng of mens Sinnes.

The pardōs  
of the po-  
pish church.

I speake of those Pardons that are now in vse, not such as were deliuered by the auncient Fathers. For the Church had al- wayes her Consistories, and Iudiciall Courtes, wherein for no- torious offences, certeine publique chastisement was ministred, the Grækes called it *ἐπιτίμια*, and we call the Canonick Sa- tisfactions. The rigour of the Church did vse many tymes to quallifie or acquite by releases & pardons, as occasion did serue,

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accordyng to the qualitie of tymes, places, persons, & offences:  
 As if a man had reuolted frō the fayth of Christ about any cause  
 (which kinde of backsliding was not thought worthy to be recea-  
 ued to mercy in the primitiue Church) yet afterwarde some  
 courtesie was extended vnto such as repented them of the same,  
 and shewed them selues hartly sorrowfull for the same: and such  
 were enioyned to penance by  $\text{¶}$  space of 12. yeares: as appea-  
 reth by the 11. Canon of the Nicene Councell. *Nicene Ca-  
non 11.* Women that  
 either would procure vntimely birthes, before they were boine,  
 or would murther their childre beyng boine, were by the same  
 Canon excluded frō the Congregation for euer. After this ensued  
 $\text{¶}$  21. Canon of the Councell of Antycira. *Antyciran  
Canon 21.* Which moderatynge  
 the auncient censure with lenitie, did prescribe vnto such women  
 tenne yeares penance. If a man had committed manslaughter  
 by chauncemedley, the same accordyng to the auncient Canon  
 was enioyned seuen yeares penance: which afterwarde tho-  
 rough gentler mitigation of the same Councell, was abridged  
 to five yeares penance by the 22. Canon. At the Councell of *Antycira.  
Canon 22.*  
 Agathe was a Canon made, which was in nōumber the 37. *Agathe  
Councell  
Canon 37.* speakyng on this wise. The auncient Fathers did enioyne a  
 greuous payne vpon such as forsooke their Fayth, whom  
 we (abridgyng the nōumber of yeares) doe enioyne onely  
 two yeares penance. We read in Eusebius that a certeine *Eusebius 6.  
booke Cap.  
35.*  
 Bysh. returnyng to teares to the Church, frō the heretique No-  
 uatus, was receaued into  $\text{¶}$  Congregation,  $\text{¶}$  whole Congregation  
 makynge earnest Supplication for him contrary to the order of  
 the Canons. Cyprian reporteth that the Martyrs of his tyme *Cyprian 1.  
booke Epi-  
stle 15. 16.  
18.*  
 (consideryng the earnest amendement of lyfe in certeine Penite-  
 tiaries, and perceauyng the tyme of their penance limited vn-  
 to them by the Church to draw neare to an end) obtained by their  
 earnest petitions made to the Elders of the Church, that they re-  
 leasing some part of their penance, might receaue them into  
 the Congregation agayne as reconciled, notwithstanding their  
 satisfactions beyng not fully accomplished. And the Reason of  
 this Pardon doth the 5. Canon of the Coucell of Antycira de-  
 clare. A Byshop (sayth the Canon) ought to haue this prero-  
 gative, as that he may (vpon consideration of the demea-  
 nour of Penitenciarie) become somewhat more tractable  
 and

Nicene cou-  
cell  
Cannon. 5.

and either quallifie the rigour of the penaunce, or aggrauate the censure, as he shall thinke conuenient and as necessitie shall require. So also in the Nicene Councell the 5. Canon. Let them stand excommunicate (sayth the Canon) vntill either the Congregation, or the Byshop shall thinke it conuenient to mitigate the tyme of their penaunce.

New satisf-  
factiōs crept  
into the  
Romishe  
Church vn-  
knownen to  
the Anti-  
quitye.

Burchard.

Thus much I thought not amisse by the way to note briefely of the maner of publique penaunce, and Canonically satisfactions exercised in the olde Church: To the end it may more fullye appeare by what meanes those auncient ordinaunces of publique penaunce, did first decay and were abolished in the Popes church, and how by litle and litle certayne new Satisfactions were crept in & thrust in place. For albeit this name of Satisfactions be of some auncienty: yet were Satisfactions exercised farre otherwise in the auncient Church, then they are now in dayly practise in the Popes Church. For in the Primitive Church such satisfactions were enioyned as publicke penaunce for publicke offences only. But our Popes Confessioners do enioyne satisfactory penaunces, for certayne priuate and secret sinnes: The first sort were neuer ministred but in presence of the congregation onely, to serue for outward Discipline onely, and not to redeeme the wrath of God, for their sins by way of satisfiung: and y<sup>e</sup> cause why they were called Satisfactions was, because they did satisfy the opiniō of y<sup>e</sup> congregatiō in publique offences only. Euen so and in such wise Releases & Pardons were esteemed, not to be in any respect valuable to cleanse the sinnes of guiltie consciences in the sight of God simply: but should be as pledges and witnesses of a full releasing their penaunce, enioyned vnto thē by the Church, or of mitigating the same with some gentle qualification. As appeareth by a Transcript drawn out of the Penitentiall of Rome by Burchard treating much of those exchaunges of satisfactions: namely that in stead of this penaunce, where a man was enioyned to fast one whole day with bread and water, he should be released thereof, and say fifty psalmes or Lxx. psalmes kneeling, & relieue some one begger with food: If he were a rich man and vnlettered, he should redeeme one dayes penaunce by paying iij. pence: if he were poore and vnlettered, he should paye one peny, or feed thre poore folke. The penaunce of a whole weekes fast,



fast, was redeemed with CCC. Psalmes: a whole monethes fast by saying xij. hundred Psalmes: for one yeares fast, he shoulde geue in almes to the poore xxij. shillings. &c. Many other like exchaunges of penauces are mentioned in Burchard: all which respected none other end, but that they might quallify the rigor of the olde Canons touching publique penaunce: ministred to this end, not as necessary instrumentes to obtayne remission of sinnes, and to pacify the wrath of God, but instituted for examples sake, that they might be speciall prickes and prouoke-mentes to sturre vpp such as were fallen, and allurementes to earnest amendement of life.

On the contrary part, the custome of our time, and of our Popes hath so farre degendred from the auncient ordinaunces of the Elders, in dispensing with Pardons and Satisfaction, that it may seme to haue ouerwhelmed not onely all discipline of the auncient Church, but also almost ouerthrowen the whole force and efficacy of Christian sayth. For whereas the Summe and Substaunce of all our Religion consisteth in the cleansing and purging of Sinnes: and the same comprehended also in the onely obedience and passion of Christ: these new vpstart Popes haue translated all this Release and satisfaction for our sinnes, from the merite of Christ, to I know not what newfangled ab-solutions and Pardons: And whereas the olde penitentiall Canons were onely mens constitutions, wherein men might dys-pence with men according to the necessity of the tyme, hereupon our Popes (taking hart of grasse) are become so shamelesse impudent, that with theyr Pardons they dare presume to dispense with mens sinnes, yea and theyr consciences also, and to make their satisfactorie merites (by merite meritorious as it were) worthe, and able to encounter the wrath and iudgement of God.

How much the order of the old discipline doth vary from the Romish Nouelty.

And now behold how many pumple and fretts lurke vnder this one skabbe of the popish doctrine. First they do so ouerlade mens consciences with a commaundement of confession, without all authority of scripture, and contrary to all the presidents of the primitive Church: they force all persons to render an account of theyr sinnes, whether they be contrite, or not contrite, and this also vpon payne of eternall damnation: As for Absolu-  
tion

The errors of the Popish discipline.  
Innocent. 3.  
cap. Omit-  
us vtriusq;  
Sexus.

tion they leaue cleane naked of all effectualnesse, denying it to be auayleable without woorkes precedent: ouer and besides thys also, they do clogge them that are confessed with an vnauoydable necessity of doing penance, they do thrust in Pardõ of sinnes graunted by mans authority, which they call Satisfaction for sinnes, to deserue free release from that punishment & payne, which the iustice of God may duely exact. Out of which Syncke procéed many vntimely and hyperous birthes, full of lyes, sacrilege and blasphemie agaynst God. Namely Pounckes: vowes: The Sacrifice of the Masse for the quick and the dead: Pilgrimages to stockes and stoanes. Iubilees: Pardons and Purgatory: and out of that Purgatory sprang forth that monish maxime of Scotus, Scottish and crabbed enough, to this effect: That Sinners after absolution, are either turned ouer to pardones, or to Purgatory.

The ordinances of the Pope are contrary to Christ & his Scriptures.

Act. 10.

Collos.

1. Iohn. 1.1.

I do not here complayne or expostulate for those portesales and crafty conueyaunces of Pardons: Let Pardons be as francke and free as they would seme to be for me. But this is the thyng that I do demaund: by what title, by what scripture, by what example, finally by what (I do not say authority) but by what honest colour, the Pope of Rome may presume so much vpon his authority, as to challenge to himselfe an interest, and as it were, an inheritable possession of those things, wh Gods owne mouth and the promises of the whole scripture doe geue franckely and freely vnto all them that repent and beleue, euen by theyr sayth in Christ Iesu: and how he dare also affirme that such men are not otherwise to be dispensed withall, then by his Bulles of Pardons and his deputary Commissaries: Saynt Peter cryeth out with a loud voyce, and confirmeth his saying with the authority of all the Prophets, *that all shall receiue forgiveness of Synnes, as many as do beleue in Christ.* So doth also the Apostle Paule prayse holdly, *that all thinges are pacified by the bloud of Christ, both in heauen and in earth, and addeth moreouer. And in him (sayth he) you are made perfect.* And because no man shall be of opinion hereafter, that there wanteth any thing to the full accomplishment of our saluation: we read in Iohn. *The bloud of Christ doth cleanse vs from all Sinne.* And immediatly after. *He is the propitiation for our sinnes, not our sinnes onely but for the sinnes of the*

the whole world. And John Baptist pointing to Christ in his finger doth affirme *Christ to be the Lambe appointed by God to take away the sinnes of the world.* And Paule to the Hebrewes. *By one onely oblation Christ made perfect for ever them that were sanctified.* And in an other place we are taught *that our hartes are purified by faith.* To conclude: The whole meaning and intent of the scripture, being nothing els but a certayn neuer interrupted course of recomforable refreshyng in Christ: it doth so allure vs all vnto hym, that it leaueth none other medicine or restorative for our ouerladen and encombred consciences, but the onely bloud of the Sonne of God. And therefore *if the onely death of Christ once offred for all, be a full Raunsome for our Sinnes, and the full price of our Redemption.* If Christes onely death and Passion be imputed to the faithfull belener for righteousness: What neede then any other Pardons? If Christ pacified all thinges in heaue & in earth, why could he not aswell pacifie all thynges in Purgatory, When full power was geuen vnto him ouer all thinges in heauen and in earth: what shall Christ haue nothyng to doe in Purgatory, but that the Pope must be onely Prince of that Region?

The bloud of Christ (say they) did Raunsome vs, from guilt and euermolting punishment. But there remaineth yet a Temporall punishment to be endured, partely in this lyfe, partely in Purgatory, out of the which is no redemption at all; but by the Popes Pardons. Although the last part of this doctrine be monstrously absurde, yet yf they would graunt the former part thoroughly, and wholly, the matter were somewhat more tollerable. But now they are in this their partition, so partiall and vneuen dealers, that they will not leaue to Christ, the whole cleansing of the guilt, but withherin also to yone a copemate with him, that Romish vicar. For this is their assertion: to witte, That y<sup>e</sup> Pope of Rome being the vicar of Christ, doth by power of his keyes, bring to passe both that he may release from guilt, and punishment both at once with his Bulles of Pardons, That is to say, From guilt through the Sacrament of Penauince: and from punishment, by the Popes satisfactions and pardons.

If this be true, lett vs bidde the bookes of the Euangelistes and Apostles adiew: Farewell also Gods promises: lett sayth, and the Church pack byp their trunckes, and gett them to Cat-  
tai,

Iohn. 1.

Heb. 10.

Rom. 3. 4.

The absur-  
ditie of the  
Romishe  
doctrine.

Eccius in-  
terpretati  
on vppon  
the Popes  
decretalls.



ta, and lett vs with sollemne procession receaue into the Church of Christ most holy Pardons and Indulgences, and tounge Christ out at the Belfrye: Whence these pardons alone without Christ doe dispatch all matters cleare through the authoritie of the Pope. No say they, not so, without Christ: but partly by the superaboundance of Christes merites, partly by the bloud of Martyrs, partly by the merites of Sayntes, partly by charitable almes, workes of supererogacion, by the obeying the counceiles, and partly by seueritye and straight keeping the charge of holy orders or Indulgences, doe stand in force, and are auaylable. The fourme of which absolucions forged by the Pounckes and Fryers to the behoufe of the common people followeth on this wise.

God be mercifull vnto thee  
good Brother.

Out of the  
Commentary of M.  
Luther to  
the Galath.  
cap. 2.  
The Papi-  
sticall abso-  
lutions.

**T**he merite of our Lord Iesus Christ and of þ blessed Mary þ perpetuall virgine, and of all Saintes, the merite of holy orders, the heauy burdeine of Religion, the humblenes of confession, the contricion of harte, and the good workes that thou hast done, and shalt doe for the loue of our Lord Iesu Christ, graffe vnto the remission of sinnes, to þ increas of merit & grace, and to the reward of lyfe euerclasting. Amen. There be also other formes of absolution extant, which others graunted by the Popes Bulles: as when hospitalls and brotherhoodes doe communicate with others þ participation of all good workes on this wise. We doe testifie that we haue receaued into the Beaderoll of the holy Brotherhood of S. J. þ those persons: graunting vnto them full partaking of all the good workes that haue bene done, & are to be done by our brethren from the beginning of our foundation, euen to the end of the for-sayd order, day and night, in thre hundredeth, sixty iiii. Monasteries and hospitalls, &c.

Lyke as Apothecaries doe compound their Tryacle of many simples and drugges mixt together. Euen so the Popes by gathering together the merites of Christ, of the blessed virgine of þ Martyrs, of Saintes, & Pounckes, as it were speciall sp-  
ces

ees and herbes do make vppē their hocheport of Pardons: of which Pardons they do make portefale as parcell of the treasury of the Church to hospitalls, Churches, Chappells, Brother-houses, Monasteries & Selles, not for shillings or crownes, but geue the vnto euery of them *gratis* very bountifullly. If we may credit Olorius herewin. But in the meane spate I would very fayne learne this of Olorius, how we are sayd to be made perfect and for euer sanctified, if the onely oblation of Christ once offered be not sufficient to saue vs, without the meritis of Saints and heapes of good workes: Doeouer, whereas out of this vnumerable treasury of the Church, there is such an ouerflowing plenty of gracious Pardons, I would also know this, by what reason the Pope of Rome doth challenge himselfe to be onely Porter & keybearer of this precious Treasury, excluding all other ministers and Bishoppes of the Church, but such onely as whom by his power Apostolique he hath auhorized to playe fast and loose: what now? Are not the merites of Christ open to all and singuler indifferently without exception: or eotherwise then as they be receaued by euery ones perticular sayth: Or what kinde of power is that of one Bishop in the Church, which is not also generall and common to all other Bishoppes together with him: Doe ye not see Olorius how filthy and how absurde these reasons of yours be: what an horrible decrete to the people, what a great injury is this to all other Bishoppes and how full of sacrifice: & what a monstrous reproche it is agaynst Christ him selfe.

And yet for all this, you can not but maruell in the meane tyme, what moued vs to abandone this proud prelate with all his pelfe as a pestilent viper of the Church of Christ: and why we cutt our selues away from him, as farre as we may: whome pour selfe Olorius (if you were endued with any droppe of Christian bloud) would neuer take vpon you to defend with such a prophane targett of Tullies Paganisme: But would rather geue an onser vpo him as the generall Enemye of all mankind, if your hart were as well enlightened with the true and sincere knowledge of Christ, as your tickle braynes are lewdely incensed with the vayne and heathenish admiration of Ciceroes eloquence. And to say the truth, I know not by what mishappe

How great  
an absurd-  
tie is in the  
popes par-  
dons.

ta, and lett vs with solemne procession receaue into the Church of Christ most holy Pardons and Indulgences, and tounge Christ out at the Bellrye: Withence these pardons alone without Christ doe dispatch all matters cleare through the authoritie of the Pope. No say they, not so, without Christ: but partly by the superaboundance of Chrilles merites, partly by the bloud of Martyrs, partly by the merites of Sayntes, partly by charitable almes, workes of supererogacion, by the obeying the coucelles, and partly by seueritye and straight keeping the charge of holy orders or Indulgences, doe stand in force, and are auaylable. The fourme of which absolucions forged by the Pounckes and Fryers to the behoufe of the common people followeth on this wise.

God be mercifull vnto thee  
good Brother.

Out of the  
Commen-  
tary of M.  
Luther to  
the Galath.  
cap. 2.  
The Papi-  
ficall abso-  
lutions.

**T**he merite of our Lord Iesus Christ and of y blessed Mary y perpetuall birgine, and of all Saintes, the merite of holy orders, the heauy burdeine of Religion, the humblenes of confession, the contricion of harte, and the good workes that thou hast done, and shalt doe for the loue of our Lord Iesu Christ, graffe into the remissio of sinnes, to y increas of merit & grace, and to the reward of lyfe euerclasting. Amen. There be also o-ther formes of absolution extant, which others graunted by the Popes Bulles: as when hospitalls and brotherhoodes doe communicate with others y participation of all good workes on this wise. We doe testifie that we haue receaued into the Beaderoll of the holy Brotherhood of S. J. May those persons graunting vnto them full partaking of all the good workes that haue bene done, & are to be done by our brethren from the beginning of our foundation, euen to the end of the foresayd order, day and night, in thre hundredeth, sixty iiii. Monasteries and hospitalls, &c.

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How great an absurditie is in the popes pardons.

this happ hath happened, that all these untimely spronghtes of Ciceroes plants are (by a certeine secrett yet most iust iudgement of God) infected with this generall lurking canker, and continually pestered as it were with a falling sicknes. Which I haue specially noted in very many: Of question be moued of the proportion and qualite of framing the speech delicately: If matter must be debated of the most excellent, and finest phrases of Eloquence, of the dignitie and chiefe ornament of an exquisite Orator, that is to say, of playne humaine toys, and earthly trifles: good Lord, what a glorious maiestie of wordes, what hawty loftines of speech: what a chridishe and foolishe stroaking and flattering of themselves, deriding, and shorning all others besides themselves, perking ouer the frowd alowe, as it were, vpon poore & abiect shrimpes: But yf they be requyred to shewe their coming to declaine of Christ, of the statelynes of his mighty Kingdome, of the greatnesse of sinne, of mannes folye nature, of the power of fayth, of iustification by grace, of the naturall imperfection of mankinde, of mans reconciliation: a man can not but wonder, how colde, how astonied, how voyd of reasō, how cowardly, without any spirite at all, almost Colourelesse, hungry, barrayne, mute, wretched, hartlesse, barbarous, speechlesse, & senselesse they be, vnable almost to utter theiṛ mindes or open theiṛ mouthes. Howeouer if these matters must be decided with the penne, they behaue themselves therein as though they were raking after the Woone, forreiners, straungers, and altogether vnacquaynted with the cause. As not long sithence a certayne person taking vpon him in Rome, before the Pope and his Cardinalles to exclaime agaynst Luther, was hissed out of the place not without great glee and delight of the beholders. So small and so no acquayntaunce at all hath this proud hawty and loslye kynde of myncing Diuisions with our Lord and Sauour Iesu Christ. I do willingly abstayne from naming of men, because I would haue them forewarned rather to theiṛ benefitte, then reproched to theiṛ infamy, if there be any besides this Olor, whom this Ciceronian skabbe hath infected with like dottage.

But I come agayne to Pardons: wherewith as they say they swepe all Purgatory and make cleane rid daunce when they will, and by which picklockes they locke fast the gates of hell, &  
open

open the gates of heauen to whom they list. But I pray you Obserue by what authoritie doe they this? By the same authoritie you will say, whereof was spoken to Peter, *I will geue thee the keyes of the kingdome of heauen, &c.* That the keyes were geuen to Peter no man will denye. But what is this to the Pope of Rome? because next vnto Peter the succession of the See Apostolick falleth vpon the Pope forsooth: And why so? how will you proue this to be true I beseech you? What: because he doth enioy Peters Chayre: what? & had Peter no more Chayres but one? or did he sit no where but at Rome? And what if he neuer sate at Rome? But putt the case he sate at Rome. I wil geue you an argument not much vnlike vnto this. It was not vnknowne to the old Poetes what a skilfull Harper Orpheus was, whom they imagined to haue drawen after him with the sweetnesse of his Harpe soanes and woodes: It came to passe in proesse of time that one Neanthus Sonne of Pittacus chaunced to come by the same Harpe, who being farre vnlike this Orpheus in skill of playing, & altogether an Ase (as y<sup>e</sup> prouerbe speaketh of the harpe) yet through a foolish opinion conceaued of himselfe dyd perswade himselfe that he should be able to draw after him Rocks and Wooddes immediately vpon the sound of the Harpe. This clownish Cocklorell therefore wandring abroad ouer hilles and dales, and murthering that the Rockes and Wooddes stood still as before: vnmoouable, and would not sturre out of theyr place at the sound of the Harpe, neuer succeded from striking, from stretching, from thumping the Harpe, vntill hauing made hymselfe loathsome to the very cattell with the tedious and brutish noyse of the Harpe, became a pray to dogges, and was gnawed and rent in pieces by them. And what els doth this popish Pretende empoze with his pompous pryde, and stately Chayre, whereon he is no lesse rantickly fond, then this saely soule was vpon the Harpe? I list not as now to gesse the garbryle of his glory: of the thing it selfe I dare boldly speake this much: as Orpheus Harpe maketh not an Harper forsooth, so neyther doe Peters Keyes shewe a right succession, but the onely confession and sayth of Peter.

Math. 16.

The Keyes and Chayre of Peter.

Lucian. 2. part. pag. 525.

Orpheus Harpe maketh not a Harper, nor doth Peters Chayre make an Apostle. The succession of Peter the Apostle.



The circum-  
staunces must  
be conside-  
red, where-  
fore the  
keyes were  
deliuered  
vnto Peter.

Math. 16.

The founda-  
tio of the  
Church is  
fayth & the  
knowledge  
of the  
Sonne of  
God.

So did also the consent of the Fathers and the Antiquity of time. I do heare you. But by what authority, by what testimony, and witnesses will you iustify this to be true: or by what reason or argument will you proue it: what? because he canne shew the Chayre that Peter sate in: May rather lette him expresse the vertuous life, and gracious giftes of Peter, and in his life geue forth vnto vs, as Peter did, a President and patterne of the causes precedent, and the true Circumstaunces for the which the Keyes were deliuered vnto Peter. For on this wise are we enformed by the Gospell. *Because flesh and blond hath not reuealed this vnto thee but my Father which is in heauen.* You doe heare mention made first, of the notable testimony of his faith and open confession of the Sonne of God, which was not discourred vnto him by flesh and blond, nor by any naturall Philosophy, nor engraffed within him by any force of natures love: but which (being endued with heauenly inspiration) he had receaued from aboue, beyond all reach of humayne Capacity. For the knowledge of Christ commeth by the onely inspiration of the holpe Ghost. Which as soon as the Lord perceaued was engrauen within Peter, wondring (as it were) at the greatnesse of the miracle, doth first declare vnto him y<sup>e</sup> glad tydings of blessednesse fro God.

*Thou art blessed Simon Bariona:* then alluding to the nature of his name (because he was called Cephas that is to say Peter) vpon that Petra that is to say vpon that Rocke of his faith and confession, he doth promise to establish the building of his Church. And added hereunto the promise of the Keyes: *I will geue thee (sayth he) the Keyes of the Kingdome of God.* &c.

By which Circumstaunces what are we taught els, then that the foundation of the Church of Christ wher euer it be, is grounded vpon nothing els, then vpon true faith, and vnfeigned confession of the Sonne of God? For when the Lord spake this vnto Peter, he made no account of his righteousness, nor of his vertues, and conuersation of life, neither of his fastings, nor his dutifull obseruation of the commaundementes, neyther the holines of his Religion: forasmuch as all these ornaments vnder shyne as abundantly in others, as they did in Peter. But at the first vtterance and confession of his excellent faith, the Lord doth denounce him to be blessed, buildeth his Church and doth promise

promise the Keyes vpon the same: Whereupon, remayneth that we conclude at the last most truly, that wheresoeuer the Keyes are exercised which are Christes true Keyes in deed, there of necessity must an influence, and speciall inspiratiō of the holyghost, and a certayn earnest and hartly effectualnes of fayth, and cōstant confession of Christ goe before.

What Circumstances do goe before the true keyes of Christ & what doe come after.

On the contrary part, where no perseueraunce or feeling can be perceiued of the ingraued knowledge of Christ from the heauenly Father: whose minde being not endued with any influence of the holyghost, sauoureth of nothing at all, beyond the retch of flesh and bloud: who hath wedded his hart to earthly treasures, to the Royalty, pompe, and gorgeousnes of this world: who neglecting the glory of Christ, is vassall and bondslaue to Ambition: subiect to affections, geueth himselfe to pamper the paunch, and is drowned in the depe doungeon of worldly cares: who doth breath out of his nostrilles the blood and butchery of his brethren: That person, in what Chayre soeuer he sitte, doth wiche to much shamelesse arrogancy vaunte vpon the possession of the Keyes. And therefore yf this Romishe ruffler doe meane to royst stille with Peters keyes, he must endeuor to expresse in his maners the vertuous lpe, and godly conuersation of an Apostle, and not chate so much of a Chaire. Otherwise to what purpose is it, how sumptuously soeuer a man be enthronized, yf he be wicked and unworthy the place: the place doth not alwayes commend the person: but yf the person be good, he doth alwayes commend the place, otherwise yf he be euill, he doth shame the place. And what yf Peter did receaue the keyes from Christ: did he alone therefore receaue them: was it not also spoken indifferently to all, without exception: *Receauye the holy ghost? whose soeuer synnes you louse, or binde vpon earth &c.* Could Peter be sent by any greater authority, then by the authority of Christ himselfe: Finally was not this spoken to all thapostles indifferently by Christ himselfe: *As the living father sent me, euen so doe I send you:* Peter therefore did binde, Peter did louse: I doe perceaue you: so did also Paule louse the Corinthian, and reteigne Hermogenes and Alexander. Iohn the Euangelist did louse the thefe once or twice as Eusebius doth recorde in his 3. booke Cap. 17. Other Apostles did louse lykewise others, euen by the

Peter receiued the keyes first but not only.

Out of Eusebius, third book, cap. 7.

same authoritie receaued from Christ himselfe, and not from Peter at all: What then? because Peter did before the rest of the apostles confesse his sayth, and because the keyes were first geuen to Peter, doth this argue forthwith, that the keyes were geuen to Peter alone?

But to goe forward: Butt the case that the keyes were deliuered to Peters custody, both first, yea in respect of his confessing of sayth, besides this also to him alone, such you will haue it so: yet what kinde of choppylogick is this?

The keyes were deliuered to Peter cōfessing Christ with a true and sincere sayth.

Ergo. The Popes of Rome onely be the successors of Peter, and are inuested in the possession of the same power of binding, and lousing by the expresse worde of God.

The Succession Apostolique is not to be measured by place or tyme.

The nature of the Gospell is altogether spirituall, nor regardeth earthly and carnall things.

A trymm conclusion surely, & very Catholick: Wherein neither the Antecedent is true, and the consequent much more false: Forasmuch as neither this force of binding and lousing was geuen to Peter alone, & their assumption hereof surmised, (that the Popes of Rome onely are Peters Successors) is altogether as false. The reason is because the simplicitie, and natieue humilitie of the Gospell doth no where acquaint it selfe with any such carnall successions, which are applyed to places, persons, and tymes: as neither Christes philosophye doth acknowledge or regard carnall Fathers, Sonnes, affinities, and kindredes: as the which doth mount on high, and doth enter by farr more excellent meanes. Go to, yet for example sake, lett vs imagine, that Peter hadd a sonne bozne vnto him by his lawfull wyfe, and an other Cephas, resembling the father, and by discent and course of nature next heire: What shall we say: that this Sonne shall clayme the priuiledge of his fathers Porter-shippe, because he is his next heire? Not so you will say. And will you so flatterly deny that priuiledge to naturall discent, which you yeld to place, and to a rotten outward Chapre? If Christ did neither acknowledge mother, brethren nor sisters vpon the earth, but those onely, which yelded their due obedience to his fathers commaundements, will the same Christ bouchsafe any other successors, or vicars of Peter, then such as present themselves with



with the same cognizance and badge that he did acknowledge in Peter: And admitt also the very best that maketh for you, that the Bysshoppe of Rome doth with neuer so good a face pretend this authoritie from Christ: what: and be not other Bysshoppes of other Churches endued with semblable sayth: what prerogative hath he then in this office and keeping of keyes now, as to challenge any superiouritye ouer other Bysshoppes, and Presidēt of the Church:

The Scripture doth in a certain place deny, that he which hath not the spirite of Christ, is of Christ.: Now this spirite of Christ (wheresoeuer it resteth) is humble and meke, regardeth not the thinges of the earth, seeketh not her owne, suffereth the iniuries of others: offereth iniury to none, neither reuengeth any iniury offered to himselfe: haleth no man to the slaughterhouse: thyristeth after euery mans sauetye: yea prayeth also for his enemies earnestly: doth receaue the weake in sayth: doth oppresse no man: endureth many thinges: becometh all in all to all persons, that he may winne all vnto Christ: accompteth other mens chaunces, good or badde, as his owne: lyueth not to himselfe: but to the publique benefite of many: doth amend that is amisse: addresseth that which is out of order: recouereth the lost: recomforteth the dispeired estates: finally doth not breake in peeces the shieuered Reede: For in very dede the spirite of Christe canne not be vnlyke to Christ himselfe: And therefore hereof we may well conclude, that wheresoeuer this spirite doth plant his Seate, there doubtles is the successor of Peter, there be the true keyes of the Church.

The spirite  
of Christe.

I doe not presume here to iudge of y<sup>e</sup> spirite of the Pope, he hath his Iudge, and shall haue his daye of iudgement, which shall display abroad into open light, y<sup>e</sup> secrets of all darkenes. In the meane space touching the Popes Pardons, (whereof these praters preach so presumptuously) this is most certen, and sure: That thorowgh the whole scriptures, or aūcient Fathers, one sentēce so much cann not be found, to make those their Pardons Justifiable or coulozable, first, touching their whole allegation of Succession, it is playne fraude and deceipt: their bragge of the singuler prerogative of Peter is false. The power of the keyes doth no moze belong to the See of Rome, then to the vni-

The succes-  
sion of Pe-  
ter doth  
consist in  
spirite not  
in externall  
thinges.

Pardons.

Succession.

The Keyes.

uerfall Church of Christ. For if by those keyes, power of binding and lousing be figured (as hath bene already spoken) these keyes though Peter receaued first in dede, yet did not he alone receauue them: nor did euer at any tyme exercise the power of the same otherwise, then as he did enioye them together with the other Apostles, which for asmuch as is confirmed by very many infallible protes, and established by the continuall vnbroke course of auncient Antiquitye: as also witnessed evidently, by the testimony of the Cannons in the Councils of Ancyra, and Nice, (whereof we made mencion before) where it is sayd, that the custome of the Church was then such, as that euery Byshoppe should haue the order and ouersight of euery his peculiar Province, and vpon due consideration of the behauiour of the Penitentiaries, might lawfully either mittigate, shorten, or cutt of the tyme of their penance, or prolong the same according as they should thinke it necessary, and needefull for reformation and correction.

The 5. Canon of the council of Ancyra.

So that it was shamelesse presumption, and most arrogant insolencye of Pope Innocent the 3. to make this vndiscrete decree in the Council of Laterane in the yeare 1215. Because (sayth he) through vndiscreate and superfluous Pardons, which certē Prelates of the Church are not affrayd to graūt, both the keyes of the Church are despised, and penitentiall satisfaction is weakened: we doe decree, that when the feast of dedication of Saynt Peters Pallaice shall be solemnized: Pardon shall not be graunted aboue one yeare: and so forth in the feast of the yearely dedication, the tyme of appoynted Pardons of enioyned penance shall not exceede, and passe fourty dayes. And immediately after: This number of dayes of Pardons, also we commaund to be abreuiated, which are graunted for euery light tryfle: Forasmuch as the Byshopp of Rome who doth professe the *Fulnes* of all power, is accustomed to vse moderatiō in the like causes. &c.

Ex titulo de penitent. & Remiss. cap. cū ex co

The fulnes of power first brought in by Innocent. 3. first Authour thereof.

And from hence, yf I be not deceiued, was this Fulnes of power deriued at the first, which the Romyshe Ruffians haue raked most shamefully to themselues: Whether to the great reproch of the glory of Christ, or the intollerable iniury of their brethren, more I can not easily determine. What: sufficed not to vsurpe

to vsurpe either equall power with other Bishops, or encroche  
 vpon the somewhat higher, vnlesse their vnfatiable pyde must  
 mount also to the Fulnes of all power: Go to: and may we  
 learne of you Olorius what it is that they seeke for by this word  
 Fulnes: If that he sayd to be full, whereunto no droppe may be  
 instilled more: it is out of all question that this Fulnes is proper  
 and peculiar to Christ alone, *of whose Fulnes we all haue recea-*  
*ned*, not the ministers of the Church onely, not Deacones, not  
 Bishoppes onely, but the chiefeſt Apostles and Euangelistes,  
 out of which number Peter himſelfe (yea though neuer so much  
 prince of Apostles,) may not be exempted. The onely Sonne  
 of God is a continuall flowing founteyne, that came neuer be  
 exhausted and spent: to whome the Father gaue the spirite with-  
 out measure, full of mercye, and trueth.

The fulnes  
 of power.

All others beyng of our selues barraine, hungry, naked and  
 beggerly by nature, must needs seeke reliefe of his aboundaunce,  
 to whom Esay the Prophet doth allure all men to repayre and to  
 borrow. *(Come sayth he) all that be thurstie, and haue no money, and* *Esay. 55. 12.*  
*draw from hence freely with gladnesse, from out the founteines of*  
*the Sauour.* Whereouer the Sauour him selfe also doth general-  
 ly call all whosoever be oppressed with penury, & distressed with  
 anguish and labours, to come. What then? Sufficed not to come  
 to this founteyne plentyfully flowing, and most largely set wyde  
 open for the house of David, & the inhabitants of Ierusalem to re-  
 sort vnto, for the cleansing of the Sinner and defiled, but the Ro-  
 mist Rutterkyne must call vs backe to his filthy Cesternes,  
 and durty Dytches, that so him selfe being a most filthy and dur-  
 ty Sinner should cleanse vs with his fullnes?

For as much therfore as the mouth of God hath spoken it,  
 the consent also of all the Prophetes haue testified, that God hath  
 geuen all Fulnesse to his onely begotten Sonne, wherewith  
 onely he is able, and willing also to wash away all our filthynes,  
 and corruption: from whence then cometh this Fulnesse of so  
 absolute power to this Romaine Prelate, that this one Prelate  
 alone may by a certeine superexcellēt, Prerogatiue byng to  
 passe that, which all other Bishops can not doe: namely that he  
 may frankly graunt full, more full, yea vnmearurable full Par-  
 don of all maner of offences, to the most common barretours



Out of a  
decree in  
the Lateran  
Councell.  
Anno. 1215

A decree of  
Boniface. 8.  
Extraua.

A shame-  
lesse abuse  
of the keyes

The By-  
shops of  
Rome can  
challenge  
to them-  
selues full-  
nes of po-  
wer by no  
Argument  
of prooffe.

of the world? For such is the very stile of their Pardons many tymes. Such was the wild Bull of Innocent 3. by a solemn Decree enlarged to all them that would fight for the holy land, or would geue any ayde thereunto. Wherein he promised full remission of all their Sinnes, in the fulnesse of his Porterly power, and increase of lyfe euerlastyng in the full partaking of the fellowship of all Saintes. After the same maner Boniface the 8. did graunt vnto all persons that would as pilgrimes come to visite the holy mother Church of Peter and Paule in Rome, not only full, and fuller, but most abhominable full forgiveness of all their Sinnes. So also Clement the 6. in his Bulles of Pardons doth powre out piteously to them that will fight for the holy Crosse, not onely Remission *A pena & culpa* but with much more bountye and liberalitie doth graunt vnto euery of them, three or foure soules out of Purgatory whom they will: and withall geueth also an especiall commaundement to the Angels in heauen, if any of those warlike pilgrimes chaunce to dye in their iourney, that they forthwith transport them into heauen. This is a wondrous efficacie of keyes surely, if they be able to performe in dede, that which they bragge vpon so arrogantly in words. For they vaunt a full and most perfect power of doyng; I can not tell what, farre exceeding all other Churches, Bishops, Prelates, and Councells.

But from whence they fetch this full power they haue not yet taught fully. If they say from Christ: but Christ being him selfe the onely perfect fountaine of all fullnes, not able to be made empty, doth neuer powre forth him selfe so fully into one man alone, as that he leaueth not him selfe as accessible indifferently to all others: of whose fullnes if euery person accordyng to his portion do draw forth as much grace as sufficeth: then hath not one man alone made cleane riddance to him selfe of all. Neither can it be possible that he which receaueth of any one that thyng wherof all be ioynte parteners, that he alone shall possesse all that, wherof all others haue a ioynte interest and possession. A gayne what difference of power shall there be betwixt Christ and the Pope, if ech of them be of lyke fullnes and power? Or what needeth any man to apply vnto Christ, if he may be otherwise fully satisfied in the full fullnes of the Pope? Or what shall re-  
maine

maine in heauen from henceforth for Christ, if this Lieutenant of Christ can dispatch all thynges vpon earth with the fullnes of his power: To conclude in a word. If this Porter of heauen be of such supercelestiall power, as that he want nothyng, but may without resistance open, and shutte, when, and to whom he will: why then let him once scoure the coast cleare and proclayme a cleane gayle deliuey out of Purgatory, and set all soules at libertie, that are in that fiery lake, and make a quicke dispatche of them, from out those horrible flames, and send them to Paradise if he can: but if he can not performe as he would, then where is his fullnes? If he will not do that which he can, where is his charitie? Wherefore sithence one of those two must needs be graunted, that either ye must confesse him a poore beggerly pope, or a cruell carelesse cutthroate, let Olorius or his Pope chuse which he will: or to geue better counsell in this case, at the least let the Romaine Church forese, and be very well aduised it selfe, least in this braue byagge of fullnes, it selfe be nipped with as full a scaritie, as we read sometyne written of the Church of Apoc. 3.

*Laodicea. Bycause thou sayest I am riqbe, and full, and doe want nothyng, & dost not know that thou art a begger, miserable, poore, blinde, and naked. I do aduise thee that thou come and buye of me fine pure gold, of the finest, that thou mayst be ritche, and be clothed in white garmentes, least the shame of thy nakednes do appeare, and annoynt thine eyes with precious oyntment that thou mayst see. &c.*

But here will some one interrupt me and say that the keyes of heauen were not geuen in vayne. Neither do I gaynsay him herein. But that is not the thyng that we seeke to be satisfied in, at this present: whether Christ gaue any such keyes, but this is it: whether the keyes were geuen to the Byshop of Rome onely. For we do not defraude the Church of her right, but accordyng to right we do pleade agaynst the Pope, who raketh vppe vnto him (selfe as matter of his proper professiō) that which was geuen to the whole Church in the name of Peter, excludyng all other Churches toynce commoners with him in the same.

By meanes whereof the Pope doth incurre a double trespass, and is to aunswere double dammage: for the one, wherein he entruded wrongfully vpon the right of the whole order: for the other, wherein he doth most filchely abuse the right vse of the keyes.

An Obiection.

The state of the Question is mistourned by the Romanists.

The wordes of Augustyn vnto Peter haue no playne application vnlesse they be referred to the church.

Thomas Aqu. lib. 4. distinct. 18. Extra. de Re. & pæn. Cap. Cum ex eo & nostro.

Thomas A-  
qui.lib.4.  
dist.18. Ex-  
trau.de Re  
& peni. ca.  
Cum ex co.  
& nostro.

The Keyes  
were geuen  
for the ne-  
cessary be-  
nefit of the  
Church not  
to mēs lust  
nor yet to  
Reuenge.  
The Iudici-  
all vse of  
Keyes.

Tho.lib.4.  
dist.18.

keyes. For if it be true first, that Augustine doth protest boldly, and which Thomas Aquinas doth not deny, That in the person of Peter the keyes were committed to the other Apostles, and to the whole Church: herein surely that most horrible abuse of the Romish challenge doth betray a notorious fraude: who scraping to it selfe full prerogatiue of all power, doth penne vpp in such narrow streightes, all other Archbishops and Bishops as that it shall not be lawfull for any one to geue Pardon aboue the space of one whole yeare within his peculiar Province or Diocese, without leaue of his Lordshipp. Agayne he doth commit as great an offence in the vse of the keyes. For whereas this power of bindyng and lousing, wherein the whole force and efficacie of the keyes consisteth, was receaued of the Preachers, and Ministers of the word, for none other end, but to the necessary consolation and comfort of the Church, nor was executed at any tyme by the Apostles, but in very hard and weighty necessitie onely: As if a man had dispayred of the mercy of Christ, or had committed some haynous and notorious offence publicly: here was their power employed, either to comfort, and rayse vp them that were fallen: or to suppress and brydle the insolency of such as seemed manifestly iniurious, and rebellious agaynst the glory of Christ. Which kynde of iudiciall vse of the keyes was not very commonly frequented by the Apostles, nor yet applyed but in great and bygent necessitie.

There was besides this at the same tyme an other more vsuall execution of the keyes, and is now commonly in vse, in every well ordered Congregation. For whereas the Preacher doth openly proclayme by the authoritie of the word, euerlastyng lyfe to all whosoever, truly and vnfaignedly repenting and beleuyng in Christ Iesu: what doth he els then open the kyngdome of heauen to mē, as it were with a keye and close it fast agayne as neede shall require: For euen as with a materiall keye (as witnesseth Thomas) doores be opened, the barres and gynnes beyng forced backe, which did forclose the passadge to them that would enter in: Euen so when as by hearyng the word, sayth ariseth, and the blockes and barres of Sinne be turned out of the waye: these keyes therfore are rightly sayd to be committed to the Ministers of the Church: wherewith as it were vnlOCKyng the lockes, and

vnloa-



unlocking the obstacles of sinnes, they do lead and conduct Sinners into heauē, and open the eyes of the blind. With this power was Paule also furnished by the Lord him selfe, beyng sent vnto the Gentiles: *That thou mayest open their eyes* (sayth he) *whereby they may be conuerſed from darckenes to light, and deliuered from the power of Satan vnto God, may attaine Remission of their Sinnes, and their portion amongst the Saintes through fayth which is in Christ Iesu our Lord.* I beseech you Syr, could Peter be sent with moze authoritie in any respect vnto the Iewes, the Paule was sent vnto the Gentiles? And what shall I say of the rest of the Apostles and Disciples of Christ: was this a small & slender authoritie, wherein was committed vnto them the whole worlde to be taught in the word of G O D: whereby also they wrought so many miracles, & so great signes amongst the people: wherfore if these wordes bynding and lowſing do consist in the power of the holy Ghost: in propagation of Fayth, in the ministry of Reconciliation: in publishyng the Gospell, what anſwere will anyne opposed aduersary make me here: doth the Bpshopp of Rome onely Preach the Gospell: Or is he onely endued with the power of the holy Ghost: doe not other Bpshoppes and Ministers Preach the word as well as he? And from whence then hath this notable Prelate this so notorious a fullnes?

Now to graunt this much to the Ministers of the Church that the keyes are committed to them together with the Bpshopp of Rome, wherewith they may deteigne and release Sinnes according to their power committed vnto them: yet ought not this power be so narrowly freighted either to one Bpshopp onely, or imparted also with other Ministers in such wise, as though therewere none other Remission of Sinnes besides in the Church, unless it come by the Ministers keyes, or the Popes Pardons: or as though no man could make him selfe a way passable into heauē, unless he be admitted by this Popishe Porter or his Ministers. The Minister doth open in deede: Be it so: Yet doth he not so open, but y every one may open also to him selfe by his owne Fayth. So also doth the voyce and authoritie of the Ministers breake the bandes of Sinnes a sunder in those which do hartely repent. Yet neuerthelesse this sentence remaineth alwayes unreproueable: *Being iustified through fayth, we haue peace*

The power of the keyes how great and to whom are geuen.

Whether no Remission of sins is in the Church without the vse of the keyes.

How much the publike keye and how much euery mans fayth is effectuall to the Remission of Sinnes.

Rom. 5.  
Lukc. 8.

Math. 9.

When the  
use of the  
Keies ought  
to be mini-  
stred.

Thomas. lib  
4. dist. 18.

The error  
of Thomas  
Aquinas.

peace with God through our Lord and Saviour Iesus Christ. Againe  
this also: feare not, beleeuorsly & thou art made whole. All things  
are possible to him that hath beleue. And in another place persua-  
ding our hartes by sayth. Whoeuer we heare our Lord himselfe  
speaking. That they may receiue Remission of their finnes; and  
their portion amongst the Sanctified through sayth which is in me.  
And although it serue to great purpose in the Church to haue  
due consideration, what, and to whom release is made in Christ  
his name, by the ministry of a saythfull Minister: Yet is not the  
force and effectualnesse of sayth any title diminished hereby, but  
that he may make a way passable to the throne of the Maiesty  
in assured confidence. Neither must we thinke that the Lord  
gaue vnto the Ministers so large a commission of these opening  
Keyes as that theye remaue none other meanes to attayne for-  
giuenesse of finnes. It may sometimes come to passe; and euen  
so it happeneth very often, that the hope and counsell of the Mi-  
nisters must needs be inquired: as when a man is at any time  
ouer greuously assaulted in his sayth; or that the conscience be  
miserably entangled with ynnocuous feare, or if the conscience be  
brought to dispayre, or if any greater mischappe shall happen to  
bryge, there must the use of the Keyes be applyed of very necessity:  
And herof came it, that the Lord would boughse to furnish  
his Ministers with the power of opening and shutting: not  
to make perfect the full worke of our iustification, but onely  
for the necessarye reliefe and comfort of our infirmities and  
weakenesse.

And therefore Thomas Aquinas doth erre, and is fowly de-  
ceiued as in many other thinges, so in this very notably: where  
he reasoneth in his commentaries of distinctions; that the Keyes  
of the Church of releasing and pardoning were therefore com-  
mitted to the Ministers, because no man is able without the ayde  
of the Ministers to open himselfe an access vnto the kingdome  
of heauen. For thus he writeth. Because no man is able to open to  
himselfe (sayth he) therefore were the Ministers authorized to for-  
giue Sinne: Whereby the kingdome of heauen is made open. Thus  
much Thomas. And out of this established error sprang vnto  
(If I be not deceaued) that necessitie of compulsory Confession  
whereby all Christians are contrayned to craue Pardon of all  
their

their finnes, not of Christ through faith, but of the Priest by Confession. I do not speake this because I thinke Confession is altogether unprofitable in the Church, but I meane of the superfluous necessitye of reckoning wpe the particularities of finnes. And I know not whether euer a moze deadly popson could be scattered abynad in the Church by that wicked Sedesman the Deuill, then this most pestilent Cancker, as well for many causes, as in this respect of all other chiefly: That forasmuch as all the perfection of our righteousness doth depend vpon the mercy and promise of God through faith in Christ Iesu: the Christian people are by meanes of this doctrine trayned away to flie from faith, to *Merite Meritorium*: so that now this treasure procureth not from God, that maketh the promise, but from the Priest, that graunteth absolution: and our salvation resteth no more now vpon the mercy of God, but vpon mens deservings, not vpon the free gifte, and bountifull liberalitye of God, but vpon satisfactory acquittal, and sufficiency of Contrition, and vpon rendering full recompence of enioyned penance. For so we be taught by John Scotus, and by a receaued custome in opinion long before his dayes, Confession (sayth he) after absolution geuen, either doth commit the partye ouer to Pardons, or els sendes him packings to Purgatory.

The discomodities of the Shauelinges confession.

John Scotus.

And thus much hitherto of the Popes Pardons: whereof albeit no portsale had bene made, nor any gayne and lucre reaped: Yet of their owne nature they are such, as neither can be made Justifiable by any colour or pretence, nor moued by any argument, nor ratified by any Antiquitye, nor ought to be suffered in any Christian common weale, without horrible sacriledge, and execrable impietye. Now I retorne agayne to that which Olorius doth deny. And this is it: That these Pardons were neuer put to sale, and set out to hyre, by the knowledge or permission of the holy mother Church of Rome. O holy Churche doughtles, that was neuer of this minde, that such fayres, and Markets should be proclaimed and frequented in that most holy Church of God. And therefore as farre as I doe perceauie, this holy and worshipfull mother Church of Rome, applying her selfe to that notable presider of that beauly Parle (because she will make the Gospell free for all men) doth power out all

The Rom. See doth sell nothing forsooth.

things



thynges freely: maketh sale of nothyng, he maketh no price  
vpon Palles, vpon Pictures and Pictures, and getteth freely with-  
out mony Prebendes, Benefices, Ppoulesages, Exemptions,  
and Immunities: If any thing be dispensed with all, or any re-  
lease to be made of speciall Reservations, tyme they are gotten  
for pure loue: there is nothyng done in all this whole Church co-  
uetously, nothyng filchely, nor any corruption, or Symony  
at all. And no maruell: giftes are accepted loathsome to asse.  
Rewardes are crowden vnder foot. Mony is payed for alle,  
and belist as a Ronge. There be no lymed gges layd for penca,  
for tenthes, for first frutes, nor for Tithes: the onely here any  
gayne here is the reconerpyng of the lost shepe. Finally I haue  
lynges, and whole crewes of this Church dare not abide to be  
graced in the handes: And although the Pope doe daily fur-  
nith abroad so many Pardons, so many Bulwainers, though  
he poake abroad so many Pardons, so many dayly so many fresh  
Bulles: yet for all that, as he receaueth grasis, so he genneth gra-  
tis, and dispenceeth with all thynges gratis, and getteth waxe,  
seales, leade, paper, and parchment gratis: there is nothyng  
putt to sale: all thynges of free gift I suppose. Surely his Legats  
I knowe when they Rasse ad rowd, his Bishoppes when they goe  
in visitation, and geue orders: his Suffraganes when they do  
confirm, when Pouchettes and Pryers doe confesse, when the  
Pricettes doe sing and say Masse for the quicke and the dead,  
they take no money at all, nor yet for Trentals, for Mortu-  
ryes, nor Mariages. After the same order the Fryers Lym-  
cours when they gass abroad a begging: Stationers can-  
ging from Church to Church with Botes and Bulles, they  
doe it not for any gayne, beware that. If this be true Mantu-  
an was a great liar, where in his booke of Lamentations, he wy-  
teth on this manner.

Mantuan in  
his booke of  
Lamenta-  
tion.

Steades and fatt Palfrayes are presentes for Popes,  
So are Churches, and Chappels, Altars, and Copes,  
Perfumes, and Prayers, Crownes, and Attires,  
Tapers, and waxelight, Intense, and Pyers:  
Rome selleth all thynges for mony and coste,  
Tea heauen and all with God and his hoste.

But because this lying Sounthsaye Mantuan both lye opt-  
ly,

ly: we will salve this soare with an other kinde of salve of a  
certain other Doct whatsoeuer he were, who dallyed not altoge-  
ther vnpleasantly, yet somewhat more cleenly with two yeares  
to the same effect, in the commendation of this Church.

*Pauperibus suis dat gratis nec munera capias*

*Curia papalis quod modo percipitur.*

Free Pardons geue nor Brybes receaue

Doe Romaine Popes that we perceaue.

The matter  
doth agree,  
if you reade  
the verses  
backward.

What neede many wordes: who is he that will not clapp  
his handes for ioye, to see this exceeding bountifullnes of this  
holy mother Church, which doth so plentifully reward such as  
come vnto her, with such aboundaunt store of comfortable Par-  
dons, and other wholesome Dugges, for neuer a penne so  
frankly; abhorring & utterly detesting these gaynefull fayres  
and Marketts none otherwise then botches and blaynes: if all  
be true that Oforius preacheth.

But by what Markes may this appeare any thing probable  
(worshippfull say) that you doe affirme so boldly vnto vs: see-  
ing as yet you seede vs but with leane affirmatives onely, ap-  
proued neither by wittnesse, nor by reason. But I thinke it not  
amisse to couer Oforius nakednes heret: And because the Reader  
may more easely discern the whole substance of these Pardons,  
we will deriue the very pedigree of them, from their first au-  
thors, and shew how they sprang vpp first emongest the olde  
fathers, and so by litle and litle in what order they proceeded:  
lastly by what degrees they climed vpp so high to become mar-  
chauntable in the Primitive Church. When as Emperours ra-  
ged furiously agaynst the first entrie, and beginning of Christes  
Church, albeit very many goodly fathers gaue their lyues,  
with wonderfull constancie, for the testimony of the trueth: Yet  
did not all persist in lyke constancie of minde: but many of them  
falling away from their profession to Idolls, were holden guil-  
tye of Idolatry & sacriledge: Who notwithstanding, renouncing  
their Paganisme, and retourning to Christ, ministred occasion  
to the Elders to pause awhile, and to take breath vpon good  
advice, what were best to be done, with them. It was concluded  
at the last, by mercy ought not to be denyed to these backsliders:  
Yet so, as they should not by and by be restored to the congrega-

tion, whom they had offended by their euill example: by performing some penauance prescribed vnto the for a certein space of tyme. In the meane tyme as euery of the Penitentiaries seemed to grow in greater carelesnes of their penauance, so was their penauance aggrauated, and lesse consideration had of releasing their punishment. At the last the persecution being ceased, yet ceased not the infirmity of sinning: Whereupon the posterity followed the example of their predecessors vpon lyke occasion ministred by obstinate sinners.

Canons penitentiall described by Burchard and Gratian.

Then were added certein Canons gathered together out of Councells, first from the Councells of Ancyra, and Nyce, and from the Councells following. A transcript whereof was made by Burchard and Gracian whiche the Latines doe call *Penitenciales* and the Grecians *Antiquas* as is before mencioned. Wherein was comprehended how much penauance was prescribed for euery particular fault. Neuerthelesse some qualification of the sharpenes of the sayd Canons was ministred to the Penitentiaries, through the clemency, and humanitye of the Pastors, according to the qualite of the trespasses and estates of the persons. And this kinde of discipline of the Canons, was exercized yet in a certein meane state of the Church, by the space of a howland yeares, and somewhat more: vntill at the last the auncient sincerite of the Primitive purenesse beginning to waxe colde, and the rigour of the olde Canons growing by litle & litle out of vse, or chaunged into lighter burdines: new Pardons crept in place, which were not onely abpygements, and easementes of those penalties, that appertained to the censure of the Church, but which did stretch further a great deale, to absolution *a pena, & culpa*, not in this present lyfe onely, but euen to Purgatory it selfe: Wherein were promised not onely Releases of Ecclesiasticall satisfactions, but full and generall acquittances deliuered of those forsaitures, and trespasses, which appertayned chiefly to Gods owne Consistorie.

When began fayres and markettes of Pardons first.

Whiles these thyngs were a doyng: and free Pardons flew abroad now euery where thorough all Churches without measure (which happened not long before y<sup>e</sup> yeate of our Lord, 1200) by and by began question to be made by whom those Pardons might be graunted: by their Parish Priest onely: or by any other of



of like dignitie: or by a superiour power: After that this kynde of dispensacion was translated to Bishops and Archbishops onely. And at the last came it in question where the full power of plenary Pardons should rest: Which after sollemne disputations, was agreed and concluded vpon, must neddes be in the power of the Bishop of Rome. In the meane space was a Councell Summoned to be holden at Laterane, vnder Pope Innocent the thyrd in the yere of our Lord. 1215. Wherein complaint was made of that comon scattering abroad of Pardons, where by certein Proctours of Spittelhouses (which gathered the good deuotion of the people, for their poore houses) were wont to graunt out great and large Pardons, bycause they would procure the people to deale their almes somewhat more franchly.

Ex Cöcilio  
Laterana. Ex-  
trau. de pœ-  
na & Remi.  
Cap. Cum  
ex co.

There ensued afterward a Cosicell holden at Vienna (which I doe wonder why hath bene omitted in the bookes of the Canons) vnder pope Clement the 5. in the yere of our Lord. 1311. In which Councell the auncient Fathers perceauyng the subtille prattizes of certein Pardoners: and their ouergreedy outrage in setting their Pardons to sale, and their crafty conueyance to cratche vpp the pence: thought good to preuent this mischief becomynge: and thereupon made a sollemne Decree, where in the dissolute licentiousnesse of these prattynge Proctours was sharply suppressed, bycause they gaue of their owne myndes & motiō (to speake their owne tearme) Pardons to the people: dispenced vpon bowes: absolved such as would cōfesse open peruries, manslaughteres, and other horrible crimes: bycause they would releas for money the thyrd or the fourth part of penauces that were enioyned: bycause they would dispatch Purgatory of thre or foure soules whom they listed at a choppe: bycause they would graunt plenary remission of Sinnes: and would make out their Bulles relatorie *A pœna simul & Culpa*. And at the last the holy Synode concludynge: We (sayth the Canon) will and commaunde that these abuses, by colour whereof Ecclesiasticall Iurisdiction groweth to naught, and the authoritie of the Church keyes is brought into contempt, be vterly abandoned and abolished. &c.

The Councell of Vienna. 1311.

Ex Clemēt  
5. Lib. 6. De  
creta. Cap.  
Abusio-  
nis.

Certainely I am sure that this doynge of the fathers will sett a good face vpon the matter Osorius, that these good fathers

Ex Clemēt.  
Cap. Ab-  
sionibus.in  
Glossa.

had respect to nothyng els, then to the Reformation of the sayd abuses onely: But the matter it selfe betwrayed the contrary, whatsoeuer pretence was made here of the perill of soules, of the infamy of the Church, of the contempt of the keyes, and of ouer greedy rakyng for money: yet this was not the principall cause that prickt forward the Romish Prelates to preuent this peltyng powlyng of the Proctours: But there was an other cause. For they did presume to absolue *A pena & Culpa*. Which accordyng to the Glose vpon the Decretalles, is called the fullest forgeuenesse of Sinnes, and is graunted by the Pope onely: Moreouer they were to bold to geue out their Pardons to the people vpon their owne authoritie, not receauyng nor obtaynyng first licence and power thereunto from the See Apostolicque. This was so haynous a matter, that the Popes Councell could not be able to disgest it. And hereupon began that crowpyng agaynst the poore Proctours, as I sayd before, not so much for that they did abuse their Indulgences, to gayne and lucre (for what els haue the Popes them selues done at any tyme) But because the Romishe Rauens felt no small feathers pluckt from their backs. For these great wise men foresawe that (which was true in dede) that if other Churches might be at free libertie to bynde and louse as farreforth as they, this would grow to no small prejudice to the Primacy. And therefore was a prett wyape founde out, whereby all this absolute power of Pardons (which at that season seemed in dede generall to all Churches indifferently) beyng afterwarde taken away from all the rest, should be annexed to the See of Rome onely: nor should from thenceforth be attempted by any other inferior Bishops or gouernours of Churches, vlesse speciall graunt thereof were obtained and had from the Paicellie and fullnesse of the See Apostolicque first.

The first  
yeare of In-  
stitution.

And these thynges for the more part began to be done in the same yeare of our Lord, wherein Innocent the 3. did procure that his Councell at Laterane: and inuested that See first with that notorious prerogatiue of that fullnesse of power: Which fullnes beyng now planted and established by Innocent 3. not long after Succeded in that place Innocent 4. and after him agayne Boniface the 8. in the yeare, 1300. Who groundyng him

him selfe vpon this fullnes (as him selfe confessed) was the first that did institute the yeare of Iubilée amongest Chritians which should be euery hundredth yeare. Wherein he graunteth Pardon not onely full and moze full (as aforesayd) but the most fullest Pardon of all Sinnes. But to whom was this largesse proclaimed at length: to them forsooth who should come and visite the most honorable mother Church of the Prince of the Apostles Peter. And why I pray you was it not in force to them that tarried at home: such the Popes were so enriched with such an ouerflowing plenty of Indulgentes, and that so great a iourney could not be ouerrunne of all persons ingenerall, without vnumeasurable charge, toyle some labour, and present perill of lyfe: why then did he not powze out from out of that infinite heape of aboundaunce to all men gratis, which he receaued gratis? But the Porches and gates of the holy Apostles (sayth he) must be visited. So to, and what then afterwarde: when men were come once within the walles of þe Citie, was there no charge of money: might men leade freely at þe Popes table: must the Apostles be saluted with bare *Pater noster* without peny: There must a Bull be desired at the length I suppose, or some scrow of Release from the Popes Scriuanoes. What: must there be no pence here for parchment: for waxe: for ynce bestowed vpon these Romish Rauenours? No, for all offices in Rome are frequented gratis forsooth. What remaineth? I will conclude Olorius. After that a man is come once to these holy Pardons by infinite and great charges, through so many daungers, labours, watchynges, fastynges, confessiones, penances, bybes, rewardes: finally when as nothyng almost is attayned in all that your Church without some present pay, or speciall couenaunt: with what face, or with what credite doe ye thinke to perswade vs, that there were neuer any markettes and portefales of Pardons procured in your Churches, which this holy mother Church did not prohibite and abhorre with all their harts worse then pestilent botches?

How say you to this: whereas Clement the 6. which abidged the Iubilée from the hundredth yeare to the fiftieth in the yeare 1348. Whereas Gregory the 11. reduced the Iubilée to the 33. yeare. Whereouer whereas Paule 2. and Sixtus the 4. not ny.

þp. iij.

con-

Extravag.  
de Penit. &  
Remi. Ca.  
Antiquorū.

Out of the  
Grecualices  
of Germa-



Out of Po-  
lydore Vir-  
gill.

contented with these boundes, streighted the Iubilee to the 25. yeare, in the yeare. 1475. what thinke you was the cause hercof Olorius, except it were that holy hunger of gold, where the bel-ly of that holy mother thinketh euery mynute her throat cutt w-  
out present soode: After, these Succeeded Alexander 6. in the yeare. 1500. Who scattered his Iubilees into farre Countreys, farre of from the Church of Rome. That is to say, wheresoeuer any money would be geuen, there were plenary Pardons gra-  
ted as witnesleth *Polidor. Virgil.*

To speake nothynge in the meane space of Leo the 10. who deuising vpon a like shift of descant, to make sweepstake for money: nor beyng able to abyde the full end of the Iubilee: with a new slipper deuise, gaue for present pence the same grace in all respectes as effectually before the end of the yeare of Iubi-  
lee, as was accustomed to be graunted to pilgrimes that won-  
ted to visite the Church of S. Peter at Rome: and for this pur-  
pose sent his Doctours through all Nations, erectyng vpp  
coffers in euery Churche openly, as it were bowches for their  
Receipt, which was done in the yeare. 1515. And yet Olorius  
doth deny that euer any such sales and markettes were made of  
such marchaundise of the Romaine Church, either knowne to  
the Pope, or allowed by him.

Now I would desire thee gentle Reader to think vpon this  
with me. Whereas in disposing these Pardons, the Popes vse  
not a like proportiō towards all persōs: wherof to some graunts  
are moze large to some moze cutted and short: whereas to some  
persons full Remission is geuen: to some euerlastyng, and to o-  
thers a thirde endeale of their Sinnes for geue: to some xij. thou-  
sand yeares, to others viij. thousand yeares, to many vij. yeares,  
or xij. yeares are released out of Purgatory: vpon what grew  
this inequabilitie and parcialitie of dispensation, if there were  
no stakes layed downe for the game: whereby it came to passe,  
that the best purse escaped the greatest curse, and the moze man  
would geue, the moze the Pope would relieue, euen to the full  
fullnes: but he that sowed thynne, his Pardon should be scarce  
worthe a pynne. I purpose not to rippe vpp the remembraunce  
of these Reliques by examples, which are past nōumber. I will  
tell you of one in our owne Realme of England in a Towne cal-  
led

led Boston, because I was borne nigh thereabout. I can speake somewhat the better thereof, I haue the Bulles of the same remayning yet with me, both of the great, and the lesse Pardon. which they purchased of the Pope for the safety of their shipping, and solde the same agayne afterwarde to others, to their great profite and aduantage. I am not very inquisitiue to learne what the Somme amounted vnto of that monstrous markett: onely this one thing would I haue Orosius to be thoroughly perswaded, that if he be of that minde yet, that those Bulles are obteyned gratis without money, and begged onely of the See of Rome: I haue president sufficient in my custodye, wherewith I can convince him of vanitie, and folly.

The pardons  
of Boston.

There are not many yeares sithence the Surges of the swelling Seas surrounded all the low countrey of Flaunders, which ministred a lamentable spectackle to the whole nation to behold: By and by flew abroad Bulles of the highest and most liberall fulnesse. The case it selfe moued all men to pittie very much, and amongst the rest the fauour and authoritie of the Pope Adrian being a Germane borne, during whose Popedom this pittiful case befell: Legates were sent abroad, who taking view of all places and breaches, were able to make a true report of the wretches that needed reliefe, and what the charge thereof would amount vnto. The masse of money that was leuied by the meanes of those Bulles, as was vnmeeasurable, so where it vanished away could not be knowne: yea but it was knowne to well: the poore countrey bare the name, but others carryed away the game, and no penny therof employed to y<sup>e</sup> vse for the which the foresayd collection was pretended. Many such pageantes haue bene played by the Bishops of Rome. But Oystres money made vpp alwayes the perypode of the play. Let vs call to remembraunce the ages of our auncestors which were but a whiles sithence, and note well the Actes and Records of the same within these few yeares: for what is he so blockish, who but meanely acquaynted with the late Chronographers canne not easily perceiue those practises: whenas he shall read of so many bloody battels, so many preparations for y<sup>e</sup> recovery of the holy Land, shall heare of so many redde Crosses beautifullly blazed and embroidered with the Popes trypple Crowne, & with a skarlett Vore, whenas he shall

A History  
of Flaunders.

percesue the perpetuall prating of Doctours, & frier beggers: which had skill to clame the poore clothes for their crownes boasting much, promising infinite, performing nothing: Wherunto were added swete names & titles of Renowme. Now must there be a leaue rayled agaynst the Turke: by and by the Pope is in great hassard, by force of the enemy: then cometh there a lubilee every hundred yeare first, not long after an other lubilee every fifteth yeare: at the last every xxv. yeare: that so the retourne being more speedy might also be more needy, & call for more reliefe. Within a while after the Church of Saynt Peter must be built vpon the hill called *Vaticanus mons* in Rome. Then began Saint James of Compostella in Spayne to waue hūgry: some time the holy Ghost in Rome was giuen to extreame beggery: So also the world went hard a word with the poore Mounckes of Mount Sinay: Then was composition offered for a Restitutio to be made of loaned money, or a Justification of goods euill gotten: And so to cease here, what were all these but open Parketts: deny this to be true Olorius if you canne. If you cann not denye it, with what face shame you to make warrant, that no portesales haue bene made of holy Reliques at any time in your holy mother Church: But the matter goeth well, peraduenture these fellows are to much ashamed of theyr powlyng prances, and because they can render no reasonable excuse for their hybery, and pilladge: they beleue that they shall be able to stoppe mens mouthes with dissimulations and lyes. And I doubt not but it will shortly come to passe, that they wil as stiffely deny hereafter, that they did euer worshippe those holy misteries and signes of the body and blood of Christ in the holy Sacrament, in steede of the very naturall bodye and bloud of our Sautour Iesu Christ. And so let this suffice for Pardons.

The papists  
flee to de-  
nyals.

Olori. pag.  
196.

**O**f Images what shall I say: sithence herrof hath bene spoken sufficiently enough already: and sith he also alledgeth no new matter but olde and bare names onely of Nazianzene, Basile, Ierome, and Ambrose: neither vouching any places of Authoys in the meane spate, nor citing any example at all out of any theyr writings. Goe to, and what is it that these, Nazianzene, Basile, and other Doctours do say at the length: For sooth euen



euē this they do say. They doe extoll and magnifye with all the ornamentes of Eloquence such holye Sainctes and godly Martyres, to whom was geuen this high honour and glory to persist stoughtely in the face of the Enemie, for the testimony of Christ, and to washe their garmētes in the bloud of the Lambe, their vnuuquishable constancy and heauently fortitude of courage: theyr names, Actes, and Monumentes they do aduance very studiously and religiously, they pray all night before their Tombes: and exhort other godly congregations to read ouer their Actes and Monumentes, and to celebrate theyr memorialles: Where is all this Oforius? and from whence fetch ye this ware? Seeke for it good Readers, and let it not be tedious vnto you to peruse the volumes of the Doctours ouer and ouer. And here by the way especially, let Haddon be ashamed which hath so whollye addicted himselfe to the perusing of *Accursianes* writings, that he coule spare himselfe no vacante tyme to read the Bookes of these Doctours.

But to passe ouer these trifles: let vs consider the Argumēt of Oforius. The auncient Fathers doe honorably sett forth, extoll and magnifye the holpe Martyres that suffered death for Christes cause. I do know this. I do know (I say) that the bookes of the holy Fathers are full of such commendations and prayles of godly men. So doth Basile describe famoulye the vertues of Saynt Iulitta, Gordius, Barlaa, Mamantes and forty Martyrs moze: Nazianzene doth highly commend Marcus Arethusius, and Cyprian: Chrysostome prayseth his Babyla: Ambrose also is full of the like commendations, so doe many others extoll and magnifye aboue yskies such as they accoupt prayseworthy. But what is all this to y purpose? who euer practised to defraude any godly Martyr, one tittle so much, of his worthy commendation? Neither doth our discourse now concerne Saynctes or Martyrs, but Pictures and Images. Let the holy Martyres haue theyr comdigne prayles: Let the Fathers be abundantly and plentifully eloquent in theyr commendatory Declamations: Yet did all that garnishing & magnifying of Saynctes and Martyrs vertues & constancy tend to none other end, then to expresse vnto vs a certayne lively president, thereby to imitate theyr patience, and to practize their integrity of life: and not with crotching and kneeling

It is one  
thyng to  
praise Mar-  
tyrs, and an  
other thing  
to worship  
Images.

ling to worshipping them. Neither was that auncient learned age  
euer so superstitious and buslardy blinde as to adore and make  
intercession to men in stead of the Lord they God: But woulde  
glozify their God rather in his Sainctes. And for this cause do  
I thinke were auncient Monumentes erected, Temples buyl-  
ded, wherein the Christian people might heare the Actes and  
vertues of those holy Partyes, to be taught to imitate their  
example, not because the Partyes that were deade shoulde be  
worshipping.

The Orati-  
on of Gre-  
gory Nisse-  
nus in the  
praise of  
Theodorus  
Martyr.

Afterwardes some Portraictes were added perhaps wher-  
in the conflictes and intollerable tormentes of these valiaunt  
Partys were curiously paynted: as may appeare in Gregorie  
Nicens in his commendatory treatise of Theodorus the Par-  
tir, which labour peradventure was not altogether fruitlesse ac-  
cording to the capacity of that age: that so by the beholding of  
the History, and noting the maner of their agonies and passions,  
others might be the more encouraged to endure the like, as occa-  
sion should be ministred. But that any Pictures and Images of  
dead bodies were sene erected in the Churches of Christians  
to be worshipped in those dayes, vnto the which the Christian  
people might be so assayed, as to celebrate the dead portraict of  
dead bodies with more then prophane Religiousnesse, to witte  
with prayers, with owches and haches, with sacrifices, with  
bowes, with supplications, with Pilgrimages, with temples,  
with Altars, with Tapers, with hollidayer, with fasting dayes,  
with excommunications and cursinges, with intercession, with  
inuocation, with assaunce, and hope of assistance in the stead of  
their Christ, or should worshippinge Christ in those Images, or by  
those Images: Certes no man can make this iustificable, by Ba-  
sile, Gregory, or Nazianzene, or any other writer of the auncient  
primitive Church. No, they are altogether new deuises of  
this later age, or playne forgeries rather, as hath bene declared  
sufficiently enough before.

But take an argument now stronger then Hercules clubbe,  
wherewith at one chopp he will cutt of the heads of all those Im-  
age breakers ingenerall, so strongly compact and clowted toge-  
ther with so singuler a dexterity, that if all the Deuines in the  
world els hold they peace, Images are made so defensible with  
this

this one argument, as shalbe able to endure all the force and counterbuffes of heretiques. For vpon this kinde of Similitude he frameth his argument.

If the dumme Pictures of the Crosse and of Sainctes, which did put men in mind of the things wherof they were representations, were so highly reuerenced of the auntient Christians: it was much more conuenient that the liuely Images of Christ should be worshipped. But holy men are by the workmanship of the holye Ghost, fashioned to the lyuely and expresse Images of Christ.

Oforius  
Argument  
pag. 197.

*Ergo*, It remayneth that we geue reuerence and worship vnto Pictures as to the liuely Images of Christ.

I doe heare your Argument Oforius, and I doe aunswere thereunto. And first euen to this whether any dumme Images and portraictes at all were euer erected in the auncient Christian Temples, may be with more reason doughted of vs, then Iustified by you. And yet to admitt you this much, that such Signes were not altogether vnknownen to the auncient Fathers: yet for as much as þ portraictes (beyng not in Temples) did serue onely to feede the eyes, and minister occasion of some remembrance, and calling to mynde the doynges of the Martyrs: will your Logicke therfore argue an adoring vpon this memoriall: and establish a worshyping of dead stockes which ought onely to be geuen to God alone:

As for example. Admitte that some Apelles would in Tables describe vnto you, the Passion of Christ after a most exquisite and liuely maner. What would you prostrate your selfe on the ground, and with cappe and knee worship the Table: would you bequeath your prayer vnto it, and honour it as reuerently as you would Christ: To what purpose then serueth that which you sing in your Church. *All honour and glory be genen to God alone*: if you can be contented to turne that forthwith into a God, whatsoener is object to the view for a memoriall onely, and to transference the honour and worshyppe that is due onely vnto God, to paynted puppetts and balde blockes: But now as concerning the liuely Images of Christ, as we doe not deny that a certeine liuely resemblance of Christ doth after a sort shyne in them,

Oforius ill-  
faouored  
Argument  
deriued frō  
Resem-  
blance to  
worship-  
ping.



them, whom the Spirit of Christ hath truly sanctified, to do we neither defraude them of their due commendation and prayer for that were a pointe of singular impletie, either to conceaue slenderly and lightly, or to speake reprochefully of the notable actes of them, whom God the Father doth honour and sanctifie: namely, such the very Scriptures are abundantly storied with plentyfull examples, whereby we be admonished of our duety that we owe to Gods holy ones. But it is one thyng to reuerence and esteeme well of Gods Sainctes: and an other thyng to make Inuocation to the dead, & to part stakes of honour betwixt God and his Sainctes.

Who be called Sainctes.

Sainctes are called Sainctes, and the Temples of the holy Ghost in S. Paule, not onely such as did shedd their blood for Christes sake, but all others also that in this life lyue here vnto Christ sanctified thorough Faith. Such a Temple of the holy Ghost was Paule him selfe, and the rest of Apostles with him who being after a sort fashioned to the likenesse of Christ, by the workemanship of the holy Ghost, did beare about them a certain proportionable resemblaunce of his Image. And yet the same

Sainctes not to be worshipped.

Paule and Barnabas were sayd both to rendre their garments, least they should seeme to admitte them selues to be honored as Goddes: Actes. 14. We heare the same both spoke and performed by the

Apocal. 22.

Angell of Christ in the Revelation. Worship God (sayth he) I am thy fellow Seruaunt. Doe to now, and are you of this opinion, that honour and worshipp is to be geuen to the dead bodies of them, who being aliae would not suffer them selues to be worshipped: But of Sainctes and their Images enough at this present time lyth before is spoken plentyfully enough and so much, as will suffice (though not Olorius) yet any other indifferent Reader I trust.

### ¶ Popish Purgatory

Of Purgatory the Popes Kitcher,

God lucke a Gods name to our holy Father the Pope and Olorius their kitchpnes: we are come at the length vnto Purgatory that is to say, to the Kingdome of the Pope, and the Region of darkenesse of this world. A gawdy Territory to such more surely to such an Emperour, according to the

old Proverbe a Scrabbed Iade good enough for a scalde Squier. About which vñable deuise, heping the most foolish the Vable that euer was heard of, & the most sybblefable þeuer could be imagined, this raungyng Rhetorician besturreth his stumpes so earnestly, and stretcheth out his throte so seruently, as if the matter were of wonderfull importauce.

A man would take him to be some notorious Hercules fightyng as it were for lyfe and death, in defence of his Countrey, he so chaufeth and mopleth in sturrying the coales in prynckyng vpp the glory of this whotthouse. And no maruell. For the mā as he is not altogether blynd, nor unprouided of foresight, doth very deeply and wisely consider of the matter as it is: That all the kytchynes of the Catholickes are kept in a good lyking with the coales of this Purgatory fier: and that vpon this foundation is builded the whole Palaeie of the Romishe Monarchy, and withall that this is the head corner stone and chief copne of their doctrine. For vpon this groundworke stand all the pillers and busbynges of their Church to witte, Merites, Satisfactiones, Councils, Perfections and absolute Righteousnes in the sight of God. Finally all the Ceremonies in their Churches: Watchynges, Soule Masses, Trentalles, Offringes, for the dead, Pilgrimages, Pardons, Workes of Supererogation, Brotherhoodes, Memorialles: Diriges, Processions, Holy water, Consecratyng of Churchyardes, and such like gaynfull markettes: all which do come altogether to utter ruine, if Purgatory decay once: but if Purgatory hold fast, then are they all of good footing. And hereof procedeeth that stiffe & stouge stādyng with such an vnappeasable contention and brawlyng about the mainteynaunce of Purgatory, that they will saeme rather to let slipp heauen out of their hartes, then let Purgatory depart fro their kytchines.

Why the  
Papistes  
doe striue  
so earnestly  
for Purga-  
torye.

But there was neuer man behaued him selfe more Apisibly about this pēuiss and pelyng Purgatory, then this our dolcisse and most senselesse cositerfaite of all the rest: who in this his discourse of Purgatory is so whett in wordes, & sweateth so lustely, that a man would sweare he were but newly runne out of the very scaldyng house of Purgatory it selfe. Agayne in Argumētes and Reasons so cold, that no man is able to endure fro laughyng

Olorius  
great stume  
about Pur-  
gatory.

to se him in so great a sweat, his teith neuertheless chatteryng  
in his head for verp cold. For this practyse is (if it may please the  
Poetes) to perswade us with helpe of his Rhetorike, y there is  
a certein Purgatory fire and flames, I know not what, nor that  
euery lastyng fire of hell, but beyond all measure intollerably bur-  
nyng & horribly scorchyng, prepared for sinners departed out of  
this lyfe: through which flames sely wretched soules, after that  
they haue bene miserably afflicted in long & grauous tormets,  
and haue thereby thouroughly satisfied the Iudgement and wrath  
of God, doe accepyne at length to be translated from thence into  
Paradise. The purporse and full meanyng of all which swete  
persuasion tendeth to this end at y last: That we may be brought  
in belief, that Christ hath not yet thouroughly pacified the Iudge-  
ment and wrath of God his Father, and that our Sinnes are  
not sufficietly cleansed, nor that as yet we haue obtained full sa-  
tisfaction by the bloud of Iesu Christ: But y there is an other  
supply to be made, which bycause the most louyng and sweet Sa-  
uiour could not accomplish to the full, in redempyng the Sinnes  
of the world, the same must now be hotched vppe with our owne  
Tormentes and Tortures in a certeine other place. And this  
place y Catholike golleppes haue Christened by the name of  
Purgatory: surely I would rather haue called it *Viopia Mo-*  
*ri* or rather *Dame folly* it selfe, which our late blessed Deuines  
haue lighted vpon by chaunce a great deale moze luckely then  
Christ or any his Apostles, who neuer heard of any such thynge  
before: nor much unlike to y Spanish Trauailers, who haue not  
long sithence discouered certeine new Ilandes, which they haue an-  
nexed to their kyngdome, and called them by the name of *Nova*  
*Hispania*. Euen so this victorious and Triumphaunt Senate  
and State of Rome, beyng not satisfied with the whole Empire  
of one world (whereouer they were Lordes and Rulers already)  
must nedes annexe vnto their dominion this new founde *Vi-*  
*opia* (as it were a certeine new world vnder the earth emogest the  
Antipodes) where the Pope may be Emperour not ouely ouer  
the quicke, but rule the roast ouer the dead also.

In which discourse notwithstanding I am forced to vtter a  
maruelous mayme that I finde in Olorius, as I doe many pu-  
ples in him besides. For whereas many other before him haue  
bestowed

The popes  
Purgatory  
Mores folly

The new I-  
land of Pur-  
gatory new  
ly found by  
the Deui-  
nes.



bestowed much cost and trouble in the setting downe of a place  
fourme of this Purgatory: Whereas also they doe all confesse  
it to be such a place, as what kinde of thing this *Propia* is neuer-  
thelesse, where it standeth, or how wide it outstretcheth it selfe,  
no man hath hitherto described playnely enough to be concei-  
ued: namely, whether it be an Island enuironed round about  
with water: or an Island almost enuironed with water: or a firme  
and mayne Land: whether it stretch to the West, or bend to the  
East: whether it be habitable vnder the whotte climate, or vnder  
the Colds: at what instant of tyme it was hatched at the first:  
when: or of whome it was created: by God: or by the Pope:  
For if all the workes of God were finished, and at an end the first  
day, and himselfe rested the seuench day, it must needs follow of  
necessite, That Purgatory must either be continued within  
these fixe dayes worke, or els not to be any worke of God at all.  
Besides this also they can not agree about the situation thereof,  
as in what part of the world this Region may stand: whether  
in the round firmament of the heauen: right ouer our heades: or in  
the continuety, or some bottomles gulfe of the earth: or neare vnto  
hell in the length thereof: or aboue hell in the height thereof:  
or leanding toward hell in the compasse thereof: For before Bede,  
and Thomas Aquinas, was no certainty to be had, whether  
this doungeon should be placed vnder the earth, aboue the earth,  
or in the Ayre. Gregory sayd, that soules were purged in whott  
skalding Lakes, in Ice, and in Darkenes. Alcuinus did ap-  
portion Purgatory in the Ayre. And in Bede we read that Pur-  
gatory was reuealed in a dreame to be vnder the earth, and  
very neare vnto hell: the credit of which opinion I see not how  
it can be of any force: for if they doe picke out a place for this  
purging platfforme about the Center of the earth: it is credib-  
le enough that that one portion of the earth is too narrow, and too  
litle to holde all the bodies that are dead since the beginning of  
the world, sithence this whole outstretched compasse of the  
earth it selfe is scarce great enough to receaue such an infinite  
multitude, as I suppose.

What day  
Purgatory  
was made.

Gregory.  
Alcuinus.

At what  
tyme the  
flame of  
Purgatory  
was kynd-  
led at the  
first.

In the meane space to passe ouer many ambiguities and  
doughtes, as doughting therof and hard of conceiuing, and yet  
willing to learne when this fire beganne to be on flame first,  
whether

whether before the lawe or in the time of the lawe: or els in the time of grace: how will you resolve me herein good Catholike Syn, but that ye shall speake alwayes agaynst your selfe: If in the tyme of Nature or in the olde law: how comes it to passe then, that whereas so often mention is made of Heauen & Hell amongst the Patriarches and Prophetes, no sillable so muche is to be found in all that olde Testament of Purgatory: How comes it to passe that they hartes were neuer terrified with the remembraunce of any such place: Agayne how illfauredlye will this matter seme to haue bene handled, that such a skalding Fornace should be established by our Diuines, before any Sacramentall confession, any PASSES, or any Romish Bulles were created which might serue at a Pinch, or chaunge those euerlasting paynes into tempozall punishmentes: for that kinde of tempozall Censure is by your Catholike Druynes made peculiar and appropriated to the Sacrament of penance. But if the fruit of Christes passion did rebound aswell to the olde auncient Patriarches, and Prophetes, as it doth vnto vs, whereby they might be deliuered from euerlasting tormentes: and on the contrary part if there be no remedy els provided as yet agaynst those tempozall paynes, but onely the Popes Bulles, surely it had bene hartely to haue bene wished for, that whyles our first Father Adam and other sinners of that first age, and long thence liued vpon the earth, the same most holpe Father Pope Boniface the 8. had liued also together with them, who out of the huge heapes of his Pardons might haue released vnto them 8. thousand yeares, out of these horrible flames of Purgatory fire: whereby it seemeth not agreable to reason, that there was any Purgatory as then, when as yet no Remedy was provided for the mitigation and qualification of those cruell tormentes.

It Remayneth therefore, that either there is no Purgatory fire after this life: or that we must needes confesse that it was neuer kindled before the Deuines of this Catholike generation did blow the coales first in these latter dayes. All which to be farre from all possibility of trueth many probable reasons doe offer matter of prooue. First when as God rested from all hys works the seuenth day, It followeth that this new forged worke of Purgatory was neuer begonne by God after that seuenth day,

but

but made and deuised in the Popes Shoppe. There is besides also an other matter as full of absurdity as this is. For if God were the author of this. (holding house of Purgatory: and if it haue continued euen from the first foundation of the Creation: it is maruell how after so long preaching of the gospel of grace, it could be found now first by these later Deuines, being so long before hidde from so many great Prophettes of God, so many Patriarches, Kings, Iudges, Apostles and Euangelistes: or if the knowledge thereof were kept from them, because there was no vse of any such purging, or necessity of satisfying by fyre, before the faith of the Gospel receiued, then was the case of the Christians much more miserable then of the Jewes and circumcised people: which is abhominable to be spoken with tounge, or to be imagined in thought.

Whether  
God be au-  
thor of Pur-  
gatory or  
the Pope.

Many other like questions might be moued on this wise concerning the kingdome of Purgatory: whether it be a Kingdome of darknesse: whether it lye in the compasse of the Popes Iurisdiction: and by what title it is subiect to his Iudiciall consistory: whether it be a materiall place, or a spirituall place: whether it be attended vpon with Devils or Angels: whether the fire of hell, and the fire of Purgatory be all one: or whether the place be all one, as saimeth to Thomas Aquinas? what passable way there is for the efficacy of the Pardons and Prayers to discend to the soules that are there: or by what messengers it is carried thither: Whereouer considering those Tormentes are not sayed to be eternall, but transitory, and withall the Releases of punishments determinable by certayne numbers and spaces of dayes, monethes and yeares (as the Popish Bulles do assure vs) what measure or space of time may be appoynted there, where the Sonne hath no course: where the Starrs haue no rising nor going downe, which do measure the proportions and distinctions of tymes. These and such like questions as might be somewhat tedious to the Reader, that were somewhat waue- ring in faith, so had they need haue bene resolved euery one in order by Osorius, first, if he would haue vttered his skill handsomely herein, and as the matter it selfe required. But he turmoules himselfe now to geue some colour to his Purgatory, by force of the scriptures, whereof he neuer hath redde one title

Other ques-  
tions of  
Purgatory.

Thomas A-  
quinas opi-  
nion of Pur-  
gatory.



Luther is  
vouched to  
defend Pur  
gatory.

Ofor. pag.  
197.

Roffensis  
agaynst  
Luther in  
præfatione  
veritatis.

Luther in  
the 15 Con  
cluf.

so much in the whole Scriptures, nor can make any evident Demonstration what maner of place it should be, or where it should be. But it is well yet Oforius, for so much as after so long skolding, after so much bhabling with Rhetorical termes, we shall heare somewhat at the last out of the Scriptures, yea vouched by Luther himselfe, that shalbe able to mayntayne the credit of Purgatory: And this is the poynt of an old beaten and expert Souldiour in deed, not onely to be able by his owne prowesse to repulse the Enemy at the push of the Wyke, but also to recouer his Enemys Wyke out of his hands, and with the same to thrust him through, & kill him: which is happened to Luther now in this Combate. So to then. And what is it at the last that Luther speaketh?

But Luther did say, and that not once onely, & affirmed also that there was a Purgatory: and that he did not onelye conceaue so, iudge so, beleue so, but knew it to be true of a very certenty. Where finde you this? & by what reason doe ye proue this? By the place of Mathew which speaketh of the sinne that shall not be forgiven in this world, nor in the world to come: whereby is to be noted that in the world to come God hath gently reserued a place for many to hope vpon pardon. Moreover by the place of Machabees treating of the offerings that Judas made for the sinnes of the dead. &c. Where these sentences are to be found in Luther, doth not our Oforius shew vs place nor booke: But this must suffice vs, for Oforius can not lye. Howbeit in mine opinion he seemeth to haue pyked this out of Roffensis, or out of the skrappes of some other, rather then out of Luthers bookes, agaynst the which he will more willingly make a whole volume of Inuectiues, then peruse ouer any of them himselfe. For so doth Roffensis report of Luther in the very same wordes almost, that Oforius doth rehearse here. You do say (sayth Roffensis) in the exposition of the 37. Arti. that ye beleue there is a Purgatory, & that you aduise and persuaide others to beleue so likewise. But much more openly amongst his conclusions, In the 15. conclusion. I am (say you) well assured that there is a Purgatory. Thus much Roffensis. And what will this brawler frame hereof at the length? Ergo, Luther doth make on our syde for Purgatory.

gatory. So also did Luther being once a Mouncke, make for Mouncks. So did August. say y<sup>e</sup> he w<sup>r</sup>ate as one gladd to learne, & yet being an old man recanted many things, that he w<sup>r</sup>ate when he was a young man. So also Pope Pius y<sup>e</sup> 2. did not w<sup>r</sup>ite the same being Pope, which being a young man he published before of the counsell of Basile. And who ever of the most famous and learned men haue so circumspectly and aduisedly framed themselves to w<sup>r</sup>yte, in whom age, vse, or experience hath not supplied oftentimes somewhat afterwarde, whereof they pouthe had no perseuerance? And therefore it mattereth not so much, what a man w<sup>r</sup>iteth at any tyme, but it must be considered of what iudgement he is, and how he doth persist and continue therein. Wellaway surely may Purgatory sing, if it haue no better Proctor to vphold it, then Luther.

But let vs see how Oforius goeth forward: the cause why Oforius doth cite Luther, is not because he geueth any great creditte to his testimony, but because he may by this occasion bring his name the sooner into obloquye: and withall may make Haddon affrayed to deale any further in Luthers defence, by this toozoked argumēt or subtil Sophisme so craftely framed of all partes, that whether part so euer Haddon shall confesse, he shalbe ouerthrowen in his owne Trippe. For if there be no Purgatory (sayth he) Luther doth lye: if he do lye, he was not sent from God, and Haddon also doth lye, that doth affirme him to be sent from God. And here forthwith as though the spurs were worn, Oforius beginneth forthwith to prance vpp his Tryumphant pageant. Geuing vnto Haddon free choyse to take which part him listeth. As though a man might not as easily ouerthrow this challenger with his owne collers here, if it might be lawfull in matter of Diuinitye, to dally with such quirkes and Sophisticall shiftes, To witt, if there be not a Purgatory, Oforius doth lye: if he be a lyar, Ergo he is not sent frō God: but from the Deuill the father of lyes. Which counterbasse is so much the more probably applyable agaynst Oforius, then agaynst Luther, by how much he persisteth more obstinately in the maintenaunce of that filthy quauemye of Purgatory. For as much as although Luther did erre somewhat in that matter at the first, yet afterwarde knowing y<sup>e</sup> tructh, did reduce

Ofor. pag.  
198.

Ofor. subtil  
Sophisme.

Ex Thoma.  
secunda. se-  
cundū dist.  
quest. 110.  
cap. 1.

Diuers  
kindes of  
lyes.

himselfe to a moze sound iudgement: so that now he neither ma-  
keth for the Papistes in affirming Purgatory, neither by that  
his former vntrueth & error, sinneth agaynst God at all. There-  
foze as touching his forked and double hoyned argumēt: where-  
in the first part of Osorius his Position. If there be no Purga-  
tory Luther doth lye: If Osorius here doe vnderstand of a lye  
*Formaliter*, Luther doth not lye, but Osorius doth lye: But if  
Luther be adiudged according to that, which he once thought,  
and taught once, why should he be moze reproched with a lye, in  
affirming Purgatory: then commended in the trueth, in deny-  
ing Purgatory afterwarde? Moreover, if a lye be such a  
kinde of thing, (as you doe affirme in your other Position) sh<sup>d</sup>  
doth separate vs from God, surely he is to be accounted a ly-  
ar, not that reuoketh the error which he maintayned before, but  
he that still persisteth obstinately in his ouerthwart opinion,  
manifestly agaynst the trueth.

But y<sup>e</sup> Scholemen that in their Schooles dispute somewhat  
moze subtilly of the nature of a lye, do ioyne together to the full  
proportion of making of a lye, the will also of him that doth  
make the lye, (to speake the schole tearmes) with the part of the  
falle surmise. In the one whereof they ground the matter of  
substaunce, in the other, the forme of qualitey: Therefore for  
asmuch as there is no sinne, but that which is voluntary (if we  
will speake after the proprietye of speech) he that in teaching or  
disputing, doth mainteyne a falshood, thinking that he doth  
maintayne a trueth: he is to be sayd that he erreth, and is  
deceaued in opinion, but doth not make a lye properly, but *per  
accidens*, (as the schole men speake) and *materialiter*. And ther-  
foze touching the one hoyn of your sophisme. If there be  
not a Purgatorye: Luther doth lye. If you meane it *for-  
maliter* as I sayd. it is vntrue and a deuise of Osorius. Now  
remayneth thother hoyn, whereof we must be well aduised how  
wee doe aunswere it. If he did lye (say you) *Ergo*, He was  
not sent from God. If this be true, that neuer any man was  
sent from God, that did make any kinde of lye at any tyme: Lett  
Osorius looke well to the matter, how he may be able to crack  
me these two nuttes that I will lykewise geue vnto him, as eni-  
dently in ech respect agaynst him. If Sara were not Abraham his  
sister



sister, then did Abraham lye: If Abraham did lye, then was he Abraham, not sent from God. *Pea* further also, to adde hereunto an intent of deceauing. Here is yet an other matter. If Iacob were not the first begotten sonne of Isaac by Rebecca his wyfe, both Iacob lye, and the Mother also. If the Myddwyues did not drowne the young sucklings of the Hebrues, then did they make a lye vnto Pharaoh. If king Saulgane vnto Dauid no commaundement by worde of mouth commyng to Achimelech, then did Dauid make a lye. 1. Kinges. Chap. 21. If all these of whom I haue spoken, Iacob, Rebecca, the Middwiues, & Dauid did lye. Ergo, they were not sent from God. which if Ofor. will not deny to be a most arrogant vntrueth, what remaineth? but that this cruell Sa- uadge two horned beast, together w<sup>th</sup> Luther goate & holy Patri- arches also with his hornes, or casting away his hornes, acquite Luther and the Patriarches also both together. Now I put Oforius to his choyse to take which he will.

Iacob.

Rebecca,  
The Mid-  
wiues of  
Egipt.

Dauid.

Howbeit I speake not this to acquite Luther cleare from all spott of error. Notwithstanding it is not all one to hold an error, and to maintayne a lye. It is one thing to be buskillfull and igno- rant: and an other thing to reuoke in season, as soone as a man doth know his error. The first whereof is a speciall poynt of humane infirmitye: thother a singuler benefite of Gods mercy. Both which we haue seene to haue chaunced euen in the most ho- ly ones of all. We reade of the most holy messenger and fore- runner of the Lord, speaking on this wise: And I (sayth he) knew him not. Neuerthelesse in an other place, we heare the same speaking on this wise. Behold the Lambe of God that taketh a- way the synnes of the world. And what maruell was it, if Luther were ignorant in some thinges a whiles, which were discovered vnto him afterwarde: And where hath euer bene so quicksigh- ted a Spyn that was able to see all things at once: which prero- gatiue the Barnardines dare not geue vnto Barnard himselfe.

Luther is  
not cleared  
from all  
error.

Iohn. 1.

But Oforius will not leaue of his handfast: And would gladly know (as he sayth) Whether sentece of Luther Had- don will determine vpo to be true, seing Luther is Author of both. Of the first, wherein he affirmeth a Purgatory to be? or the last, wherein he denyeth the same thing agayne? That I may passe ouer in the meane space whole Cartloades

Ofor. pag.  
198.

Truth is al-  
wayes one.

Errour  
ought to be  
refuted by  
Scripture &  
doctrine, &  
not with  
tauntes and  
reproches.

Faulter  
layd Lit-  
thers char-  
ge.

full of Tauntes, Pokes, and Spoutaynes of lyes : which he  
hometech out in the bosome of the good man most brutishly, euen  
to the ridding of his gorge almost : I will aunswere to the mat-  
ter and the reprochfull Taunt it selfe briesly without Tauntes.

As concerning the very trueth, and naturall substance of Doc-  
trine, howsoever mens opinions, and Judgements be carryed  
hither and thither in wauering uncerteynty, yet trueth is neuer  
brycke it selfe, but remayneth alwayes one, and the same also  
unchangeable : which suffreth not it selfe to be tosse to and fro,  
after the whirling variablenes of mens imaginations : but stand-  
eth alwayes sound, and unshaken, builded vpon the unpe-  
nable Roche of the Scriptures of God. Now if Luthers rule  
be agreeably apporcioned accordyng to the infallible squarier of  
that holy stand, whether it be first, or whether it be last : why  
should it not be worthely embraced : not because it is the last, but  
because it is the truest. On the other side : if in all his doctrine be  
any assertion that deserueth to be reprehended, as repugnant or  
varying from the true touchestone of Christian profession, there  
be extant the holy Scriptures of God manifest and layd open :  
there be auncient ordinaunces of the Primitive Church : There be  
approoued Testimonies of learned men : There be groundes and  
principles of doctrine, wherewith ye may lawfully conuince him :  
Yet orderly notwithstanding, and courteously : that the Readers  
may finde you to be a learned Deuine, or skilfull Logician, not  
a rapsling Slanderer, and scrupulous brabblor. Now to what  
purpose serueth so much cursed rapsling, no lesse vnreasonable,  
then vnrasonable : so many Tauntes : so many slaunders : so  
many subtilties : and so many bitter scoffes : what needen you so  
besides all order, and without all cause, to whirle your selfe into  
such outrages : exclamations : and outcries : & so ofte to double,  
& redouble the : whereunto you haue so tyed your selfe by common  
custome, that if you should not better your olde choler, you woulde  
surely burst your gall.

Go to : and what kinde of incestuous Marriage at the  
length is it : I beseech you for the loue ye beare to that smoothe  
shaueling Virginitie of yours ( worshipfull Syr ) that ye ob-  
drayd agaynst Luther ? what kinde of procurement of Citi-  
zens to commit treason ? what kinde of warre speake you

of le-

of leuyed agaynst Chastitee, and sacred holynesse? where were these tumultes and uproares stirred vpp? where is this state of Churches rent a sunder? where is destructio? where be these dilapidations, burnings, & fierings of holy Reliques? Or what frantique speeches be these? Finally, what kinde of Battell and warres are promised agaynst heauen it selfe? agaynst the earth and Seas of Neptune? and agaynst the fayth of the Church with most abhominable attempts? And why was not this added agaynst Purgatory also? that so by Rhetoricall amplification might haue shewen about the Cretack rock: Twis the defence of this skolding howse hadd wared very cold I suppose, vntill these flourishing hadd bene choppt in amongst, to encrease the vehemency of the speeth, and extoll the Hatred of his Rhetorick. But how much more beslemed you Oforias (sich you were so minded to vphold and defend the credit of Purgatory with some Hatred) to haue bettered your skill by way of Argument rather, then by skolding and slaundering? and so Iustified your cause good with reasons, not with accusation? But now you shew your selfe in rayling not halfe so couragious and forwarde, as you betwix your vassalldly cowardize and fearefulness in disputing. You cite the names of Augustine, Cyprian, Chrysostome, and Dionysius once or twice, and those you name onely: but nether vouch any sentence of these Doctors: nor shew any Testimony of their bookes, nor yet compare any authorites together. And although I neede not so to doe (say you) yet because Luther doth deny that Purgatory can be verified by any testimony of Scripture, you will conuince his falshood herein by force of your Divinitye.

At the length you are tumbled downe to the very closettes of Scripture, alledging out of Scripture it selfe (besides the common places I haue bene vsually set out by others) certein new testimonies culled out by a certien new ingenious possity: Either of the first shall be out of that place in Marke the 9. Chap. In the which when the Lord hadd made mention first of those, whose worme should not dye in that fiery Lake, nor where the fier should be neuer putt out, he annexed immediately, for euery man shall be Salted with fyer, and euery sacrifice

Ofor. main-  
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Ofori. pag.  
199.  
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Articl.  
Mar. 9.  
Ofori. pag.  
200.



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Mar. 9.  
Ofori. pag.  
200.

Lynceus  
was a man  
that could  
espy a ship  
at the Sea  
xxx. myle  
of.

shall be seasoned with Salt. Surely he that can discern one sparke so much of this Purgatory fier in these wordes, hadd neede to be quicker of sight then euer Lynceus was. But you wonder peradventure (gentle Reader) whereunto this compasse of Osorius doth tend: Note therefore diligently. For in this place two poyntes are specially to be obserued: first where you heare the Worme and the Fyre spoken of *which doth not dye*, which do expresse vnto vs the euerlasting tormentes of Hellfire, what do you conceaue by this *worme that doth not dye*, and this fire *which neuer ceaseth to be on flame*, but y<sup>e</sup> there is a certayn Worme that neuer dyeth: and a certayne fyre that is neuer extinguished: Otherwise the Lord would neuer haue vsed these wordes in Esay: *The Worme that dieth not, and vnquenchable fire*, but by alluding to some other worme, which doth dye, and some fire that is put out. Loe here you haue the very groundwork of Purgatory. O notable straunge diuinity doubtles, neuer heard of before hetherto amongst all the deuines of the world.

Osorius  
reason of  
Salt, very  
fresh and  
vnfaury.  
Osorius  
pag. 100.

The other is, where you heare mention of Salt: for this is an vnauoydeable reason to establish Purgatory by. For as in the olde law no Sacrifice was performed without Salt, euen so is it not coueniēt, that mens soules should come within the kingdome of heauen but by purging all the fayth of their sins first with Salte, & fire, & with due punishmēt, which because can not be performed in this life, that which wanteth must of necessitie be supplied in an other life. For whereas y<sup>e</sup> Lutherans do teach y<sup>e</sup> sin is by y<sup>e</sup> singular clemēcy & mercy of Christ slayne and extinct in them, which are endued with a liuely and effectuell fayth in Christ: albeit this saying is true after a certayn sort: yet this is not sufficient enough. And why so? Forsooth because cleanness it selfe obtayned by the liberality of Christ, hath certain degrees so that whom the blood of Christ hath purged, the same may be washt more cleane, & ought to receiue increase of theyr cleanness in Salte, & in the fire of Purgatory, whereby the Sacrifice may be made more cleane, and more acceptable in the sight of God. But as concerning those partes of Christes clemency. We must defend them in such wise, as not passing ouer the maiestye of

The words  
of Osorius  
pag. 100.

Wordes of  
Blasphemy  
and vnmect  
for a Chris-  
tian.

hys



his righteousnesse vnregarded, to the patterne and likenes whereof our vnrighteousnesse ought to be cōformed. As that blessed heauenly Doctour Saynct Thomas doth teach us: *The crime being inordinate (sayth he) is not reduced to the order and rule of Iustice, but through some punishment.* For it is conuenient that he which hath with a voluntary will followed his owne appetites more then he ought, should agaynst his will suffer some punishment more then he would. Which Sinne albeit be released by Christ, yet is not the Sinner forgiven therefore: But the trespassse being pardoned, there remaineth yet a punishment appoynted for the purging of the other dreggs of sinnes: So that it is necessary now that the Iustice of God be satisfied euen to the vtermost farthing. And because this doctrine shall not wāt a Patrone: the matter is made manifest by the example of *Dauid* to whom albeit the offence of aduourty was released, the punishment remayned notwithstanding to be executed vpon his Sonne and the subiectes of his kingdome.

I haue in few wordes described the substance of Osorius iudgement. It remaineth, that we aunswere him in as few wordes. First, whereas he alleadgeth the text of the scripture touching the *Worme gnawing the conscience, and that unquenchable fire*: we do confesse the same to be true. Moreover that other also which he doth affirme touching the other torment which hath an end in processe of tyme, ouer and besides that other endless horroz, we do not gaynesay. But I looke for the knitting vpp of this knott. *Ergo* (sayth he) it appeareth manifestly that there is a Purgatory after this life, that is (as himselfe doth interpret it) a pledge or witnesse of Gods clemencye and his iustice withall. Of his iustice, which doth punish the soules with the Worme and the Fire: of his Clemency which doth make an end of his punishment. I doe aunswere, and confesse that this Iustice and Clemency of God (wherof you speake) haue their place and time. But you haue not yet proued, that the time and place of executing this Iustice, and Clemency, both belong to any Purgatory vnder the ground: neither is it concluded by that your manner of arguing, through any necessitye of consequence.

Purgatory  
is a witnesse  
of Gods  
clemency  
and Iustice  
also.

An Aun-  
swere to  
Osorius of  
the Iustice  
and Clemencye of  
God.

The reason  
of Olorius.

Luke .16.

Gods iu-  
stice must  
needes be  
satisfied in  
Purgatory.  
The chief  
reason of  
the Catho-  
lickes, wher  
upon they  
grounde  
their Pur-  
gory.

There is a Fier that shall torment in euerlasting paynes  
the Persecutors and Enemies of Christ.  
**Ergo**, There is also a Fyer els where that maye be pur-  
out.

If this argument should be examined by the exact Rules of  
Logick, & Logicians would surely say that there is no forme at  
all in your Consequente: howbeit in respect of the materiall  
paynes, both propositions be true. For as it is certayne, and  
assured by the authoritie of the Scriptures, that the fier of hell  
shall neuer be extinguished: so hath this life also his fier and  
paynes, wherewith Gods elect are now and then tryed  
& purged, both which we do read in the history of the Rich man  
and Lazarus: whereof the one feeling no grieuances in this  
life, was throwen into the Tormentes of Hell: The other con-  
trarywise after many greuous stormes, and dayly miseries of  
this life was receiued into the Bosome of euerlasting ioy. In  
which Similitude euery man may behold his owne estate and  
condition. For such as with barbarous cruelty, do outragiously  
rage agaynst the Gospell of Christ, and triumph in this world  
in carelesse security, shall cast of bitter wormewood in an other  
world: on the contrary part, such as are afflicted with wretched-  
nes and purging calamities in this life, their passadge fro hence  
is not to Purgatory, but to glory.

But the troublous turnoyles and paynefull afflictions  
wherewith the godly are overwhelmed in this life, are not suffi-  
cient after the opinion of Olorius: for besides all these tempo-  
rall miseries, punishmentes, and plagues, a certayne meane  
place yet is sought out, which they call by the name of Pur-  
gatory. Where greuous tormentes doe abide for the clen-  
sing the remnaunt and dregges of sinne which doe deserue  
vengeaunce through a certayne vnaoydable necessity of  
iustice. And how so? Forsooth because the iustice of God  
must needes be satisfied. And because this satisfaction once  
purchased by the merites of Iesu Christ is not so absolute and  
sound, but hath certayne degrees, as that it may be made more  
absolute and perfect: therefore are our passions and afflictions  
required of necessity, which if be not superadded and coupled to-  
gether with the merites of Christ, it can not by any other possi-  
ble

ble meanes be brought to passe, that the crynie which is inordi-  
nate may be reduced to the order of Justice. **O sacred Face:** O  
new tradition not procured out of Portingall, **Proinde**, but cop-  
ied eue in the very forgeshop of Purgatory it self. If Caluine or  
Luther were alieue & present (whose doctrine you affirme to haue  
proceeded from the most detestable deuill of hell) and did heare  
this communication of yours, how lowly, how extremely, how  
forcibly, how hebernetly, would they exclaime and cry out with  
full mouth agaynst you in this place: surely as fiercely as they  
might agaynst an open enemy of Christ. For what shall we say  
if this be not a notorious reppoche and blasphemy vnto Christ?  
Many hundred yeares agoe did **S. Paule** teach that *we were all  
made perfect in Christ Iesu*; and your worship now like a fresh by-  
start Gospeller crapping out of the crooked crowses and ragged  
strappes of the **Thompies**; dare take vpon you to pyke out  
certayne degrees, I know not what in this most excellent clea-  
sing purchased by the great hosty and liberality of Christ, which  
neither **Paule**, nor any one of all the **Apostles** could euer descrie?  
Go to, let vs heare then I beseech you from out that **Syluane**  
**Pulpet**, what steppes be these of amplifying this cleansing and  
purifying.

Without salt (say you) no sacrifice was accustomed to  
be offered in the olde Law. Therefore in this salt, and in this  
fier, that is to say, in the punishment appoynted for pur-  
ging sinnes: all this amplification of purifying doth consist,  
that so the sacrifice may be more pure and more holy.

I do heare it, and doe aunswere to this most vnswetpe at-  
tachment of salt, if he will vouchsafe first with all the seasonable  
salte of hys wisdom, to declare what was signified by these  
chiefly sacrifices: & moreover what the wisdom of God by  
meane to expresse by this salt, & fier: for it is not to be doubt-  
ed, but that vnder these carnall shadowes lay hidden some more  
darken & covert misterie: whether will he say that this misterie  
did represent the body of Christ, or our bodies? If he meane the bo-  
dy of Christ, that was washed with the fier of Gods iudgement,  
being seasoned and besprinkled with a certayne heavenly salt  
of most swete smelling saour: But this paynt of fier and salt  
can signify none other kinde of Purgatory, but that onely Pur-  
gatory

notes of  
minot 030

St. Luke

notes of  
minot 030

An Ann-  
ment of O-  
lorius tou-  
chyng the  
Salte.  
The Purga-  
tory of O-  
lorius con-  
fess-  
ed.



gatory, that was finished and accomplished vpon the Crosse. If he meane our bodies which are filthy by nature, but this cann in no wise be true: for that the ceremoniall law it selfe would not admitte any vncleane flesh to be sacrificed. Furthermore whereas that Fyre and Salt also of Gods iudgement did consume, not the spottes and filth onely of those Sacrifices, but the holy substance of the Sacrifices also for the cleansing of Sinnes: It remaineth therefore that either there is no Purgatory after this life, that may encrease the degrees of purifying with Fire and Salte: or els that the Sacrifices themselves, that is to say, the Soules of the faythfull must of necessity be swallowed vpp, and consumed wholly in this Purgatory. For not the Bodies but the Soules be tormented there, I suppose.

Ofor. pag.  
200.

Dauids punishment  
after pardō  
for his fault

An Answer.

Ofor. pag.  
201.

Which way will our Portingale wend himselfe now: to the example of Dauid: in whom although the condemnation of the trespass committed was forgiven, yet was he not clearly deliuered from punishment notwithstanding. It is true: but this Punishment (good Oforius) was executed vpon him in this worlde, and not reserved for an other worlde. How the can you square vs out a new platfforme of Purgatory myddway betwixt heauen and earth, for them that are departed out of this lyfe, by this example of Dauid? Because a recompence must be made (say you) for the trespass committed according to the dew and iust rule of Gods Iustice. But this Iustice of God being prouoked to displeasure by infinite and vnnearable wayes and meanes, cann not be duely recompenced without endlesse punishment: or perhappes it will not be satisfied without his owne vicar the Pope, and his propitiatorye Passes: Not so: but he will execute his punishment vpon vs for our sinnes notwithstanding. And why so? because the sacrifice (say you) may be more pure, more holy, and more acceptable vnto God. May we be so bold by your patience Oforius to take a taste, how this assertion of yours will agree with the rule of the Apostles Doctrine: And first I would sayne learne whether you thinke it stand more with reason that we should beleue you, or beleue Saynt Paul: If we shall credit S. Paul. What answer then will you make to him that shall frame out of Saynt Paul an argument to overthrow the

the whole force and estimation of your Purgatory on this wise:

*1. Fr.* Christ needeth no Purgatoriall Expiation.

*2. Re.* Christ is our Righteousnes, out of S. Paul.

*3. So.* Ergo: Our Righteousnes needeth not any Purgatoriall Expiation.

Be well advised now Osorius: and consult with that your companion of Angren thoroughly. If you doe not know that Christ is our righteousness: lett Paul teach you: but if you confesse him to be so: what degrees and increasings of purifying and cleansing may you daunt in those persons, unto whom Christ doth both impute and apply his owne righteousness also: not unto them that doe satisfie for it: but to them that doe beleue in him.

1. Cor. 1.

Rom. 4.

And thus much hitherto to that place cited out of S. Marke There remaineth yet a sentence or two of S. Peter. that will serue to no small purpose for the maintenaunce of the credit of Purgatory. The first whereof is playne enough by these words of Peter written in the 4. Chappyer of his first Epistle. *If the iust man (sayth he) shall scarcely be saved, what shall become of the wicked and vniust?* poynting twis (with the finger as it were) and noting that by this difficultye of being saued, saluation is not obtayned otherwise, then by trauayles and labours and paynes endured before. Surely this will no man deny vnto you as I suppose, that such as will stratch for heauē by force, must vnder take no small trauayles and labors: For that crowne of glory is not attained but by many tribulations: and they that purpose to lyue godly in Christ Iesu (sayth Paul) must needes suffer persecution. Goe to now, what will this clouter patch together out of this at the last: Marke now I pray you a wonderfull clowmische conclusion, mette for such a clowting botcher. Peter doth treat of the trauailes and afflictions wherewith the holy ones are exercised before they attayne to be crowned in glory: Ergo. Such as departed hence not washt cleane enough in this lyfe, must be new skowred in the Popes Purgatory.

A place of Peter cited by Osorius.

1. Pet. 4.

Math. 11.

2. Tim. 3.  
Osorius  
Argument.

Shall I laugh: or shall I aunswere: truly I cann not tell which I were best to doe. Peter in deede doth treat of the trauayle and tribulations of the holy ones. I confesse it to be true. What afflictions I pray you good Syr: If you meane the afflictions

The Aun.  
swere.

afflictions

afflictions, wherewith the holy ones are overlaiden and pressed downe in this myserable lyfe, you say true. If you meane other tormentes to be suffered after this lyfe: your conclusion is false. And least I may seeme to contend agaynst Osorius, after Osorius accustomed guise with bragging wordes, and no matter at all, and to maintayne my cause with taunting, and snatching, and not with sound argumentes: I will vse for my prooffe the most manifest testimony of the Scriptures, whereby I will make it good without all gaynelaying, that the speech of Peter in this whole Epistle, ought not in any wise be stretched to the paynes of Purgatory.

1. Pet. 3.

*Peter doth in all this Epistle treat of those afflictions properly wherewith the faythfull are persecuted of the unbelevers for the testimony of Christ and for righteousness sake: as in the 3. Chap. If you suffer any thing for righteousness sake, you are blessed And in the 4. Chap. Least as strangers you be stricken downe and confounded with that tryall through fyre, which is layd vpon you, to proue you. And agayne in the same Chap. If you suffer rebuke for the name of Christ, you are blessed. &c.*

1. Pet. 4.

*In Purgatory no paynes are layd vpon soules for Righteousnes sake, but for wickednes: and that not by men, but by spirits. Ergo. This place of Peter cann by no meanes be wrested to serue to establishe any paynes of Purgatory.*

¶ Another Argument.

1. Pet. Cap.  
4.

*Peter doth treat of those afflictions, which doe beginne at the house of God, and doe fall vpon the Apostles themselves, 1. Peter. Chap. 4. For it is tyme that Iudgemēt beginne at the house of God. If it beginne at vs first, what shall be the end of them which will not obey the Gospell? But the torment of Purgatory fyre doth not fall vpon the Apostles.*

*Ergo the place of Peter cann in no wise be made appliable to serue for Purgatory.*

I am constrainned gentle Reader, to Combate hand to hand with Logickall conclusions, agaynst this tangling caussler, because els we should haue no end of Chattering: as also because  
he



he complayneth many tymes in his bookes that he is not confuted with any Reasons: so that now he hath a Nutt to crack if he can, or els if he cann not, that he cease hereafter to complayne without a cause. And this much hitherto now of the first place of Peter. Lett vs come downe to the other place.

The same Peter in y<sup>e</sup> same Epistle To teache vs that there is no way foreclosed for the dead to come to Saluation doth say *That Christ did preache the glad tydings to the soules that were in prison.* We do so not deny, that the dead haue no passable way to Saluation, that withall we cōfesse with Paule that the liuyng shall not go before y<sup>e</sup> dead in this iourney. And where as you annex immediatly out of S. Peter: *That Christ goyng in the power of his spirite, did preach the glad tydings of peace to the soules that were shutt vpp in prison.* There yet is no controuerisie betwixt vs here at all. And to what end at the last shall all this matter inferred & confessed tende I pray you: forsooth out of this flynte must the fier of Purgatory be stricken, with this cutted gadd of Steele, I suppose.

The glad tydynges of peace were brought to the soules of the vnbeleuers that were shutt fast in prison.

Ergo, There were soules of vnbeleuers in Purgatory then,

A trimme Deuine truly, and a profounde patron of Purgatory I warrant you. Wherefore Goe ye to, O ye Ghosly Confessours, and worshypfull Massemongers, O ye holy company of Monckes and Nunnes, O ye honorable Cardinales & Catholicke Bishops, and your sacred Synode of Fraunciscane friers, goodly brotherhoode of blacke powdered lpers, finally all ye generation of cowled fraternities, sioath and swæte shauelyngs, All you (I say) all you holy orders generall & speciall, I do call vpon and humbly beseech you, in the very bowels of those Seraphicall Sainttes, S. Frauncisce, S. Bruno and S. Benedict, that you apply all your deuour and diligence that ye can possible, with mumbling vpp of Masses, Sacrifices, Liturgies, Prayers, Vigilles, Nocturnes, Completories, Diriges, and Trentalles: pray ye, knocke ye, ringe, spryng holy water, sing Masses for the quicke and the dead: finde out some way & bying to passe that this treasure of this holy mother Church may amplifie, and encrease dayly more and more, through your most holy merites,

and

Ofor. pag.

201.

1. Pet. 3.

1. Thel. 4.

2. Thel. 4.

Ofor. cuts  
ted Sophis-  
me.

and whole mountaines of Pardons, whereby if this scaldyng house of Purgatory may not vterly be quenched, & intollerable flames thereof may yet at the least be somewhat qualified. For surely & matter is come to this passe now, that vnlesse your masses and Pardons do helpe at a pinche, there is no crosse of comfort left for the poore soules that are dead: vpon so fast and so firme a Rocke hath Osorius planted his Purgatory with these new conclusiōs, that it can neuer hereafter be impeached with any assault of the Lutheranes, nor vndermined with any there engynes or crampes.

The Soules  
in Prison.

For what can be more manifest and cleare then this saying of Peter wherein he affirmeth that the gladtydings of peace was brought to the Soules that were in prison? For if the soules were in prison, we must nedes confesse that they were not in heauen: and if they were in hell: but from out of hell is no Redemption at all: It remayneth then of necessitie that there must be a thyrd place somewhat seuered in the highe betwixt heauen and hell I suppose. Loe here into what narrow streightes this Cratippus the deepest conceited mā of our age hath forced vs, with the profoundenes of his skill: to the huge commendable and prayseworthy mountaine of whose singuler and superexcellēt learning capacity and wisdomē this also may be added, not the least part of his prayse, that whereas this so lucky an Exposition of this place hath ouerscaped so many sharpe sighted Doctours of Diuinitie heretofore, yet could it not possibly now escape this deepe Clerke, but must nedes fall into his mouth. For whereas besides a nūmber of old notable men and no small sprancke of the newe sort also, as Eckius, Pighius, Hosius, Torrensis, Surius, Mayronensis, Andradius and to couple with them likewise the Close ordinary: whereas all these (I say) and many others haue vttered much matter of Purgatory, yet was there no one of all these hitherto (as farre as I cā learne) besides our Osorius only that euer durst be so bold to vouchē this place for the building vpp of that platfforme of Purgatory.

A new  
proofe of  
Purgatory  
neuer hard  
of before.

And no maruell: for these wantes wanted the eyes of Epidaurns, which our Osorius hath gotten, who is able to deuise all thynges out of nothyng: yea those thynges many tymes, that neuer were, not much vnlke vnto Pentheus as it seemeth who  
stand.

standyng vpon the scaffold of Eumenides saw a farre of whole armyes of warriours, and did escry two Sunnes and two Cities named Thebes: So also doe the Poetes report that Hercules beyng madd saw the heauens ready to fall downe vpon him: so did Ajax scourge swyne in steede of Kyngs and Princes. Ixion doth embrace a cloude in steede of Iuno. Orestes doth see his mother and furies setting vpon him. And how oft do Harryniers in their dreames see Tēpestes, shipwackes, souldiours, Gunnes, spoyles and slaughters: louers also how often dreame they of their louers and woers: And what is it that childre doe not Imagine in þ cloudes: Euen so Oforius whatsoeuer almost he readeth in the Scriptures, doth see in his eye to be nought els but Purgatory.

But to retorne agayne to þ Apostles wordes, & to note somewhat moze curiously & diligently both what the Apostle sayeth, & what Oforius also doth gather thereupon. Let vs heare the Apostles wordes, which are these. *In which Spirite Christ goyng downe did preach the glad tydings to thē that were in prison.* ¶ It is whereas the wordes of Peter be thus in Græke. Τοῖς ἐν φυλακῇ πνιμασι: Oforius by euill translation doth turne the wordes that doe sounde in Græke aright, on this wise: to the soules (sayth he) whiche were in prison. Wherem how truly he doth translate þ same, let him aunswere for him selfe: euen as if a man should on this wise tourne the Grætyng of Paule. Τοῖς ἐν κολασσῇ ἀγίοις: To the Saintes that were at Colossa, whereas it should rather be spoken on this wise, to them that are at Colossa Saintes. But the other fitted Oforius purpose best, þ by that slipper deuise Peter might seeme to expresse, that these soules which were holden fast in prison first, were now no moze in Purgatory, but were fetcht from out of Purgatory, to meete with Christ. But I will not be so squemish about these trifles.

I would very fayne learne this about all other: whose soules were those that were so holden fast in prison: Peter will aunswere the Soules of the Unbelouers, which were disobedient to the preachyng of the Prophetes. And by what reason can you say that those soules were takē out of prison at the sounde of þ glad tydyngs, which were them selues disobedient to the preachyng: for if they had harkened vnto and beloued, what infidelitie then

1. Pet. 3.

The errour  
of Oforius  
turned back  
into his bo-  
some, by co-  
traposition.



The place  
of Peter  
skanned.

could be in them: But let vs go foreward: May we be so bold to demaunde this of you Olorius? when and at what tyme the preaching of this glad tydynges happened: For in this pointe sticketh all the pitche of doubt. Olor. is of opinion that these glad tydynges came not vnto the soules, before Christ had finished his Passion, and descended him selfe downe into hell. But in what sence then doth Peter call them *Unbeleeuers*, vnto whom Christ him selfe did preache: For there could be no infidelitie by any meanes, where was no preaching of true doctrine goyng before: whereunto these soules should haue geuen attendaunce: For *Unbeleeuers* are not sayd to be *Unbeleeuers* (acordyng to the definition of an *Unbeleener*) of that which they do neuer heare, but of that which when they haue heard, they will not beleue. But now Peter doth euidently declare that Christ did preache vnto them in dede, and that the very same to whō the glad tydynges were preached, were as then *Unbeleeuers*, and thereupon annexeth further the certein determination of the tyme. *Whiles the mercy of God (sayth he) was looked for in the dayes of Noab and whiles he was making ready the Arke.* Whereby you may easily conceaue, euen by the very order of the text: what tyme that was of preaching those glad tydynges. Not as Olorius doth dreame: when Christ is sayd to haue pearced the helles after his Passion to them that were dead: but many yeares before that, before the the generall destruction of the world by waters: whenas the Spirit of Christ did foreshew by the mouth and preaching of Noab the generall destruction of mankynde, that was then hanging ouer their heades, and did allure them to speedy repentance in season with continuall, earnest, and most comfortable exhortations which they did abuse at that tyme wickedly through vnbeliefe.

The ordinary  
Glosse.  
1. Pet. 3.

And because Olorius shall not thinke this aduise of mine own imagination, and therefore will geue me no Creditte heerin: lett him haue recourse to his owne commō Glose, which they call the Ordinary Glose, which doth expound this place of Peter in the very same wordes and sillables almost. I will sett downe the wordes of the glose as they be. *Comming in the spirite (sayth he) he did preach. &c. For comming in the spirite he did preach to the people before the floud which as the were unbelouing, & lined after the*

the fleshe. For he was in Noah through the power of the holy ghost and in other good men, through whose godly conuersation he did instruct others, that they might be conuerted vnto God. Thus much the Glose: which if cann not yet satisfie your incredulitye. Lett vs heare Lyra harping vpon the very same string on this wise. He did preach in spirite (sayth he,) that is to say, by the preaching of Noah when he enspired to make the Arke, and to preach Repentaunce, although Christes humanitye did not appeare as yet. Loe here Osorius you doe heare now, that the thinges were done not befoze Christ hadd cloathed himselfe in fleshe, but befoze the generall flood.

Nicholas  
Lyra vpon  
the 1. Pe-  
ter. 3.

Howbeit I am not altogether ignorant frō whence you skraped that your illfauored tope, to witt, out of an other patch of a certein Gloaser: who forsaking (as himselfe doth confesse) h<sup>e</sup> glosse and the solemn aucthoritye of the Doctors not without crauing pardon of his malepert saucynes, doth chopp in an exposition of his own illfauouredly botcht together, farr differing from the other: so that he doth interpret this Prison whereof Peter maketh mention in this place: to be that *Lymbus Patrum*, In the which, Christ (as he sayth) descending in soule, did make manifest to the auncient Fathers that the mistery of his redemption was accomplished: Emongest whom (sayth he) were some that perished bodely in the generall flood. &c. But how shall this appeare to be true: for whereas that *Lymbus* did receaue none but the godly Fathers and holy ones onely, and Peter affirmeth that those to whome this preaching came were vnbeleuers: how then could this *Lymbus* be a fitt place to chopp the vnbeleuers & holy ones together: But here againe will our Osorius and his glauering Gloaser iumpe with me, alleadging that those sowles were vnbeleuers first, but afterwards repented and amended their lyues. For on this wise wyrteth he And it may be spoken probably enough. That many of them which did not beleue, perceaing the waters to increase more and more, did then beleue, and repented them of their Sinnes and so descended into *Lymbum* with the other holy ones. &c. But this probable coniecture is ouerthrowen cleane by the wordes of Christ himselfe. They were eating and drinking (sayth Christ) and the flood came and destroyed Luke. 17.

Out of an  
other patch  
of some o-  
ther Gloaser  
patcht vpp  
to the  
Glose of  
Lyra.

The Gloaser  
vpon. 1. Pe-  
ter. 3.

Out of the  
same Gloa-  
ser.

Mounteyne  
men,  
Low Coun-  
treymen.

Out of Frā  
cise, Mar-  
cion and o-  
thers.  
Foure man-  
sions in hell.

Osori. pag.  
201.

all. Where is that your Repentaunce then Osorius? vnlesse per-  
aduenture you flee to this shift with your shuffling Gloaser, to  
say, that although this ouerflowing of waters came first soden-  
ly ouer the valleys and low places: yet came it not so vnawares  
ouer the hills, but that such as dwelt on high, & steepe places, se-  
ing the ouerflowing entcrease, might repēt thē. Which if be true,  
then did Christ accordyng to this saying, preach to those moun-  
teyn men onely, that were in prison: And all the rest that were  
lowe Countrey men, were throwen downe into hell. Now I be-  
seach the gentle Reader, dost thou euer heare a moze eloquent  
exposition, and moze worthy to be laught at: howbeit, to admytt  
this pleasurable Trisler, his mery conceipt of mounteines & val-  
lyes: yet this pety Mounteyne Gloaser will preuaile very litle  
to the building vpp of Osorius Purgatory. For whereas after  
the iudgement of that mysticall Diuinitie of your own Schoole-  
men, there be sayd to be 4. *Mansions* in hell. The deepest wher-  
of is sayd to be the pitt of hell. The second *Lymbus* a place for  
such as are not Baptised: wherein the payne of the wante of  
fruition onely is assigned. The third Purgatory where both the  
payne of the feylng, and the payne of want of fruition is suffer-  
ned. The 4. the Aboade of the auncient fathers (as you would  
say) the bosome of Abrahā. In whether prison of all these 4. you  
shall shutt by your mounteyn men, will very litle preuaile you  
to proue your Purgatory by. First I am sure that you will not  
thrust them downe into the lowest Doungeon of Deuills: no  
moze can you in *Limbo* of the vchristened, frō whence is no pos-  
sible way to gett out agayne. And if you will send them to Pur-  
gatory, then your Gloaser doth lye: who affirmeth that they did  
repent in the end, & therfore doth reckon thē a place in the fourth  
roome emongest the holy ones: And if this be graunted also,  
then doth Osorius lye, who hath thrust them not into *Lymbum*  
*Patrum*, but into Purgatory: by this reason: Because he sayth  
that although they might haue repented them of their fil-  
thy and wicked lyfe at the last: yet ought they neuerthe-  
lesse be kept fast lockt within the gayle of Purgatory: vntill  
such tyme as they hadd suffered sufficient punishment, ac-  
cording to the appointment of God. Wherein if our Osori-  
us doe say truly, his Gloaser doth lye as I sayd, who assigneth  
a place



a place for these mounteyn men after repentaunce in *Lymbo* amongest the holy ones. But if he speake the trueth, then must Olorius needs be in an error. Now whom were best for vs to beleue? Olorius besides his Glosers: or his Glosers agaynst Olorius: I referr me herein to the Iudgement of Deuines. Or if Olorius will not agree, that other Deuines shall determine vpon the matter: I will set ouer the matter to this Syluaine Bpshopp himselfe, and his copemate Angrenc. to be more curiously overlooked, that in their next Inuectiues vpon more deliberate aduise they may send vs word what aunswere they shall Iudge to make to these Gloses, and Commentaries.

I doe make hast to thother proper Reasons, which are in number two: thone fetcht out of Baptisme, thother out of Sacrifice for the dead. I will aunswere to both. *What shall they doe* (sayth Paul) *which are Baptized for the dead, if the dead doe not Rise agayne.* These be Pauls wordes in the 1. to the Corin-  
thians. the 15. Chap. Wherein Olorius doth committ a double error. first in the very sence of the wordes: and next in the knitting vp of the Argument. For whereas Paul hath these wordes *ὡς ἂν* *ὡς ἂν*, Olorius doth expound it as though this should be necessarily spoken of them, who doe receaue Baptisme in stead of them that are dead, and do aunswere for their faith. Whereas the meaning of the Apostle doth seme more agreeably applicable to them, who in receauing Baptisme, doe as it were putt on the nature and condition of dead men, in profession and conuersation, though they lyue otherwise after the maner of naturall liuing men. And therefore as often as any man is besprinkled with this holy founteyne, he is sayd there to protest, that he doth utterly renounce and forgoe the vanities of this world: as though he were not now in this world, but dead vnto the world: wherupon the Apostle sayth, that we are Baptized for the dead: he doth not say that we are Baptized in the behalfe of the dead, but for dead bodyes, or after the maner of dead bodyes: that is to say, after such an estate and condition, that all which are Baptized into the death of Christ, the same renouncing the vanities of this world (whereunto they were addicted first) should from thenceforth behaue themselves as it were dead men, and professe a mortification of the fleshe: not much

1. Cor. 15.  
Olorius  
obiection  
out of the  
wordes of  
S. Paule.  
Olorius  
doth erre  
in the mea-  
ning of S.  
Paule.

The place  
of Paule  
expounded.

2 Paraly. 9.

9. *We read that Siluer was esteemed for nought: not because it was no maner of Mettall, but because that Mettall then was esteemed nothing worth.* Many are of the minde that this Reasō of Paul was deriued from the custome of certain ignorant persons, which were Baptized for them that departed this lyfe without Baptisme. Out of which stock spronghted out the Marcionites, and other young Nouyses, of whom Chrysostome doth make mention: who being blinded with the lyke error, as often as any of them died without Baptisme, did supply an other in the bedd, demaunding of him in the behalfe of the dead carckase, whether he would be Baptized: then was he that supplied the place Christened in the name of him that was dead: of which disorder when they were appeached, they alledged for their defence this place of Paul. wherein it was sayd, *some were Baptized for the dead.* Thus much Chrysostome.

Chrysost. v.  
pon the 1. of  
the Corin.  
Cap. 15.

What it is  
to be Bapti-  
zed for the  
dead.

Cyprian to  
Fortunatus  
in his exhor-  
tation to  
Martirdome

Now to confesse that this was a custome of certein ignorant persons: yet bycause neither Paule him selfe doth allowe of their doo, but doth deriue his Argument from the end and effect that followed Baptisme: whenas all other Expositours of Scriptures do utterly condemne this error, what cā Olorius pyke out of this to establishe any certaintie vpon: who, if would haue vouchsafed to haue sought counsell of Chrysostome, would haue rendered a farre other maner of sense & Exposition of this place, namely the same whereof I spake before. For after this sence were men sayd to be Baptized for the dead, either bycause such as should receaue Baptisme, did after the vsuall maner accustomed in those dayes, professe to renounce this world, as if they were dead men: or els bycause as Chrysostome witnesseth, they were commaunded to say before they were Baptized first, *I do beleue in the Resurrexion of the dead:* & bycause they were Baptized into that Fayth, therefore they were sayd, that they were Baptized for the dead. Moreover, if Olorius be desirous to know the maner of that auncient tyme, in ministryng that Sacrament of Baptisme: Cyprian doth expresse it vnto vs much moze effectually then Marcion. For we do learne this by

Cy-

Cyprian, that such as were lyeng at the pointe of death, & were not as yet Christened, did then craue to be receaued vnto Baptisme: which Cyprian doth note vnto vs in these wordes: *The Baptisme* (sayth he) *that doth by and by couple vs vnto God, whiles we are goyng out of this world.* Augustine also doth make menti-

Aug. in his booke of Confession.

on of the same custome: who also did desire to be Baptized him selfe, being at the pointe of death. The same chaiced to Nazienzen likewise, whenas beyng on Seaborde he was in daunger to be drowned: whereupō this sentence, *to be Baptized for the dead,*

In the lyfe of Nazianzene.

is moze properly spoken of them, which beyng euen now vpon y last gaspes, are Baptized, beyng taken as it were for dead already, rather thē for the liuyng & the quicke. Frō which maner of Exposition Theophilact seemeth not to vary very much. Who vnderstandeth, that this *Baptizing for the dead*, ought to be taken after this maner: y they are Baptized in this sayth, to be-leave y these bodyes & these bones must be rayled agayne frō the dead. And therfore many do coniecture, that this custome, to be Baptized in Churchyardes, & neare vnto the graues & tombes of y dead, was an auncient custome receaued frō the Elders, y so such as were to be Baptized, might be made y moze mynde full to confesse a rising agayne frō y dead, not onely through y force of their sayth, but also by the applicatiō of y Ceremonie it selfe.

And thus much hitherto touchyng the sence of the wordes. Frō the which how much the expolitio of Osorius doth swarne, a blynd man may easily perceauē. Now let vs consider the force of y Argumēt, whereunto Paul doth apply, Paul doth argue in deed frō Baptisme to y rising agayne frō the dead on this wise.

*Bodies are Baptized for the dead.*

The Argument of S. Paul deriued from the Reason that leadeth to an Absurditye. Christost. in the same place.

*Ergo, There is a rising agayne of the dead.*

And this doth Paule fitly and applyably enough, to witte, deducyng an Argument, from the reason which leadeth to the absurde. For otherwise (as Christostome sayth) *if the Resurrectiō be of no force, why are mens bodies Baptized for the dead: & for to this end art thou Baptized; bycause thou dost beleene that thy dead body shall rise agayne, and shall not remayne alwayes dead.*

And without all question this is the very mynde and meanyng of Paule, whiche if Osorius would haue followed simplye and sincerely, hee shoulde haue concluded the same



out of Paule, and out of Paules wordes. Now this Iyeng Sophister framyng an Argumēt out of the wordes that Paule did most aptly gather for the establishing of that Article of the faith, to witte, *the Resurrection of the dead*: doth most foolishly peruerit, to vphold his pēuish Purgatory. *What shall they do (sayth he) that are Baptized for the dead, if the dead do not rise agayne at all?* Now what sayth Oforius? what shall they do sayth Oforius that are Baptized for the dead, if there be no Purgatory at all? Now I beseeche you Oforius for the honour of your Logicke, whereas you haue scattered abroad euery where in your bookes so many outrageous, madd, and frantike exclamations agaynst M. Luther, did you feele your selfe infected with no spice of frensie, or more then harishe maddnes, when you sate knittynge such slepyng moats, and spyderweuett and such stubble I do not say of Beanehealme, but very chaffe of oates together?

You will haue vs confesse that there is a Purgatory in any wise. And why so? Bycause (as you say) they that are Baptized, are Baptized for the dead. What els a good fellowship, but this baptizing for y<sup>e</sup> dead were to no purpose, if there were no Purgatory: After this maner doth our deepe Logician Oforius conclude: But S. Paule the Apostle doth conclude otherwise. *In vayne were it to be Baptized for the dead (sayth S. Paule) if there be no Resurrection of the dead*: Here doth Paule conclude of the Resurrection: & Oforius of Purgatory: This doth Paule rightly and like an Apostle: but Ofor. on the contrary part pēuishly altogether, and like an errand lyar. For what hath Baptisme to do with Purgatory? what hath fier to do with water? Nay rather what one thyng doth more directly and more effectually overthrow Purgatory then Baptisme? And by what Logicke then can you forge fier out of water, whenas there be no elementes so contrary one to the other, as fier and water? After this maner therefore doe I argue agaynst your subtile Sophisme by contraposition, out of S. James. For if it be true y<sup>e</sup> mercy doth farre exceed Iudgement, and that the water of grace be of more efficacie to quench and putt out, then the fier of Iudgement to bourn and consume: why may not I frame an Argument *A Fortiori*: that there is no Purgatory after this Iyse to them, which in this life are Baptized in Christ Iesue: wherfore to knitt vpp the knott in

few

Purgatory  
& Baptisme  
two contrary  
elemēts.

Iacob. 2.

Such as are  
Baptised in  
Christ Iesu  
neede not  
f. are any  
purgatorye.

few wordes, I see no such Buggbeares yet in that your Purgatory stier, of whom they which be Baptized in Christ, need to stand in any feare or doubt.

But Olorius shoulde reth out the matter agayne and agayn. Why then (sayth he) are men sayd to the Baptized in S. Paule for the dead, if there redounde no profit at all out of Baptisme? Those that do discourse of the efficacy & vertue of Baptisme, do deuide the vertue and efficacy thereof into foure Branches: namely, Into renouation: into washing away of Sinnes: and into making men mynde full of the Resurrection to come: These three

Baptisme profitable  
3. maner of  
wayes.

qualities be so annexed vnto Baptisme, that they do neither profit otherwise, nor to any other persons, but vnto them onely, that are washed in this founteine whiles they liue in this world. Whereupon they are worthely rebuked in Chrysostome, Which do cast away water vpon the dead, and holy thinges vpon the earth:

Chrysost.  
vpon the  
Actes of  
the Apo-  
stles ho-  
mcl. 1.

And for that cause was the heresie of the Marcionites detested, because they did substitute others to Baptisme, in the behalfe of them that were dead, as is before rehearsed. And this not without great cause: For as no man doth feede him selfe to quench an other mans hunger: nor any man is washed to cleanse the uncleannes of an other, and as the Church doth not allow, that the holy Communion of bread and wyne be thrust into the mouth of them, that are dead: euen so Baptisme, which is ministered with the element of water, doth washe away not an other mans filchynes, but the corruption and filchynes of euery particular person that is bathed therein. Whereupon Thomas Aquinas discoursing not altogether vnfruitfully of the intention and meanyng of Christ, doth expounde thereof in this sort: to witte,

Thom vpon  
the Corin.  
1. 15. cap.  
lect. 4.

that Baptisme is profitable to them which are in this lyfe Baptized in the fayth of Christ. For it were not conuenient that it should be profitable otherwise. For whereas the Sacrament of Baptisme (wherof Paule doth treat in this place) is of this nature, it ought not to be ministered twise: what will Olorius answer to me here: whether he that is Baptized for an other, be Baptized for him selfe before, yea, or nay: if you affirme that he is, then you make him an heretique whatsoeuer he be that doth reiterate Baptisme. If you deny that he was Baptized first, the doth he sticke fast cloyed yet in the filthe of originall Sinne: and

It is not  
lawfull to  
be baptised  
twise.

To be Baptized for the dead according to the Deuines.

Chrysost.  
vpon the 1.  
Cor. cap. 15

Iero. vpon  
the Corin.  
Cap. 15.

Out of the  
ordinary  
Glose.  
Thomas  
Aquinas v-  
pon the  
Cor. 1. cap.  
15. cap. 4.  
Paludens.  
dist. 21. que.  
1.  
Bonauens-  
turt.

therfore he can not be Baptized for an other mans bondage, but that by the same meanes he becomes him selfe a bondslave, and needeth now to be purged him selfe first: Whoeuer what reason can you render that the liuyng ought to be Baptized for the dead, according to your Sophisticall collection: For if you meane of the flesh beyng dead: but vnto this you will not agree, to witte, that any such flesh is in Purgatory: If you meane of the Soules: but thence your selfe can not say in any respect, that the Soules be dead: your Assertion therfore must needs be false, that they are Baptized for the dead, which are Baptized for soules which do liue in Purgatory. Therfore to be Baptized for the dead, according to S. Paules rule, is nothynge els in the Iudgement of the Deuines (if you will esteeme of the matter a right) but to be dipped into that founteyne, and so to be taken frō out the same, into the mortification of the flesh, & into rising agayne of the same flesh. Whereupon Chrysost. doe vnaptly: *To be dipped into the water (sayth he) and to rise out of the water agayne is a pledge or token of our goyng downe to hell, and our returning frō thence agayne. And for this cause Paule doth tearme Baptisme by the name of a Graue or sepulchre: For we are buried together (sayth he) through Baptisme into death. &c. Thus much Chrysost. frō whō Ierome doth not differre very much: who discourses vpon the same place of Paule, to be baptized for the dead: doth not expound it otherwise then to be so baptized in the death of Christ, that with Baptisme we shew our selues dead vnto the world: And proceeding forward: What anayleth it to dye to this world (sayth he) if life everlasting do not follow the contempt of the world? and therefore Ierome doth apply that saying to be Baptized for the dead, not to appertayne to the dead that are in Purgatory, but to our flesh in this world, being as it were mortified already. For what anayleth (sayth he) the flesh to be baptized in this life, if it rise not agayne to another life? To passe ouer in the meane tyme other Glosers of our new vpstart schoolmen, whereof many doe interpret this place of Paule for the dead: That is to say, for deadly sinnes, and workes of sinne that bee dead. If this be true, surely Baptisme can by no meanes agree with Purgatory, forasmuch as soules are cast into the bottomlesse pitt of hell for deadly sinnes onely, and into Purgatory for*



for none other but for veniall finnes onely as they say. By these so manifest and so many Testimonies of writers I do suppose that euery man may plainly perceiue the very meaning of the Apostle in those words, to impart nothing lesse, then the which Osorius with his most shamelesse definition would seeme to enforce on this wise. To be Baptised (sayth he) is for a man to offer himselfe a Satisfactory hoaste to wash away and to purge cleane the filthinesse of the soules of the dead. And by and by agayne. To be Baptized for the dead, he doth affirme to be nothing els, then to honour God with a Satisfactory offering and with a Sacrifice for the saluation of the dead, and to offer also the hoast of the bodye voluntarily for the saluation of their soules. Say you so Osorius: *To be baptised for the dead is it nothing els, then to offer a satisfactory Sacrifice of the body, for the cleansing and washing away the finnes and filth of the dead: And where be those dead a Gods name? Twis in the skalding house of Purgatory. Very well done. Ergo the, Christ when he suffered his passion, was baptized for the which were in Purgatory. Dea marrye. Why what els? Forward now: what say you then of Paule and others, that were likewise baptized for the dead? No lesse I warrant you. For euen so we heare Osorius uttering his owne wordes. It appeareth playnely (sayth he) by this place, that not onely Paule, but many others also did offer most holy sacrifices for the dead, that is to say, for the saluation of the dead.*

I do commend you. But will you heare me agayne: If the death of Christ were vnder taken for them that are in Purgatory, in the maner as you before sayd, then is it a good consequēt hereupon, that either your Purgatory was utterly abolished by the death of Christ: or els that Christ himselfe suffered death in vayne. Aunswere either of them which you list. Whereouer if this be true, that your Diuinity doth inferre, that Paule and manye others did dye (as you say) a satisfactory death for the cleansing of the dead, and for the saluation of the whole world: what difference then will you make betwixt the death of Christ, and the death of those others: Nay rather what neede haue we of the death of Christ at all, if Paule and many other did dye a satisfactory death, for the saluation of the world as you say: how thys

your

Ofor. pag.  
101.

Ofor. pag.  
101.

Oforius  
opinion ve-  
ry absurd.

your reason and communicatiō delighteth you and your Catho-  
lickes I know not: in my iudgement surely it seemeth none other  
then, as if any Turke or Jew had taken penn in hand, and of sett  
purpose deuised to write agaynst Christ, he could not haue  
written any thing more despightfully agaynst Christ, nor more  
horribly agaynst the Catholicke fayth: The Lord of his mercye  
open your eyes, and endue you once at the length with a better  
minde, if it may so please his heauenly Maiesty.

But I returne agayne to the course of your disputation:  
wherem albeit I see nothing worth the refuting, yet because you  
bragg here so shamelesly, that we be utterly ouerthrowne with  
your most manifest Testimonies, and that your argumentes are  
not resolved: I thinke it conuenient to make manifest, what ma-  
ner of argumentes you haue sett downe: and of what force the  
substaunce of your argumentes may seeme to be. First touching  
the testimony of Saynt Paule in the 1. to the Corinthyans the  
15. Chapter befoze mentioned, where Saynt Paule treateth of  
Baptisme and Resurrection: You thinke to haue a great aduanti-  
tadge here to build your Purgatory vpon. And why so? Because  
Baptisme is many times vsed in the Scriptures, for Sacrifices  
and offeringes: Where finde you that? Forsooth, where the  
Lord doth demaunde of the two brethren, that were at  
strife betwixt themselues, for the chiefe and highest seat in  
the kingdome of heauen, whether they were able to be par-  
takers of the same Baptisme. In deed the scripture vseth many  
times peculliar Tropes & figures: and I am not ignorant, that  
amongest the latter Deuines, Baptisme is diuided into three  
sortes: to witte, Baptisme of water: of Fire, & of Bloud. How-  
beit these two latter kindes haue not in them any proper nature  
of a Sacrament, if you haue regard to þ naturall propertyes of  
Baptisme, to wit Matter & Forme (as they call them) And ther-  
fore howsoeuer it pleaseth the new Deuines to ascribe vnto the  
þ matter of a Sacrament, yet doe they not attribute vnto them a  
Sacrament, no nor so much as the name of a Sacrament, but  
equiuoce. But what doth this concerne this place of Paule ci-  
ted by you: where it is out of all controuersy, that the wordes of  
the Apostle ought to be vnderstanded not of Bloud, nor of Fier,  
but simply of that kind of Baptisme onely: wherewith all Chi-  
stians

Three  
kindes of  
Baptisme.

Equiuoce  
diuersly sig-  
nifying in  
one word  
or terme.

mans ingenerall without exception are washed through the fountayne of regeneration into hope of rising agayne to life euerlasting. Therefore I do here appeale to the Iudgement of the Reader, how blockishly Olorius doth wrest this discourse of Paule to Martirdome yea much more Dolcibly to Purgatory. There is besides this an other place cited out of the same chap. where Paule (as appeareth) purposing to sanctify himselfe not onely for the dead, but for the liuing also: hath these wordes: Why do we vndertake daunger euery houre? I do dayly dye through the reioysing that I haue of you in Christ Iesu our Lord. And these forsooth be those substaunciall Testimonies wherewith we are ouerwhelmed a Gods name, accordaunt to the matter nowe in question, as iumpe as Germanys lippes.

It remaineth now that we discusse the substaunce, and pith of the Argumentes likewise deriued from the prayers and oblations of the Church. You do mayntayne stiffely that Sacrifices offred for the saluation of the dead, be very effectuall: which forasmuch as are auailable to none, but such as be in Purgatory: hereupon therefore you doe conclude, that there must be a Purgatory of very necessity. But what if I would deny all this vnto you euen by the same law, and order as you haue propounded them: For what reason is there to the contrary, but that I may aswell deny at a word, as you affirme at a word? First as touching Prayers which you affirme that the Church is enured vnto for saluation of the dead: If you meane here the true & Apostolicke Church: You say most vntuly. If you note the vsage of your owne Babylonicall Temple, it forceth not of a rush what you do there. Neither do I enquire what you haue in hāding there, but what you ought to looke vnto, what duety doth exact of you, and what you ought to do according to the prescript rule of the scripture. Moreover whereas you annere afterwarde that these *Supplications* and *Prayers* made for the saluation of the dead, are altogether vneffectuall and vnprofitable vnlesse they be applyed onely vnto them, which are afflicted in Purgatory. We would fayne learne first how you proue this? Forsooth (say you) because the soules that be drowned in the deepe doungeon and euerlasting darcknesse of hell, can  
be

Purgatory  
is confirmed  
by the Sup-  
plications &  
Sacrifices of  
the Church

Olori, pag.  
202.



be redeemed from thence with no prayers. This is true: and what hereof? Agayne (you say) the Soules that are in heauen, haue no need of those prayers, neither am I displeased with this Rhetorical partition. Goe to, what is it that this Orators pertition will conclude at the last? Behold reader now a conclusion moze then logicall, wonderfull y wrought and called frō out y very byaines of capacity it selfe: wherby you may forth with note a very disciple of Theophrast. Damned Soules being in hell (sayth he) are not eased by the prayers of the liuing: And agayne the soules that are in heauen haue no need of any supplications. It followeth therefore that there is some middle place betwixt heauen and hell, which we are wont to call Purgatory.

As if the Argument were on this wise.

Ofo. Argu-  
ment for  
the credit  
of Purga-  
tory.

If there be no Purgatory the supplications of the church for the saluation of Soules are voyde and vneffectuall. But the Supplications for the deadd are not voyde and vneffectuall.

Ergo, It is concluded that there must be a Purgatory of very Necessitie.

Petitio  
principij.  
a Demaund  
back againe  
of the first  
propositio.

We are come backe agayne now *ad Petitionem Principij*, as the Logicians do tearme it. Where one vncerteintie is confirmed by an other vncerteintie in all respectes as vncertain. For I am as farre to seeke whether Prayers and Supplications for soules departed be vnprofitable, as when Oforius doth affirme that there must needs be a Purgatory. And therefore in my conceipt you shall do very discretly. Oforius (because you are so malapert to write to Kings and Quænes) If in your next Letters addressed to Quæne Elizabeth, at your conuenient leysure: you will bouchsafe to teach vs by some euident and infallible testimonies of Scripture, how we may be thoroughly certified of that which you take here for confessed, to witt. That Prayers powered forth for the redemption and saluation of the soules that be afflicted in Purgatory be not vnprofitable but effectuell and auaylable: I for my part, that haue read the whole Bible ouer, can not as yet light vpon any substantiall or likely matter enough to moue nor cōceave any cause, why either such as be alpye now should deadd any Bullbeares of Purgatory, or that such as are depar-

departed hence in the fayth of Iesu Christ, should stand in any neede of any pettyhelpes of Supplications or Prayers. For as touchyng the saluation of soules, whereupon Olorius doth discourse so largely, I am fully resolved, that the same is singularly and absolutely safe, and shielded in Iesu Christ wholy: & doth not in any respect depend vpon any force of our prayers: Neither will Olorius deny the same I suppose. Yet he supposeth that the Temporall payne must be entreated for: And bycause this payne must be endured in the scaldyng house of Purgatory, therefore the Supplications & Prayers of the Church are worthely employed to the ease of those tormentes.

I do aunswere: if y<sup>e</sup> soules of the faythfull be afflicted with any kynde of punishment in Purgatory: surely those paynes are either the very scourges and whippes of Gods Iudgement, or els must chaunce vnto them besides the Iudgement of God. If besides Gods Iudgemēt, then are they w<sup>r</sup>ōgfully punished, but if the dead by the iust Iudgemēt of God be tormented after this lyfe, then is the promise of Christ false: *Which doth affirme that they shall not come vnto Iudgement, but shall passe (sayth he) from death to life.* And agayne, *My Father doth frō hence forth Iudge no man.* And what say you to the promise made to the thēse on the Crosse: *This day thou shalt be with me in Paradise.* So also were that sentence of Paule no lesse false: *We are no more vnder the Law, but vnder Grace.* For what Grace is there, where Iudgement ouerruleth? Iohn. 5.  
Luke. 23.  
Rom. 6.

What then you will say: shall we accompt the Prayers for the dead vsually powred forth by the Church, to be altogether fruitelesse: first I do verily thinke, that ye ought not abuse the name of the Church to your abhominable superstitions. The true Church of Christ must be esteemed by the word of God, and his good pleasure, and not measured by mens traditions. Neither is it conueniēt to colour all such Bastard trinchettes, as are crept into the Church by fraude, vnder the title and badge of the true Church. But we must make good triall by the touchstone of Gods word, of the meanes, whereby they challenge an interest in the Church. Now to graunt you this much, that Supplications for the dead were ordeyned in some places, by Traditiō of certein old Fathers: yet this maketh nothyng at all to the purpose

pose to establish your platfforme of Purgatory.

Basile and  
Chrisosto.  
in their Ly-  
turgies.

There be publique Liturgies fathered vpon Chrysostome and Basile caried abroad after this maner and forme: *We do offer vnto thee this reasonable offering for them that sleape in the Fayth, for the auncient Fathers, Elders, Patriarches, Prophetes, Apostles, Preachers, Euangelistes, Martyrs and Confessours. &c. But chiefly for our most holy and immaculate Lady the perpetuall Virgine Marie, blessed above all other women. &c. Not much vn-*

Cypria. lib.  
3. Epist. 6.

lyke vnto the same is it reported of Cyprian. *We doe Sacrifice (sayth he) for the Martyrs. &c. And yet I suppose no man is so wittlesse to say, that y<sup>e</sup> Martyrs, Confessours, Apostles, & Patriarches together w<sup>th</sup> the holy Virgine, be either in Purgatory, or do stand in neede of the Prayers of th<sup>e</sup> that be aliue. Whereup<sup>on</sup> we read in Augustine on this wise: To pray for a Martyr is ad- iudged very iniurious. &c. What shall be sayd to this: where the Popishe Churches do vse to pray after a solemne maner in their Passes for the dead on this wise, that God would vouchsafe to deliuer them out of hell, from out the deepe lake, and from out the Lions lawes? by s<sup>th</sup> wordes appeareth manifestly that Purgatory is not vnderstanded here, but those vniuersall flames of hell it selfe. Whereby you may perceauie perfectly that the Prayers of the Church be no sure foundations to ground Purgatory vpon: for that they be no moze powred forth for them which are in Purgatory, then they be for others in some other place.*

Aug. Ser-  
mo. de ver-  
bis Apost.  
Magist. s<sup>e</sup>-  
tent. Lib. 4.  
Distinct. 45

In like maner fareth with Sacrifices: wherein your Diuinitie raungeth very much at random, as if it were straped and runnyng in some wilderness a wollgatherynge: For whereas the true Church of Christ doth acknowledge none other satisfactorie Sacrifice, but that onely one Sacrifice of the Sonne of God, once accomplished for all: You do spende to much breath vpon vs, and many tymes altogether in vayne about your satisfactorie offerynge, and Sacrifices of Christ, Paule, and many others offered vpp for the dead.

Ofori. pag.  
204. 205.

Paule (say you) as often as he aduentured his lyfe for the preservation of the state of the Church, euen so often did he offer Sacrifice for the Salvation of the dead. But then most honorably aboue all other, when he suffered him selfe to be spoyled of life for the glory of Christ and the Saluatio



of all men. Did Paule suffer death for the Saluation of all men: is this your reason and your maner of speech Osorius? doe ye vse to preach to your flocke after this sort in Syluaine, as your bookes do preach abroad to the world: to witte that men shall be- leue that Paule did dye for the Saluation of all men: Shall we iudge þ you were sober, or well in your wittes, when you wate this: did euer man besides you write after this maner: or did e- uer man bearyng the face of a Deume speake this: or would a- ny reasonable mā euer vtter any such rudenes: Awake for shame, and gather your wittes once agayne vnto you, if you can: For if Paule did dye for the Saluatiō of the dead (as you say) what els do you leaue for Christ to do more: shall he also be in the beadrōll emongest those All, for whose health and Saluatiō Paule most honorably dyed a most notable death: wherein do you not heare Paule him selfe cryeng out agaynst you with open mouth: *Was* *1. Cor. 13*  
*Paule Crucified for you? were you Baptized in the name of Paule?* And agayne, *What is Paule? what is Apollo? but Ministers by whom you beloued. &c.* And agayne, *He that plāreth, and he that watereth, is nothing. But God that doth geue the increase. &c.* Af- ter the same sence we read in *S. Peter: There is none other name geuen vnto men vnder heauen, wherein they must be saved. And how then by the sacrificatory offerings of Paule, and many others (as you say) is ayde obtained for them that be dead: how is the safetie of all men, and the state of the Church preserved thereby?*

To make this matter good & Justifiable, *S. Paule* him selfe is forced maugre his beard to become witness agaynst him self, beyng charged with his one wordes, spoken once or twise in his Epistle written to the *Corinthes*: as when he sayth, *I do dye day- 1. Cor. 15.*  
*ly through the reioysing that I haue of you in Christ Iesu our Lord.* &c. And agayne writyng to the *Collo.* *Now I do Reioyse (sayth Colof. 1.*  
*he) ouer my afflictions for you, and I do fill vpp that which wanteth in the afflictions of Christ in my fleshe, for his body which is the Church. &c.* Out of these wordes of Paule well spoken, not well vnderstanded, and wickedly wrested, it is a wonder to see, what horrible doctrine and monstrous blasphemies, these false Apo- stles doe inferre, and thrust in place. For whereas the Apostles meanyng both note onely the confirmation of doctrine, and the

The place  
of Paule to  
to the Col-  
loss misun-  
derstoode  
of the pa-  
pistes.

The onely  
merites of  
Christ suf-  
fice not  
with the  
papistes.

The trea-  
sure of the  
Church.

Ruth 4.  
Out of S.  
Bonauentu.  
Lib. 4. Dist.  
10. Quest. 3

afflictions and agonies that he endured for the enlarging of the  
Faith of Christ onely: the same doe these praters most horribly  
mistourne, & force to the satisfaction for Sinnes, yea to the very  
price of our Redemption, not without manifest Sacriledge a-  
gainst the blood of Christ: As though the Death and Passion of  
the onely Sonne of God Iesu Christ, could not otherwise suffice  
to the absolute accomplishment of the whole action of our Re-  
demption, vnlesse meritorious afflictions of Saintes were an-  
nexed bestowes, which beyng mingled together with the blood of  
Christ, should counterpeise in equall ballaunce, the iust and true  
proportion of the Iudgement of God, and with full measure (as  
it were) fill vpp that euer flowyng founteyne, which doth purge,  
and washe cleane away the Sinnes and filche of the quicke and  
the dead. Which mingle mangle they call by the name of the  
Treasure of the Church: which of all the rest is most bayne &  
foolishe. And this Treasure of the Church, they dare not com-  
mitte to the custody of Christ onely, nor to euery of the Mini-  
sters, nor yet to laye men, nor to Priestes, not to poore Prelates,  
not to Abbottes or Priours, not to Priouostes and Wardens of  
Colledges, nor to simple Preachers as they call the: but to By-  
shoppes onely, and amongst them also chiefly, to the high and  
superexcellent Byshoppe the Pope: which is of all the rest most  
absurd. And yet least you shall thinke that these be not their own  
proper Assertions, we will heare what holy Saynt Bonauen-  
ture, and such like doctours of the same Schoole doe speake of  
theyr owne mouth. For on this wise doe those profounde De-  
uynes frame theyr Argumentes out of the wordes of holye  
Scripture.

Because according to the Law (say they) he that doth  
marry his Brothers wife, to rayse vpp seede to his brother  
that is dead, ought to enioy the possession of his brothers  
goods that appertayne to the education of the Children:  
Ruth. 4. Therefore the dispensation of this treasure of the  
Church belongeth to the Byshoppes onelye, which be the  
husbandes of the Church & haue power to beget sonnes &  
daughters, that is to say, perfect & vnperfect: and amongest  
all these principally the high Byshopp, which is husband &  
gouernour of the whole Church yniuersall. Ha, Ha, gentle  
Reader

Reader haue you not heard a mynyon mariage, worthy for a Popes puppett, grounded vpon the very vnpenetrable Rocke of y<sup>e</sup> profundity of all Scriptures: by which ye may first perceiue that Christ was once the hus band of this spowse: Now because he departed this lyfe, & dyed without issue of his body lawfully begott: his next brythre the Bishops do succede him, who marrying their Brothers wife, may rayse vpp issue to their Brother vpon her, and may begett Children perfect and vnperfect: And because all this shall not w<sup>th</sup> credit, they do proue it by the authority of the scripture, to witt in the 4. Chapter of Ruth, and other testimonies of the Law. But by the way, whereas we find that by the same law it was lawfull for one hus band to haue many wiues, or concubines, I do not yet remember any such liberty geuen by the law, that one wife should be married to manye hus bandes: Wherein truely they doe describe a very hard and miserable estate and condition of the Church, if one wife shalbe constrained to be buyonne and bonaire to so many hus bandes, as there be Byschoppes in Christendome. But let vs harken yet what followeth more. For he proceedeth on this manner. And therefore all Byschoppes (sayth he) that haue issue, may graunt pardones, but especially aboue all other our most holy Father the Byschopp of Rome: as to whom belongeth the dispensation of the whole spirituall treasury, because he hath the charge of all the whole Church, and of all her Children: whereupon all be his Children, and he is the Father of all. &c. Thus much doth preach vnto vs our holy Saynt Bonauenture. Behold here (gentle Reader) the summe of this most excellent mysticall interpretation of the Schole doctrine: wherein be thinke aduisedly with your selfe, how many fowle & horrible errors & blasphemies are scatred abroad by this pestilent dogg, and reckon them vpon your fingers, if you will whyles I sett the downe in order vnto you.

S. Bonauenture in the foresayd Distinct.

First an vtter disability, and a woyn out Emptynes in the bloud of Christ, & his most comfortable death is here set downe: wherein is manifest blasphemy.

Blasphemy

Then followeth an Eclipse of Christes passion. That is to say, whatsoeuer wanteth in his passion to the full satisfaction of our Redemption, must be supplied and recompenced with the

Prophane Sacrilege.



afflictions of Partirs and Sainctes.

Hereby.

Next vpon this minglemangle of the merytes of Christ and his Partirs, they gather together a certayne treasury of most precious and abundant Satisfactiō: which they call the Treasury of the Church.

Error.

Now whereas out of this treasury all Remission and pardon of Sinnes is dauen forth: then yet must not all be Stewards and distributers of this great riches, nor any other then the Bishoppes, and the chiefe Byschopp of all other, the Pope of Rome, which is of all other a most pestiferous error.

Fraude.

Moreouer as is most met: out of this Romish Budgett, and dispensation of Romish treasure, are begotten Bulles and Pardons, which is a most horrible fraud and liegerdemayne.

A stalcieft.

Lastly out of these Pardons is framed at the length the skalding house of Purgatory: by this argument forsooth: Because otherwise these pardons and prayers of the Church, and merites of Sayntes should not be worth a Rush, vnlesse the soules of the faythfull did frye and broyle in this skalding house of Purgatorye, for ease of whom these quallificatiōs are proued by the Church.

I haue reckened vpp orderly and briefly the chiefe of all their errorrs, monstrous horrible enough I thinke, which being directly agaynst, manifestly repugnaunt, and contrary to the true meaning and naturall sense of the scripture, will not require any long aunswere in the confutation of them.

The Refutation.

First, whereas they do affirme, that the death of Christ is not of sufficient efficacy and power to accomplish the mysterye and pyce of our redemption, vnlesse a supply of Sayntes afflictions be annexed to make vpp the full measure: herein they do eyther

Col. cap. 2.

moustruously lye, or els it is false that Saynt Paule doth affirme, *that we are all made absolutely perfect and complete in Christ Iesu:* forasmuch as it is vndoughted true, that the thing that is most perfect and fully absolute, can want nothing to fyll vpp the measure of perfect perfection. And so also is þ saying of Saynt Paule to the Hebues in ech respect as false: where it is sayd that Christ did by one onely oblation consummate, or make perfect them that be sanctified. Surely if one onely oblation doe fully accomplish all the partes of our satisfaction, then all other

H. b. 10.

oblations

oblations whatsoeuer, be not onely not profitable, but wicked also and execrable. Moreover whereas that Typicall Lambe in the olde law did represent vnto vs the perfect patterne and Image of the true and immaculate Lambe, which was slayne from the beginning of the world, what shoulde be the cause that the redemption (which is of the blood of the sonne of God) should in any respect not be as fully perfect vnto vs: as was that deliuerance of the people full and absolute, that went befoze but in a Type or representation?

And whereas they dare be so shamelesly Impudent, as to make a mingle mangle of the merites and afflictions of Saynctes, with the passion and blood of Iesu Christ: I do wonder that they are not ashamed hereof: howbeit I can not deny, but that the death of his Saynctes is precious in the sight of the Lord: yet is not this to be taken so, as though the price of theyr death were of as great value as that it ought, or can be able to counteruayle the wrath of God by any meanes: Neither are they therfore saynctes because they do dye and suffer persecution: but because they that do suffer persecution be holy, therfore is theyr death called precious in the sight of the Lord. And the cause why they are Saynctes, and be called Saynctes, commeth not of any vertue of theyr death, but of the onely power & efficacye of the death of the sonne of God, in whō they do beleue, which dignity they do receiue by theyr owne sayth onely, & not for any their afflictions sake: so þat now to be Saynctes is not of any merite of their own, but of the merite of the onely sonne Iesu Christ, who is onely righteous, and doth make others righteous as Augustine doth both wisely and learnedly testify: Christ (sayth he) was that one & onely man which could both haue the fleshe of man, and could also not haue any Sinne. Euen that onely he and alone, which is himselfe iust, and doth iustifie others, the man Iesus Christ. And therfore (sayth he) we can not be compared with Christ, although we suffer Martyrdome for his sake euen to the shedding of our blood. And immediatly after, making a comparison betwixt the afflictions of Christ, and the afflictions of the godly Partyes. Christ (sayth he) had no need of any our helpe to worke our saluation: but we cannot do nothing at all without him, he gaue himselfe vnto vs his braunches, a liuely vine: and we without him can not haue so much as a

*Psal. 115.*

The merites of Saynctes are nothing worth but the merites of Christ. August. vp. on the Gospel of Ihon the 84. Treatise.

ny breath to preserve life withall. Finally, although brethren do suffer death for brethren, yet is not the blood of any Martyr shedd for the remission of his brothers offences, which thing Christ did in his owne person for vs. Neither did he by this exāple as by any speciall patterne direct vs to immitate him, but onely that for this example we should become thankefull and reioyce in him &c.

Aug. in the  
same place.

3. So that by this testimony of S. Augustine now I doe suppose no man doth doubt how he ought to determine of the other thre, namely: the Treasory of the Church, Pardons, and Purgatory. For if it be true that the same Augustine doth say, that the most holy ones of all others are not able to cure the woundes of their brethren, being themselves daylye, and incessant beggers in theyr dayly prayers for remission of theyr owne Sinnes. What shall become then I pray you of the merites of Sayntes?

4. But if the merites of all holy Partys and Apostles be nothing auayleable: with what reason then can this gaye treasory of the Church be mayntayned, of whose Jewelles they brag so gloriously: or what shall become of that office of Stewardship and dispensation of Pardons?

5. Moreover, if those ragged skrapes of pelting Pardons, be throwen out to the doungehill, I neede not drawe forth any long discourse to tell the gentle Reader, what shall become of that rydiculous Relique, and bable of Purgatory: For as much as the matter it selfe being so easely discernable, will quickly enduce the to perceauce, that this fable, which these catholick Fathers haue forged of Purgatory, doth no more emporce any trueth or lykelyhood of trueth, then this lye and peuisish prating of Pardons doth differ from manifest falshood, & forlpe fraude, then which toy neuer crept into the Church any one trinctt more ridiculous, or worthe lesse credit. All which notwithstanding, our Portingall Rhetorician must yet procede forward, and shoulde out his puppett Purgatory with all the strength that he can, and demaundeth a question: Whether there may be any tyme for Christians to abstayne lawfully from Carity whose chiefe and principall poynte of Religion doth consist in Caryty? If you speake of Dearth. Osorius, It is true that you speake, that the principall groundworke of all your Religion is Dearth, For he maketh most on your side: And here of



The dearth  
of Oforius  
Church.

of commeth it, p'all ecclesiasticall matters are soule so dearely  
with you & yea the Churches themselves, Bishoppicks, Ho-  
uosthippes, Priesthoodes, Hyters, Palles, Consecrations,  
Immunities, Priuiledges, Dispensations, Indulgences,  
Monasteryes, Temples, Altars, Colledges. Emongest all  
which, the highest degree of Papacy it selfe what a pyce it bea-  
reth, and what a Dearth hath growenouer all these thinges, is  
sharpe credible to be beleued, or able to be expressed with pen or  
tongue. But you meane Charitie, a word derpyed from out  
the grace, loue, and mercy of God; I doe aunswere you, that in  
all your Religion is either so no Charity at all, or surely so litle,  
as that all thinges with you are full of sharpe and dearth.  
But our Oforius Tullianisme, doth not distinguish *Caritatem*  
Dearth, from *Charitatem* Loue by any speciall difference.  
And therefore lett vs heare the questiō that he propoundeth him-  
selfe of this his *Caritas*. dearth

What can there be any exercise of *caritas* imagined gre-  
ter then this wherein we do pray with most earnest prayers  
vnto God, for the saluation of our Brethren? No surely I  
thinke: And therefore for the great affection and loue that I doe  
beare vnto you, I doe pray most humbly and hartely vnto God  
for your sauety: that pardoning this your lewdnes of wytyng,  
he may vouchsafe to enlighten that ouerbarkened blindenes of  
your mowly senses and new fashion the same into a moze sound  
knowldge and vnderstanding of the trueth of his Gospell. Now  
doe you perceaue the desire and loue that we haue of your safety  
Oforius althet you be not come to Purgatory as yet: It is rea-  
son therefore p we lykewise vnderstand p Charity of your Charitie.

Ofor, pag.  
203.

We doe pray vnto God (say you) with earnest intercessi-  
ons and prayers, most purely powred forth for the quick  
and the dead, and for the sayety of our Brethren. I doe be-  
hold a very goodly and comfortable imagination of yours, con-  
ceaued in the behalfe of the dead, and do prayse the same. But  
when doe ye this good Syr? In your dayly supplications and  
meetings? I thinke not so. But at that tyme especially (say  
you) that is chosen out to be most meete to worke the most  
holy worke of all, so witte, at that tyme which we do choose  
to pacifie the wrath of God: not with the bloud offringes of

Ofor, pag.  
202.

The onely  
oblation of  
Christ doth  
not satisfie  
the papistes

The wrath  
of God is  
pacified  
with the  
blood of  
Christ.  
The Sacri-  
fices of Pa-  
pistes are  
with- out  
blood and  
do wāt the  
blood of  
Christ.  
Ergo, the  
Sacrifices of  
the papistes  
do not pa-  
cifie the  
wrath of  
God.  
Collof. 1.  
Hebr. 10.  
Luke. 23.  
Ephes. 2.

footed Beastes, but with the body and blood of Christ, what a bald deuise is this of the man: how variable is the inconstan-  
cye of his doctrine: For if (as you sayd a litle eare) Christ onely  
doe not performe the full price of our redemption, but that Paule  
and many others doe dayly offer most holy Sacrifices for the  
dead, that is to say, for the saluation of the dead: with what  
confidence dare you now presume to pacifie the wrath of God,  
with the onely body and blood of Christ, excluding the Sacri-  
fices and offerings of all other: or how often must the body of  
Christ be offered, to pacifie the wrath of God?

If our first Father Adā was able by one onely offence to de-  
stroy and cast away the whole offspring of posterity: Is not Christ  
in all respectes as able by one onely oblation of his body and  
blood, to make amendes of the same which Adam forbidd,  
and brought to nought: And with what reason will you per-  
swade vs, that you take vpon you to reconcile the fauor of God  
by the blood of Christ, who professe that your Sacrifice is not  
a bloody Sacrifice: Whereouer, whereas the Sonne of God  
did satisfie for all thinges, with his precious blood shed vpon  
the Crosse, as well the thinges in heauen, as the thinges vpon  
the earth, what one thing then hath he left to be satisfied by you:  
Or if there remaine any thing as yet of Gods Iudgement un-  
reconciled, and not thoroughly cleansed, euen to the uttermost,  
and most absolute fullnes, how hath he then by one onely ob-  
lation made perfect for euer, all them that be sanctified: how  
did it same good vnto the Father, that all fullnesse should dwell  
in the Sonne: how were all thinges sayd to be at an end and fi-  
nished, whiles Christ did hang vpon the Crosse: with what face  
dare Paule teach vs that all Enmity was blotted out by Chri-  
stes death on the Crosse, and all hatred wepte awaye by his  
flethe, if Gods Patesse, must be as yet reconciled by your of-  
fringes and Sacrifices: He that brake downe the wall that was  
betwixt vs and God, was not the same able to ouerthrowe ro-  
ten Wallles of your papistes Purgatory: he that did utterly re-  
moue the wrath of his Father, could not the same be extinguish  
and quite put out the flames of Purgatory without Saintes  
merites, and Popish Pardons: Nay rather what neede any  
Pardons at all procured, or imagined out of the treasure of the  
Church

Church, if you Catholick shauelinges doe take vpon you to re-  
contple the Paistye of God, by your dayly offering of Chyistes  
body and bloud.

I will recyte here not a fable, but a true history of Germa-  
ny out of Wolfgangus Musculus. which happened at Paganoy  
in the yeare of our Lord 1517. to witt, the same yeare: where-  
in M. Luther beganne to Iuneigh agaynst the Popes Bulles.  
There was a wyfe of a certein Shoemaker, who a litle before  
she dyed for a certayn number of Crownes purchased a Bull  
from the Pope: whereby she did assure her selfe of fre deliue-  
raunce out of Purgatory. Within a whyles after this woman  
being dead, the Husband hauing intelligence of the Bull, per-  
fourmed the obsequies and funeralls of his wyfe orderly and de-  
cently, as becomen an honest Husband to doe: not regarding in  
the meane space Masses, Dyrges, Trentalls, and other trinc-  
ketts of the lyke Pockeries, vsually exercised in the Church  
after the old solene maner, for the redẽming of soules departed  
out of this lyfe. The parish Priest being not a litle greued with  
the matter, beganne to maruell, and to take in ill part the con-  
tempt of Religion, and to complayne of the vnkinde behauior  
and impiety of the Husband towards his wyfe, and at the last  
framing a libell of the matter, accuseth the Shoemaker for an  
heretique. To be brieft: The Shoemaker was arested by a Ser-  
ieant, the matter was pleaded before the Maior of the Cittie.  
The Shoemaker for his defence pleaded, that the cause why he  
did not purchase Supplications and Masses, according to the  
olde accustomed fashion, for the health of his wyues soule, pro-  
ceeded not of any contempt that he hadd agaynst any of the so-  
lemne ceremonies of the Church, but because he was assured  
that his wyues soule was already saued, & in heauen, he thought  
good to abate such extraordinary and vnnecessary charges: and  
withall taking the Popes Bull out of his bosome, desireth the  
Maior that it might be openly readd. The Maior doth deliuer  
the Bull to the parish Priest to read. The Priest seeing the Popes  
Bull stood still amazed at the first, and a good whyles refused to  
reade it: at the last being constrayned by the Maior, he didd  
reade it ouer: as soon as the Bull was read ouer, both the Maior  
and the parish Priest being thoroughly ashamed, held their peace.

An Hystory  
of Germa-  
ny out of  
Wolfgang.  
Musculus  
his commo  
places.



*Masses and Sacrifices.*      The third Booke.

The Shoemaker was earnest to procede to Iudgement vpon the auctoritie of the Apostolick Release, to make it appeare what they iudged now of the soule of his wyfe: whether she were now in heauen, or in Purgatory. If she be in Purgatory, then the Bull doth lye: but if she be shewen vpp into heauen according as the Pope commaunded her: then was there no cause why he should hyre any hireling shaueling to say Masses or Dynges, for his wifes soule. The Paio: and the Priest hauing nothing to say to the contrary, nor daring to condemne the Popes Pardone, acquitted the shoemaker of the action by a Nonesuite.

*Masses and Sacrifices.*

**B**UT I returne to Osorius agayne, who, if haad bene Commissary in this case, I know not what aunswere he would haue made to this shoemaker: But this is out of all question, that this Purgatory, whereabout these Catholickes keepe such a sturre, can by no meanes be of any force and power, but that either the Popes Pardons, or these your *Sacrifices of Satisfaction Masses* shall be by that meanes boughten of, and come into great perill to be utterly discredited. For if your Stationes of Rome (the Pardons of all and euery of the which vpon a iust account made) do surmount to the number of ten hundred thousand yeares, & againe if the Pilgrimes that come to Rome, to see the onely heaues of Peter and Paule, do obteyne pardon of their sinnes for xij. thousand yeares: or if the fulnesse of the Romish See be of such estimation in the sight of God, as you boast vpon it, & it is able to translate whatsoever soules it listeth suddenly without touch of breath out of Purgatory into heauen, yea and that without any helpe of Purgatory at all: to what purpose then doth this Sacrifice of yours serue, wherewith you doe undertake (as you say) to pacifie the maiesty of God for the sinnes of the dead: If there be no meanes els to reconcile his fauor, but by this dayly Sacrifice of the body and bloud of Christ, of what vertue then shall your popish Pardons be: wherefore either must your Bulles of very necessity breake their neckes, if your satisfactory Masses stand still at the stake: or if your bulles be fatt and lusty, you must needs confesse that the tolly bagges & bigg lookes of your satisfactory Masses will be down dagger.

Furthermore how will that your infallible Assertion agree  
and

The Masse  
and Popes  
pardons are  
contrary  
each to o-  
thers.  
The summe  
of the Ro-  
mish stati-  
ons doth  
surmount  
the number  
of 1000000.  
yeares.

either with the rule of the holy scripture, or with the determinations of your owne Schoolemen: For whereas your great Doctours do call this oblation an vnbloody sacrifice. which you name the oblation of the body and bloud of Christ either they must lye, or els Osorius must needs saye vntruely. If the Schoolemen say true that it is an vnbloody sacrifice. I doe demaund them, by what reason it is ministered for the washing away and cleansing of the sinnes of the quicke and the dead: when as it appeareth by the most manifest testimony of the scripture Heb. 9. that there can be no remission of sinnes without effusion of blood. Howeouer yf this vnbloody sacrifice be such an effectuall and soueraigne Balsamum for the curing of the festered wounds of the quicke: for what soares then auayleth your Sacramentall playster of penance: For if sinnes be washt away cleane before you go to Masse: to what vse shall this necessity of Sacrifice and confession be employed: Doe ye not yet conceiue playnely fine man: into how many monstrous and frameshapen filthy deformities, this your frivulous and apish reason would entangle vs: which neither accoꝝd scarcely betwixt themselves, and withall do much lesse resemble any countenance or shew of countenance with the holy Scripture:

You affirme that you do take vpon you to reconcile the fauour of God by the body and bloud of Christ: But why do you so loose our laboꝝ: for all this matter that you now take in hand, is quite dispatcht, and accomplished long sithence. All the coast is cleare here already: the reconciliation is concluded vpon: the olde rotten wall is broken downe: the obligations be all cancelled, so that you neede not to beat your braynes any moꝝe about making any Releases: Gods memoꝝy is not so obliuious, that it can so soone forgett this couenaunt that he made with the late sacrifice of his Sonne except you rubb vp his remembrance with your dayly sacrifice: Neither is this attonement purchased of so slender force that we need to be afrayd of any such breach of couenaunt, as can not be continued without your delicate daylye dayntyes. What shall I say of the nature of the sacrifice it selfe: which (though you would the contrary neuer so sayne) neither ought, nor can be handled with any mans handes, besides him onely, who being cleare from all spott of sinne, did deserue to be heard

Aug. contra  
aduers. leg.  
& Prophet.  
lib. 1. Cap.  
18. Agayne  
vpō the 64.  
Psalme.

heard for his obedience sake, and who alone (as Augustine writeth) is the onely priest and the sacrifice: the offerer, and the offering it selfe: And what sayth is there so great in you or what obedience to godwardes? or rather what shamelesse impudency in the sight of men, wherewith you dare presume to handle this so honorable a sacrifice for sinnes being of all partes so polluted, stynking, and filchy sinners your selues? But I meddle no more with your vnshamefastnesse: I demaunde touching the matter it selfe, what reason or argument you can make for any your necessary vndertaking this Sacrifice: and I desire to be answered of you herein.

Actes. 26.

Forsooth (say you) because God is wrathfull agaynst sinners and because sinnes do dayly boyle vpp and buddle from without vs, therefore a dayly Sacrifice is very requisite for the obtayning of dayly pardon. But this pardon is obtayned by our owne sayth in Christ, yea without all your Sacrifices: or els the verity of Gods word it selfe doth lye surely: and Christ also doth deceiue vs, as appeareth by the promise made vnto Paule, that they should receiue forgiveness of theyr sinnes through sayth that is in Christ Iesu. &c. Now saye you to this: shall we now abandon our sayth, that we may establishe your vnbloody sacrifice? for otherwise how can you ioyne the perseuerance of the one, with the maintenauce of them both? If sayth do obtayne remission of sinnes, what neede we then your Sacrifice? on the other side, if sinnes cannot otherwise be washt away, but by the sprinkling of this Sacrifice, then is sayth altogether vnprofitable. But you will say, the very same Christ in whom we do beleue is resiaunt in that holy Altar: Doth he lye their groweling or looking vppward: what say you Olorius? But go to what is this to the Sacrifice? for if sayth fastned in Christ wheresoeuer he be, do obtayne all our suites at his handes, what further neede we of him to be sacrificed againe, or of your priesthood? Because when as by our ministry (say you) the sonne is offered vpp vnto the father, he can not choise but be fauourable vnto vs, and with his mercy forthwith embrace vs: And therefore this Sacrifice is vnderaken of vs not in bayne, whereby we do pacifie the maiesty of God: whose iustice without this Sacrifice could not otherwise but be very greuously angry and heauily affected



affected agaynst our sinnes: But we are otherwise taught by the scripture of God: which doth playnly affirme *that we being iustified by fayth haue peace with God.* Rom. 5. To what purpose then neede we any reconciliation, where assured peace is proclaymed already? But God is angry with our sinnes, This is true: But this anger is alayed by fayth and repentaunce, without all your oblations. But if you thinke that an aduocate must be procured hereunto: we are taught by Iohn that this Aduocate is now already in heauen, and not in the earth. *And he is (sayth Iohn) the propitiation for our sinnes.* 1. Iohn. 2.

But whē he is offred in the earth: the wrath of God cānot choose but be recōciled with so acceptable a Sacrifice: Nay rather be ye well aduised hereof, least whiles you take vpon you to pacifie the wra<sup>th</sup> of God by Sacrifice, you defile your selues by y<sup>e</sup> same meanes with most horrible Idolatry: & so prouoke the wra<sup>th</sup> of the Lord much more sharpelie agaynst you to your vtter destruction, which how much is to be feared on your behalfe, I neede not to certifie your wisdom with many wordes: Certes what you haue hether to done, the matter doth evidently declare it selfe. For sithence the first erecting and frequenting of this sacrifice amongst you if nothing els teach vs, how you haue pacified the wra<sup>th</sup> of God with this sacrifice, we may learne well enough by the continuall outrage of the Turke, which beginning very neare about that blessed time, not much after the Pope-dome of Innocent the 3. it extendeth all credit to be spoken, with how wonderfull successe it hath preuailed all this time euer sithence. And withall how many monstrous heapes of miseries and calamities haue burst out together with that sacrifice yea dayly raunge also vnreclaimeable, all good and godly men do right well perceiue, and be hartely sorry for the same. Hath a roareth greedy of the pray: Impietie surroundeth euery where: the world doth delight and sport it selfe at our manifold miseries and mischieues: and the olde profane paganism doth waxe dayly I know not how mighty & incorrigible: almost nothing is found through all Christendome: all thinges be rent and co<sup>r</sup>ne in pierces: I karse is any Peace vpon the whole face of the earth: or any peaceable state of life. The Christians lye snorting in security: The Jewes waxe every day more stiffnecked being molested

1. Iohn. 2.

What time  
the Turkish  
power be-  
ganne to  
preuaile  
agaynst the  
Christians,

The fruites  
of Masse  
and the po-  
pish Sa-  
crifice,

The popish Religion an offence and stumbling block to the Iewes.

sted and aggræzed at no one disorder so great, as at your Sacrifices, Breadworshipp, Idolatryes, Pictures and Images, which they doe plainly perceiue to be manifestly repugnaunt agaynst the Law of God. And whiles you shryne your selues like Gods on the earth in purple and Golde, the poore beggerly Church of Christ (which did once flourish and triumph throughout all nations and cōunges) is now pent vpp, and thrust together into so narrow a straight, that it is ready to ppyne away with anguish and grief, which your Lordshippes receiuing from the old auncient Fathers in very good liking, lustye, and strong, is by your meanes now become carrayne leane, full of sicknesse, and like an olde kebbe full of winckles. In so much that if these outragies proceed as they begimme, you will be found shortly to leaue vs neuer a Church at all, vnlesse the maiesty of God be otherwise reconciled to be mercifull to our despitred estates, then by your Idolatrous Sacrifice.

The Venetians losse Cypres for all their Masses,

First whatsoeuer the Gospell of Christ hadd sometyme obtayned in Asia and in Africa, you haue vterly lost altogether: Duer & besides this also, you haue lost Thracia, & all Greece: of late yeares Hungarye and both the Regions of Pannonye: what shall we say to this: that the Venetians were not able to preserue Cypres for all their Masses and Sacrifices: So pusilliant and so many voyages haue bene adressed, so many armies leuyed against Turkish power, by Emperours, Kyngs, Christian Princes and Captaynes, and most of all, by the procurements and practizes of the Romish Popes: Yet I suppose, that all the meane whiles wanted no Masses and vnbloudy Sacrifices through all their Pauillions and Tentes: if at least these Sacrifices could haue preuailed any thing to the appeasing of Gods indignation: And that I reckon not vpp in the meane time Ciuill broyles, dayly raunging amiddes the very bowells of the Church, Slaughters, Warres, Pestilences, Outragies, Upsoares, Schismes, Murthers, Persecutions, Malice, & hartburninges: What kinde of mischiefe hath euer pestered any Common wealth, wherewith the tranquillitie of Christian Peace is not shaken at this present, yea spoyled and mangled, moze with cruell Combatts and tumultes at home, then with any Forrayne inuasions or attemptes: All which calamities

lamities seeming none other but speciall tokens of gods greivous wrath wahren whotte agaynst vs, how happeneth that they are not qualified by reconciling Gods fauor with that vnbloudy Sacrifice of the body and blood of Christ, which is dayly executed by so many handes of Sacrificing shauclinges, for an attonement to be made of Gods displeasure agaynst sinne: But you will impute the fault of all these Calamities to the dissolute lynes, and licentiousnes of the lay people. Be it as you say: yet the matter rebowndeth back agayne from whence it came. For if God being offended with the wickednes of the people, could not be pacified by you, in so great continuance of tyme hitherto: to what vse then auayleth the power and vertue of that reconciliatory Sacrifice betwixt God and vs?

But I am of a farre contrary iudgement to you herein O sorius: whereas the Turke preuayleth: whereas such an infinite heape of mischieues doe ouerwhelme vs at home, and from abroad on euery side: Whereas we haue so long endured the vnappeasable wrath of Gods vengeance: I doe beleue verely that it commeth to passe for none other cause moze, then for the very same Sacrifice, wherewith you doe so stiffly perswade your selues that you doe tourne away his heauy displeasure. For the dead (say you) and for such as be departed out of this lyfe, Finally for the health and safetye of all Christian Realmes you doe make a Sacrifice most holy and most honorable of all other Sacrifices: the vertue whereof you can neither expresse with tongue, nor comprehend within imagination or thought: and doe stoughtly maintayne, that the same ought to be accompted for the most holy, and principall groundworke of all Religion. I doe perceauie you: and I doe comend your Catholicke industry, but your Religion surely I can prayse by no meanes. For what needed Christ to haue suffered death, if the vnbloudy Sacrifice of his blood may satisfy for the safetye of all Christendome without shedding of any blood: if it can not, with what Religion is this Sacrifice perfourmed of you: nay rather how much monstrous Idolatry doe you uphold, and holster out with this one Sacrifice of yours? Not so (say you) but we make intercessions to Christ which suffered his passion for vs, to pacify the wrath of God, in the behalfe

The tyranny of the Turke is not to be imputed to any thyng more then to the Popishe Masses. Ofori, pag. 203.



halfe of all Christian Nations. This notable lies in one sentence

Christ departing hence did not leave behinde him his body & bloud but a Mystery thereof only, and that also to eate and not to Sacrifice.

1 First, that which you doe assume of the body and bloud of Christ, is false. For Christ departing from hence, did not leave behinde him his body and bloud, but deliuered vnto vs a mystery of his body and bloud onely.

2 Whereouer the same whereof you treat so much touching your Sacrificing, is as foolish and bayne. For neither was that Mystery deliuered vnto vs to that end, that it should be Sacrificed by handes of the Priestles: but that all the saythfull in generall without exception, should be partakers thereof, and feede vpon the same: *Eate you all (sayth Christ) of this: He doth not say: Sacrifice this ye Priestles: And I thinke, to eate, and to drinke, is not all one to say: as to Sacrifice.*

3 Finally this also is as bayne and ridiculous: which you doe more then proudly dreame vpon: that this Eating should be instituted for the health of all Christian Realmes, and for the reliefe of the quick and the dead. for it was left amongst vs for a Remembraunce of the Lordes passion onely, and so left, not that we should seeke for forgiveness of Sinnes out of the same: but that these outward signes deliuered vnto vs to Eate, might putt vs in remembraunce of that everlasting remission of sinnes, which Christ should purchase for vs, by the shedding of his precious bloud. And for this cause, *he doth call it the (Cupp in his bloud, which shall be shedd for many (sayth he) into the remission of sinnes, not transitory remission I suppose O sorius but into everlasting forgiveness of sinnes: For otherwise if it be a forgiveness Temporall, how will that saying of Jeremy be true? And I will make with them an everlasting covenannt: that I may not remember their sinnes any more. If it be an everlasting Release: what neede we then any further Sacrifices: or what shall be sayd of your holynes of Religion, which doth make that thing transitory to vs, that God hath vouchsafed for vs to be vnmoueable, and to continue beyond all ages?*

Argumēts  
agaynst the  
Sacrifice of  
the Altar.

To be brieft, that we may now knitt vp the matter by that, that hath bene spoken before: Behold here in few wordes the trueth and substance of this Sacrament, Justified with most true and approued Argumēts. Whereunto if you will answer in your

in your next letters to the Quenes Maiestie, at your convenient leasure, you shall do vs a great pleasure.

Argumēts  
agaynst the  
sacrifice of  
the Altar.

1. The Lord departing from hence, did carry away with him out of the earth the substance of his body.

Ergo. He did not leaue the same substance behinde him.

2. Christ did deliuer vnto vs a Mysterie of his body onely.

Ergo. He did not deliuer his very naturall body,

3. Christ did institute a Mysterie of his body to be eaten onely.

Ergo. Not to be sacrificed.

In the remembraunce of forgiveness of sinnes onely.

Ergo. Not a Sacrifice of cleansing and forgiving of Sinnes.

4. Salvation and remission of Sinnes is promised to them onely that beleue in Christ.

Ergo not to them that doe sacrifice Christ.

5. Remission of Sinnes is not given without shedding of blood.

Heb. 9:

In the unbloody Sacrifice of the Masse there is no effusion of blood.

Ergo. In the Sacrifice of the Masse is no Remission of sinnes.

6. Salvation and free Remission of Sinnes doth consist of the promise, through fayth.

The Sacrifice of the Masse is not free, but meritorious, nor consisteth of fayth, but of merite Meritorious.

Ergo. The Sacrifice of the Masse is vneffectuall to Salvation, and to the Reconciling of God.

7. There is no Materiall cause of forgiveness of Sinnes, but the onely shedding of Christes blood, and no formall cause but fayth.

The unbloody Sacrifice of the Masse is neither fayth, neither hath in it any effusion of blood.

Ergo, in the Sacrifice of the Masse there is neither Materiall nor Formall cause of Remission of Sinnes.

8. The Sacrifices that doe not cease to be offered for Sinnes, doe not satisfie for Sinnes: Heb. 10. The oblatiōs of the Lawe can neuer make the receauers thereof perfect, for if they could, they would neuer haue ceased to be offered. &c.

The Sacrifices of the Altar doe not cease to be offered.

ppp.i.

Ergo.

*Masse and Sacrifice.*      *The third Booke.*

*Ergo. The Sacrifice of the Altar doth not purge and cleanse Sinnes.*

9. *Christ by his owne onely oblation of his fleshe deliuered vpp on the Crosse, did vanquish death for euer in respect of the Materiall cause.*

*Ergo. He did also abolish the cause of death, that is to say, the guilt of Sinne for euermore. Which guilt of Sinne being vterly abolished for euer, the Sacrifice of the Masse fro thenceforth exequuted is also together vneffectuall, as in respect of the Materiall cause by Merite Meritorious, so the cleansing of the sinnes of the quick and the dead.*

Death being vanquished the guilt of sinne is abolished

10. *In all lawfull Sacrifices, the person that offereth is more worthy then the oblation offered: Euen so Aaron and those high Priestes of the olde lawe were more worthy then foure footed beastes. So the heauenly and humane person of the Sonne of God, was more worthy then the body offered which was his onely flesh.*

*But in the Sacrifice of the Masse: the persons of them that doe offerre Sacrifice be much worse.*

*Ergo. The Masse is no Sacrifice, and altogether unlawfull.*

But here perhappes we shalbe cited to appeare before the Schoole Doctours. For what pottadze pott will these Popish Prelates leaue vnturned about, before they will suffer such a fatt collopp to slippe out of their mouthes willingly. There are euery where (will they say) extant not onely testimonies, but hyghe commendatiōs also geuen by the aūcient Doctours for the aduācement of this Sacrifice, many hūdred yeares agoe: Now therefore what an haynous arrogancy is this of these fellows (doe they say) that will attempt to abandone Priesthood, to banish this Sacrifice out of the Church, and to exclude Christ him selfe from the Sacrament of the Altar? For with such terrible flashes of lightnyng both Hosius and Pighius & other Catholickes thunder out agaynst vs fro above, & do shuffle together a nūber of raggs of auncient writers straped together, to make vpp a poore shredde coverlett, to couer the nakednes of their Idolatry. For the vndoing of which (I do not say) Cleuers knottes, but spyders weuettes, spūnne out of the nyce braynes of trissing Sophisters, shall neede no great

Hosius in  
lib. Cath. &  
Concl. cap.  
53.

pron



non crampe, but a feely simple wyer onely shall suffice.

The greatest colour that they pretēd for the defence of their cause, is the often mention made of a Sacrifice, by the auncient Doctours in their wrytyngs: which in truth is not worth a straw. The knowledge of the Scriptures (sayth Hylary) consisteth not in the readyng, but in vnderstanding of them. Likewise, The learned in readyng the auncient writers must hold fast, not that what soeuer they read by and by, but that which is well vnderstāded. I do know that in þe Doctours mention is made oftentimes of these wordes Sacrifice, and Nobloody. But yet this sufficeth not. You lye al- wayes gnawynge vpon the boanes of wordes, but I doe consider the marrow that is within the wordes, & do cōpare the maner of speaking wþ meaning of þe wryters: who were neuer of so grosse a capacitie, as the Capernaïtes were, to thinke þe flesh of that Sonne of God (which doth dwell in heauen) should be handled with the filthy fingers of Priestes, or that a Sacrifice of his flesh should be made by the Priestes in the very substance of his body, to tend to redre the wrath of God against all terrours of Death and Sinne. But they do call it oftentimes an Hostie vnder a figure and a representyng mystery: and doe in dede ascribe vnto it the name of a Sacrament, but not the substance of a Sacrament, neither yet do they attribute vnto it the name of a Sacrament otherwise, or for any other cause, but because in þe same is a Sacrifice of prayse, and thankesgeuyng ministered in the remembraunce of that heauenly Sacrifice of the Passiō of Christ, accordyng to þe sayyng of Augustine. In the Sacrifice is a thankes- geuyng, and a memoriall of the fleshe of Christ, which he did offer for vs. And agayne in an other place, The Sacrifice that is offred in the Priestes handes is called (sayth he) the very offrynge of the fleshe of Christ, Christas Passiō, his Death, his Crucifyng: not in truth of Substance, but by a mystery of representatio. And Christo- stome speakyng of the same Sacrifice: Thus that we do (sayth he) we do in the remembraunce of that, that is already done. For Christ doth commaunde vs to do this in remembraunce of him. And Eusebius in his 1. booke of Demonst. doth say, þe it is to offer our memoriall or remembraunce to the Lord in steede of a Sacrifice. after which phrase of speech Nazien also doth call it an ex- plat of great mysteries for a Sacrifice of prayse. And Dionisius

Hilary in  
his booke  
vnto Cons  
stantius.

The Eucha-  
rist hath the  
name of a  
Sacrament  
but not the  
substance.

Aug. de fide  
ad Pet. Di-  
aco. Cap. 10

Aug. Sen-  
tent. prospe.

Chriost.  
vpon the  
Epist. to the  
Heb. Rom. 7

Euseb. de-  
monst. lib. 1  
Cap. 10.

Nazianzē.

Dionis.  
Clemens  
constitu. 2.  
post. lib. 6.  
cap. 30.  
Ambros. de  
virg. lib. 2.

Ierome vp-  
on the psal.  
86. 97.  
Aug. quest  
noui & ve-  
ter. testa.  
lib. 2.  
Aug. vpon  
the wordes  
of Christ af-  
ter S. Luke  
Christ. vpon  
the Actes  
2. hom.  
Gregory de  
consecra.  
dist. 2. quid  
sit.

doth name it, a **Sacramentall** ministracion. In Clement it is called a representation of the kingly body of Christ. Others doe call it a signe of a true Sacrifice: sometymes it is called the Sacrifice of prayer and thanksgouyng, by a certein mysticall figure of speakyng. As in a certein place Ambrose doth call our **Soules Altares**. Where writyng of virgines: *I dare boldly affirme (sayth he) that your Soules are Altares: In the which Christ is dayly offred for the redemption of the body: Not bycause our Soules be Altares: or that y flesh of Christ is naturally or materially offered of vs: but these sayinges are to be taken in the same sence, as many other like sayinges of the old wyters are to be vnderstanded. As where Ierome writeth on this wise: That which was borne of the Virgine, is dayly borne vnto vs: Christ is Crucified vnto vs dayly. &c.* After the same maner also doth Augustine speake: *Then is Christ dayly slayne to enery of vs, whē we beleue in him that he was slayne.* And the same Augustine in an other place vpon the wordes of the Lord. *Christ doth ryse agayne dayly vnto thee.* And in his 10. booke *De Cinitate Dei. Cap. 5.* God is not delighted in the Sacrifices of slayne beastes, but of a slayne hart. Euen as Chrysostome speaketh likewise. *In the holy mysteries the death of Christ is executed.* Besides this also as Gregory de Consecrat. Dist. 2. *Christ doth dye agayne in this mystery. &c.* And yet is there no man so senselesse to say, that Christ is borne every day, or is Crucified, & ryseth agayne oftentymes: or that his death is executed in the mysteries accordyng to y very substance thereof. But these be figuratiue, and vnproper kyndes of speeches, wherein is celebrated a certein mysticall execution of those thynges for a Remembraunce: so that y thyngs them selues be not present properly, which were long tience fymished, but are representations by certein applyable resemblaures of thinges signified onely: whereby our sayth may as it were from hand to hand, be admonished by the application of these outward signes, what was accomplished before spiritually for vs, in that most excellent Sacrifice of Christ.

Euen as the Nation of the Hebryes were sometyme fedd with the visibill Manna, & as our bodies are at this present strengthened with dayly food of nourishyng sustenance, which would otherwise perish through want: Sensibly bycause there can be

he no saluation for our sorrowne nature, besides þe bloud of Christ: Christ is therfore worthely called, the bread of our lyfe, and the foode of þe world: whereby the bodies are not fed for a few peares, but þe soules are nourished to euerlastyng lyfe: And for this cause Christ takyng an occasion of their communication which were cōferryng together of Manna, and the eatyng of his flesh not vn- aptly alluding to that heauenly banquet in Hopyes (which dyd refresh the hunger of the body for a tyme) did call him selfe bread in dede, and spake the same also truly: And why truly: because he is truly and in dede the bread and foode of lyfe, not onely of this transitory and temporall lyfe, but of euerlastyng lyfe: not this lyfe onely, which we doe now enioy in this world: but which we shall lyue much more truly in the world to come. And for this cause purposing euen then to suffer death for vs, he did note vnto vs his body and bloud vnder the names of bread & wyne. *This is my body* (sayth he) *This is the cuppe of my bloud*: Not because that bread and that cuppe were chaunged into his body, and his bloud naturally, substantially, and in dede: but because he could not before his death represent vnto vs, the force and efficacy of that euerlastyng and spirituall Sacrifice, by any more apt similitude, or application of any other likenes, which might continually preserve the remembraunce of him in our hartes after his death. And therefore gaue vs in commaundement, that we should celebrate the same perpetually, & receaue those elemētes for an euerlastyng memoriall of that Sacrifice: and not to be sacrificed for the expiation of sinnes. *Take* (sayth he) *Eate ye all of this*. In which wordes he doth call vpon not þe Priests onely: but inviteth all the faythfull ingenerall without exceptiō as it were to a generall banquet, alluryng all men to follow his example herein. Which thyng we do diligently and carefully obserue at this present, accordyng to his prescript commaundement, and our dutyfull obedience not in corners, mumblyng vpp priuate Masses, but in our publique Congregatiōs & assemblies. We do eate: we do not Sacrifice: we do drinke: we do not purge by Sacrifice. Wherouer we do not eate with our tath onely, but much more effectually with our hartes: not the body: but with the body: that so we may be nourished both wayes. With our bodies we do receaue the outwarde elementes in dede, in a thankesfull

By what  
reasō Christ  
is called the  
bread of  
lyfe.

A double  
feeding in  
the Sacra-  
ment.



How the  
body of  
Christ is  
receaued in  
the Supper,  
and how  
the bread is  
receaued.

How bread  
and the bo-  
dy are both  
receaued in  
the Cōmu-  
nion.

Gene. 9.

Leuit. 7.

Leuit. 17.

Leuit. 6.

Christ  
could not  
geue his bo-  
dy for an o-  
blation in  
his Supper

memoriall of the Lordes body offered: But with our sayth & hartes  
we do receaue and embrace, not the visible signes and elements  
onely, but the truth of the body and bloud of Christ, & the whole  
vertue and efficacy of the same Sacrament.

And this is the order of our Communion Olorius. In the  
which we do neither eate þ Sacramētall bread without Christ,  
nor Christ without the Sacramentall bread. For we do not rende  
these in pēces after your guise: but we do ioyne both together,  
the one with þ other, though we receaue them not both after one  
maner. That which the soule doth fede vpon, is not bread, but  
Christ: That which is receaued into the mouth, and passeth  
downe into the bowels is not the naturall & reall body of Christ,  
but bread. And yet in respect of the signifieng mysterie, it is not  
bread, nor do we eate it for bread, but for the body of Christ: And  
therefore this mystery doth reteigne in deede þ name of the body,  
but in substance the nature of bread, and not of the body. For  
what man hath bene euer of so Sauadge a nature, as could not  
perceauē that mans flesh is no conuenient foode for mans body?  
what Nation hath bene euer so cruell & barbarous, as to be ser-  
ued at his table with mans bloud, were it neuer so delicately roa-  
sted and spiced? And what shall we say: that Scripture it selfe  
doth not permitt this by any meanes, that men shall fede vpon  
mens flesh and bloud: Gene. 9. And in an other place, you shall not  
fede vpon the flesh of all beastes, as well foule as foure footed cat-  
tell: Leuit. 7. And agayne. No soule emōgest you nor of the Strañ-  
gers that doe sojournē emōgest you shall eate bloud: If the will  
of God were such, that it might not be lawfull for his people to  
fede vpon the bloud of beastes: how much rather do ye suppose þ  
we are restrayned by the same cōmaundement frō eating of māns  
flesh? Moreover whereas Christ him selfe doth confesse that he  
was sent downe into the earth for that end, that he should dissolue  
no ioate of all that the law commaunded, but should accom-  
plish euery tittle thereof to the vttermost, by what reason could he  
geue an oblation of his body and bloud at his Supper for a Sa-  
crifice, to be eaten and dronken without breache of the comman-  
dement of that law, which is expresse in the 6. Chap. of Leuit.  
in these wordes: The oblation that is genen for sinne (sayth he)  
the bloud whereof is brought into the Tabernacle of witnessse, to  
make

make satisfaction in the Sanctuaries shall not be eaten, but be burnt without the breach of the Law.  
and consumed with fyre. &c.

But here I suppose myne opposed aduersary will take after a knott in a Bullrush as the Proverbe is: Whereas Christ was able to doe all thinges by the assent and word of his omnipotency: And whereas the same Christ also did as firme the same to be his body and blood, then must one of these two be graunted of very necessity: that either we must discredit Christ his wordes, and abase the omnipotency of God, or els we must needes establishe a true oblation of the body and blood of Christ in the Supper. If all the sayings of Christ howsoever uttered, and spoken by the Lord, must be done and performed in the selfe same order and effectualnesse that he spake them, and if all thinges must be drawn to the killing letter: you haue then wounn the Spurres. But then what shall become of that spirite and lyfe of þe Letter, where vnto the commaundement of the Gospel doth require vs to apply, John. 6: whereunto shall Augustines rule serue: which willing vs to leaue the Letter, doth force vs to a deeper consideration, as often as an absurditie can not be auoyded, without a necessary Allegory, if you be of this mynde that we ought to be driuen from such lyke Allegoricall, and figuratiue speeches of lyke significations. But what is this els, then to nozell vpp a Grammarian, not a Deuine? And by this meanes withall into how many senselesse absurdities shall you force vs, horrible and abhominable to be spoken with tounge: We doe in a certein place heare the Lord speaking playnely and sensibly enough. *I haue sayd you are Gods, and are all the Sonnes of the highest*: If you regard the wordes onely, what can be spoken moze playnely. *I haue sayd* (sayth he.) If the outward sence of the Letter doe force such an inuolable credit: what remaineth, but that we say, þ men must forthwith degenerate frō naturall mē into Gods: Agayne where we heare Peter in an other place called by the name of Sathan Math. 16. which wordes of Christ if we will interpret after this maner, we must needes conclude hereupon, that the Pope of Rome is not the Successor of Peter, but of Sathan. Whereby I suppose your Diuinitie is well enough certified, how much it skilleth to attend and geue eare vnto, not onely what is

John. 6.  
August. de  
doctrin.  
Christi.

Psal. 81.  
John. 10.

Math. 16.

read in the bare letter of the holy scriptures, but also to marke diligently the sence, and meaning of the Scripture. In Gene. We heare the Loyn speaking, as is before mencioned: *Let vs make light, and light was made.* If after the same maner Christ had spoken ouer the bread: the matter had bene out of all question. Now who so affirmeth that some one thing is an other thing, doth not forthwith commaund the same thing to be made that other thing which he noteth. It is one thing to make, and an other thing to speake and pronounce. Whereof thone is a chaunge of substaunces, thother is a chaunge of names onely. But Christ now taking here the bread & the cupp in his handes, doth not commaund that they shold be made his body & bloud, but doth dignify the bread and cupp which he tooke in his hāds, by the name of his body onely: *not chaunging the nature* (as Theodoret reporteth) *nor casting away the substance of bread and wine as Gelasius affirmeth: but honoring the visible signes by the name, and calling it his body and bloud: whereby he might more* lively expresse to our senses the vertue and efficacy of his death and passion ensuing.

Theodoret  
Dialo. 2. 2  
Col. de Sa-  
cramen. lib.  
4. Cap. 4.

For it commeth to passe I know not how, that as often as we are minded to expresse the excellency of any notable matter, we doe not accustome our selues altogether to the naturall proprieties of speeches, but apply sometimes vnproper and borrowed speeches to make the matter seeme more Emphaticall, which thing is vsually frequented, not in sacred Scriptures onely, but very often and much also in the continuall practizes of humaine actions & ciuill societie: Such as haue vsually called Honey the very Synowes of warres: such as haue named Scipio the sword of the Romaines, he that sayd that Quintus Maximus was the shield of the Romaines: It is not to be doubted, but by these figuratiue speeches, they did meane to expresse more then the wordes did emport. The Parents of Tobias, when they named their Sonne the staffe of their age, did they forthwith chaunge their sonne into a staffe of wood: or did they vnderstand him rather to be their comfort of their lyfe, vnder the lykenes of a staffe to leane vnto: Paul commaundeth vs to take the sword of the spirite: which he doth call the word of God. In lyke maner when Christ commaundeth vs to receaue into  
our

Tobi. 5. 10.

Ephc. 6.



our mouthes that, which he named to be his body: why doe we not as truly and in dede, transubstantiate the sword of God into a materiall sword, as the Eucharist into the naturall fleshe of Christ? If we shall speake after the proper phrase of speech, it appeareth playnely, & the same death of our Lord, (which he dyed for our sakes) did purchase for our soules everlasting saue-tye & fulnes of lyfe. And it is not to be doughted, but & the Lord himselte at his maundy before he suffered (foreséeing what was comming vpon him) did long before certify his disciples thereof by some significant token. But to chend his wordes should be more deeply engrauen into their hartes, he vouchsafed to en-struct them with some similitude of sensible thinges, rather then with wordes: by demonstration, rather then by speculation: set-ting before their eyes not onely a denomination of bread, and wine alone, but also a visible example of a material eating: to en-struct thereby not our mindes onely, but to enduce our senses to perseuerance much more effectually. And hereof both the cause, and the originall of the Sacrament began to spring at the first. *Doe ye this (sayth Christ) in remembrance of me.* So to then, let vs aduisedly consider what our Lord did in that Sup-per, and what the Apostles likewise, and what we also ought to doe: Christ took bread in his handes: he brake the same bread: which bread being broken he offered, not to his Father, but to his disciples, not for a Sacrifice, but for a Remembrance: not to satisfy for Sinnes: (which could not be accomplished without shedding of blood) but in Remembrance onely of that blood which was to be shedd: *Doe ye this (sayth he) in Remembrance of me.* And this was the whole order of Christ his action at that Supper. what did the Apostles: they receaued the Sacrament of the body deliuered vnto them: when they had taken it, they did eate it: eating it in a thankfull remembrance of their Re-deemer, they gaue thanks. Now if we following their exam-ple herein, doe not doe the lyke, accuse vs: if we doe the same ac-cordingly: tell vs ((Diogenes)) what is it whereat you snarle? Now agayne for your partes, what you Catholikes doe in cor-ners, either vouchsafe to declare your selfe Olorius or harken a litle, whiles I doe expresse it.

A descrip-  
tion of the  
Popish ma-  
ner of Sa-  
crificing.

First the Priest both take the bread sett downe vpon a stony

Altar

Altar

Altar, taking it, doth consecrate it, the bread being consecrated, he doth himselfe worshipping first: afterwarde he lifteth it vpp aboue his head as high as he can betwixt his handes, as it were betwixt two theues to the gaze, to be worshipped of others: and withall offering the same bread to God the Father, in steade of a Mediator maketh intercession betwixt the Sonne, and the Father, beseeching the Father that he would vouchsafe benignely to accept these oblations of his body and bloud of his owne Sonne. And this doth the Priest forsooth, aswell for the quick, as for the poore prisoners in Purgatory. Hauing offered his Sonne on this wise, the Priest doth receigne him thus offered vnto him selfe: doth deliuer him to no body: but breaketh him to him selfe into three small peces, if I be not deceiued: two partes whereof he placeth vnder his handes one ouer an other, after the maner of a crosse: the thirde he drowneeth downe in his Challice: O wondrous and vnspakeable mystery of the Pope. These thinges being on this wise ordered, this Christemake taking vpp at the last, this hoste deuoued so into three peces, two partes he deuoureth vpp, and the thirde he supbeth out of the Challice: in such wise neuertheles as that not so much as a crume of this supper or apish Enterlude rather can come to the peoples share: who must be contented to haue their eyes only fedd (as it were in playes and Enterludes) whiles this whippart alone haue played all the partes of the Pageant: and at the last shewing out a blessing from out the bottome of this Challice, commaundeth his gazers every one to departe whither they will.

It is Missa  
est.

The popish  
breadwor-  
shipp.

How much  
the popish  
Masse doth  
differ from  
the Supper

For as much as those things are daily and euery where practized by you, & with bigge looks supported to his hard hedg, may I be so bold to leaue of you, by what right: by what title of antiquitie: by what ground of Scripture: or by what example at the last ye be able to defende this your deuouring of flesh, and breadworshipping: by any example of Christ: or his Apostles: but where did Christ euer institute in the Supper a Sacrifice of his body: where did he consecrate bread into his body: or where did he transfigure bread into his flesh: where did he lift vpp any hoste vnto his Father, with outstretched armes towardes heauen to pacifie his Father: or where did he make a shewe thereof to the people to be gazed vpon: what did the Apostles: where did they

euer

ever worshyp the bread that they did eate in the Supper, or in their Communiōs: where did they ever inuete others to any Adoration of this Sacrament, and not rather to the eatyng thereof onely: where did they Sacrifice it for the quicke and the dead: where did they euer carry abroad the Eucharist in Procession and open assemblies: or where did they reserue it for stoares: where did they euer defraude the lay people of one part of the Sacrament?

of Christ & the vñage of the Apostles.

Briefly, how all the proceedings of this your iugglyng Enterlude doth vary from the first Institution of the Apostles, how it hath not any partakying or acquaintance with the Communion of Christ, nor any resemblaunce or affinitie with his holy Supper, Let whole Christendome be Judge herein: Let every man that list compare examples with examples, new with old, present with tymes past: what doth all this whatsoever you doe, resemble els, then like a certein Shippying and trippying gesture of some Stagelike Comedie rather, then a Supper of the Lord: wherein first you chaunged the Sacrament into a Sacrifice: you haue altered the Table into an Altar: transposed mysteries into Masses, and translated eatyng into Adoration, participation into Religion: banquetying, into gazing & cōtyng: The substance of bread you haue with a playne Poeticall Metamorphosis: transubstanciaded into the substance of flesh: finally you haue brought the matter to this passe, that there is no fourme of a Supper, no nor so much as the name of a Supper remainyng. For what is he that will euer name that to be a Supper, where neither bread nor drinke, nor any kynde of meate besides māns flesh and bloud onely, is sett before the guesstes to fede vpon: which is horrible for any mā to eate that will either follow the rule of nature, or the prescript commaundement of the Scriptures.

The profanyng and Idolatrous transforming of the Lordes Supper emōgeit the papistes

What then will you abandone Christ (say you) from vs out of the Eucharist altogether: and will you leaue no moze but bare Signes onely in this most holy Sacrament? For such is the question that Hosius maketh in a certein place: & the selfe same now doth Osiandrius thrust out agaynst the Lutheranes. Whose accusation because I purpose to refute, behold ye good Catholick mē that which I must speake both truly and necessarily. First this quarrell toucheth the Lutheranes very little. For others I doe

The solutiō of Hosius Obiectiō.



The Soluti-  
on of the  
obiection.

O for in his  
3. booke.  
Pag. 183.

answer on this wise. That this doth not exclude Christ out of the Eucharist: but you do banish Christ out of heauē altogether: whiles by the same rule you force the nature and substance of his body into so narrow straightes, as it were shrunke into a Geometricall chynker: wherein what do you els, then take him out of heauen: For one and the selfe same bodily nature in one & the selfe same body, can not be here, and there, at one tyme. In dedde you confesse it can not be by nature, but it may be (say you) by miracle. But cursed be that miracle, whereby the true humanitie of our Christ is denyed, and whereby our cō- ioyning together with him is broken a sunder. For what parta- kyng shalbe of our natures with his body: or what agreeable proportion of body betwixt vs, If we be seuered eche frō other, in the whole proprietie & substance of nature: But Augustine a reasonable Catholike Deuine enough, I suppose, will not consent vnto this: that the Diuinitie of Christ ought so to be affir- med, as that his humanitie shall by any meanes be defaced. Ther- fore that rayling of Olorius agaynst vs, as though we did dis- people the holy banquet of Christs Diuinitie is some monstrous dreame of some monkish: for who did ever seclude the Diui- nitie of Christ from this mysticall Supper?

So is also the caualation of the same in the respect as flaun- derous, where he chargeth vs, & in the sequel of his body of Christ wholly from the Eucharist. Which is also as untrue. For albeit we do affirme that the body of Christ is naturally, in his owne proprietie in heauē, we do not so exclude him from the holy mys- teries, as that we would not haue him present therein at all: but consideration must be had in what manner he is present. He that doth acknowledge a true presence of Christ after a Sacra- mentall manner, and vnder a mysticall conuerpyng, doth not aban- don Christ out of the Sacrament: but he that reiecting the mys- tery, doth acknowledge no presence, but such as must be belie- ued to be present naturally, and in dedde: the same if he abyde by his wordes, must needs ouerthrow all the substance of a Sacra- ment of very necessity. For whereas they do assigne the whole materiall part of the Sacrament to consist in this, that the flesh of Christ included within those mysteries must appeare discer- nable to the beholders, not in his proper and naturall forme, but

in an other shape it is a frivolous denise boulded out of the forgethoppe of Lumbarde. Which by this euident demonstration of Augustine is easily ouerthrowen.

*All Sacramentes do represent a necessary likenesse of the same things, whereof they be Sacramentes.*

*The outward formes of bread and wyne doe by no maner of liknesse, represent any agreeablenesse with the body of Christ.*

*Ergo, No materiall part of a Sacrament can be applyable to those outward formes of bread and wyne.*

And yet this notwithstanding we do confesse, that Christ is present neuerthelesse in his mysteries. But it is one thyng for Christ to be present in a mystery, & an other thyng to be present naturally, & enclosed as it were within a certein place. It is one thyng to beare the name of a thyng, wherof it is a remembrance: & an other thyng to be the very same thyng wherof it taketh denomination. It is one thyng to haue a likenesse, & an other thyng to be in the very same substance. Neither is it a good Argument, that is fetcht from the word or letter, to the substance. Where in the one, the very matter of a Sacrament is to be same: in the other, the truth of the substance is discerned. Wherein is concluded a fallax. *A secundum quid ad simpliciter.*

An Argument against transubstantiation.

A Fallax a secundum quid ad simpliciter.

In a Comedy or Enterlude he p cometh forth vpon p Stage clad in Kingly Robes & crowned with p Diademe of a King, the same is not by and by p King in deed whose persō he doth represent. And yet is there no cause to p contrary, but during p time of the Enterlude he may be after a certein sort, called a King: to witte, after p same maner, as Signes & similitudes of thyngs, do many tymes obtaine to be called by the name, and title of the very thynges whereof they be representations. Therefore for as much as the action of this most sacred Communion is of this nature, as the which doth no lesse minister the body of Christ, to be receaued by faith, then the bread, to be eaten by the mouth: these men therfore do not seklade Christ from this sacred banquet, as you sae, but you and your Catholickes rather: whiles you do sequester the Allegory from the wordes of Christ, refusing all manner Type of resemblance and likenesse, & whiles you do rende a sunder the spirite (which doth quicken) from the letter that doth kill: whiles you banishe quite away all bread out of the Sacrament:

How the body of Christ is present and not present in the supper.

How the  
Papistes do  
remoue  
Christ from  
the mistical  
Supper.

ment: whiles you teare abroad the subiect from the accidentes:  
Whiles ye make a miserable myngle mangle and hoche pott of  
the thynges that are seuered by nature, and agayne dissolue the  
thynges that are naturally ioyned together. Whiles with most  
abhorminable Idollworshyp you doe most filchply defile the most  
pure, and chaste Church of Christ, to the intollerable discomfort  
and sorrow of all godly hartes: you haue brought this to passe by  
your crafty coueyauce, that the people now can neither partake  
of any bread in the holy supper of Christ, no nor Christ himself,  
but in steede of Christ must receaue an Idoll: in place of bread  
certein Imaginatiue Signes and Metaphysicall Antpykes  
(I know not what) of formes and shapes haggng in the ayre, &  
to speake the truth at a word, can be partakers of nothyng at  
all: for as much as neither the body of Christ can by any meanes  
be vpon the earth without the Sacrament, and you will acknow-  
ledge no such Sacrament of the body to be in the Church after  
any such sort, whenas you exhibite onely to the gaze the body it  
selfe not to be signified by representation, but in very ptesence to  
be sensibly embraced, and beholden with mens eyes.

And thus much hitherto of the materiall poynt of this your  
Sacrifice: of the which I think, that either neuer any thing may  
be vttered sufficiently agaynst you, or els that we haue now vtter-  
ed enough in that behalfe. It remaineth now, that forasmuche  
as this place minnstreth occasion to discourse somewhat vpon  
this controuersy, that we pursue (as it were by tracing the track  
of the) all the chiefest bullwarkes of your reasons (I meane not  
yours Olorius) which are not worth a Portingall figge: but the  
squibbes of your coayemates, wherewith they thinke the credit  
of their error safely fortified: or with the smoake whereof rather  
they do dazell the eyes of the simple people, euen in y same order  
as they haue bene produced: least that any thing may seme to  
haue escaped vs, wherein Olorius may cauill, that we haue not  
either garded our defence sufficiently, or not vndermined and  
shattered their argumentes into powder substantially.

The



The Reasons of the Aduersaries where-  
with they maynteyne their Altars and  
Sacrifices so lustelye.

The Sacrifices of the old law did prefigure the sacrifice of the new Law, and of a better Testament. Obiection.

Ergo, The Church hath her dayly and eternall sacrifice.

Whereas the Aduersaries do affirme that the Sacrifices of the olde Law did represent a figure of a better sacrifice, herein they do erre nothing at all. Agayne, that the Church hath her dayly Sacrifice, we do also confesse. But whereas they say, that their Sacrifice of the Masse is that Sacrifice, this is most false and foolish. The Sacrifice of Abell, Noah, Abraham, the Pas-call Lambe, the Lambe without spots; the read heyfer. &c. did prefigure an other, and a moze excellent Testament in deede: But all these shadowes were concluded, and ended in one onely oblation, which being slayne for vs once vpon the crosse, hath a certain euerlasting effectualnesse of pacifying, and reconciling. And therefore that Apish Sophisme is cutt of by the Rump. Answer.

To witt. The olde Sacrifices doe represent a figure of a newe sacrifice. The cutted Sophisme of the Papists.

Ergo, The Masse is that Sacrifice of the newe Testament, &c.

The Sacrifices of the olde Testament were not all of one sort for some were *ἱλαστικά* which we call propitiatory. Agayne some were *εὐχαριστικά* which the Latinistes doe call gratulatory. To the same our Sacrifices be correspondent: but of a farre more speciall perfection. For their Propitiatory Sacrifices did signifie Christ slayne for the sinnes of the people. Their Gratulatory Sacrifices did testify and expresse tokens and significations of gratefull thankfullnesse of mindes. Of which sort are many Sacrifices discernable amongst vs. The preaching of the Gospel, and the acceptable oblation of the Gētiles. Rom. 15. The line-ly Sacrifice of our bodies. Rom. 13. The collections of the faythfull for their brethren. Phil. 4. Heb. 13. The Sacrifice of prayse, and the calues of flippes: in the same Chapter. Mortifying of the flesh, Almes, Thankesgeuing, The memoriall and thankefull confession of

Rom. 15. 13  
Philipp. 4.  
Heb. 13.

*of the benefices of Christ, which is likewise frequented in the action of the Lordes Supper.*

*¶ An other argument.*

An other  
Argument  
of the ad-  
uerfaries

The outward Priesthood doth require an outward Sa-  
crifice.

Christ did institute an outward Priesthood in the newe  
Testament.

*Ergo*, Christ did institute a new Sacrifice in the new Te-  
stament.

Answer

In deed the Church is invested with her Priesthood and her  
Sacrifice in the new Testament, aswell as it was in the old Te-  
stament. But we do say that all that Priesthood, together with  
the Sacrifice that is offered for finnes, is altogether resiaunt  
and accomplished in our one and onely Christ, the sonne of the  
liuing God. Whereupon we do acknowledge one onely Priest,

One Priest  
many Mini-  
sters,

and one onely oblation, not Priestes and Apostles, nor the A-  
postles Successours, but Christ, and him onely our chiefe and  
high Priest. And this high Priest of ours did institute a Mini-  
stery in his Church, but not a Priesthood: I doe meane such a  
Priesthood, which doth necessarily require a satisfactory Sacri-  
fice, as it was in the olde Lawe. For this onely Bishoppe ha-  
uing abolished the olde priestehood, and abandoned the olde  
Sacrifices doth reigne an everlasting Priest, and gaue himselte  
a Sacrifice once, and euen one Sacrifice for all: so that frō hence-  
forth is no need at all of any Priest or satisfactory Sacrifice for  
finnes for euer. In the meane space (as I sayd before) he left be-  
hind him a Ministry established in his Church: not such a Mi-  
nistry as should offer vpp any more Sacrifice for the redemp-  
tion of finnes: but such a one, as should onely apply by preaching  
of the word, & the due administratiō of the Sacraments, namely,

The onely  
priest of the  
new Testa-  
ment,

The merites  
of christ are  
applied by  
fayth not  
by sacrifice.

Baptisme & the celebrating of the Lordes Supper. So by the ve-  
ry Action and Ministry of the Minister doth auayle nothing to  
the deuinding of Christes Merites abroad through merite me-  
ritorious: but that euery man may apply himselte, and become  
capable of those Merites of Christ, by the force of his owne pro-  
per fayth. And this Application or vse of the Lordes Supper is  
called a Remoyall of the passion of Christ: as the which doth  
depend

depend not vpon the merite of him that worketh, nor vpon merite meritorious, but vpon the faythfull receiuing of the godly by fayth onely.

\* An Argument out of Malachy.

Malachy, Cap. 1. *In euery place is sacrificed and offered vnto me a pure offering. Because my name is great amongst the Gentiles, sayth the Lord God of Hostes.* In this saying of Malachy three things (as they say) are to be considered. The dissolution of the Synagogue. The dissolution of the Leuiticall sacrifices, and the institution of a new sacrifice. In which new sacrifice is a double property. 1. that it come in place of the leuiticall sacrifices. 2. that it be offered in all places. Which properties cann not be appliable any where, but to the Masse onely. For first they doe not agree with the spirituall sacrifices of the Christians, wherewith God is worshipped with the inward affections of the soule: because all these sacrifices be generall vnto vs, as well as they were in the lawe of nature, and the law of Moyses. Then also they cann not agree with the Leuiticall sacrifices which were not executed euery where, but were limited to one place onely. No more may they haue any partaking with the sacrifice of the Crosse, which was accomplished once, and in one place onely. It remayneth therefore that this propheticall sacrifice of Malachy, must signifie the vnbloudy sacrifice of the Masse, according to the Testimonies of the Ecclesiasticall writers, Irene, Augustine, Ierome, Damascene, &c.

An Argument out of Malachy Cap. 1.

The Sacrifice of the new Testament & the two properties thereof.

\* *The same Argument in a forme Logicall.*

In the new testament suche a sacrifice must remayne as may be dayly and perpetuall, and celebrated in euery place, as appeareth by the wordes of Malachy.

There can be no suche kynde of Sacrifice els, but the sacrifice of the Masse: proued by the Reasons before mentioned.

Ergo, The sacrifice of the Masse is that perpetuall sacrifice whereof Malachy doth prophecy, and which can not be dissolued.



Answer.

Malach. i.

The place  
of Malachy  
expounded.

Rom. 15.

Psal. 18.

Psal. 117.

Esay. 11.

Rom. 15.

Epipha. 1 lib.

3. Sermon. 79.

Tertulli. a-

gainst Mar-

cion 4. book.

The words of the Prophet do so thoroughly expound the meaning of the Prophet, as that they need none other interpretation. A pure offering (sayth Malachy) is offered unto my name because my name is great amongst the Gentiles. The Prophet doth playnely prophecy of the Church, which is to be gathered together fromout amongst the Gentiles, of the enlarging of the Gospell, of sayth, of the knowledge of God, of calling upon his name, of confessing his name, and geuing of thanks. And this pure and acceptable offering of the Gentiles by how farre it is outstretcht and proclaymed ouer all the world, so much the more evidently it doth disclose the meaning of the Prophet. The Sacrifices of the Synagogue and of the Leuiticall worshipping which were ministred with outward Ceremonies be abolished, to the end that spirituall Sacrifices (wherein God doth take greater pleasure) should supplie theyr place, who as he is himselfe a spirite, doth delight to be worshipped in spirite and trueth. And because this heauenlye and celestiall kinde of worshipping must be proclaymed euery where ouer all the face of the earth, therefore the Lord doth foreshew by the mouth of the Prophet, that it shall come to passe, that the great name of god should waxe mighty in all places & should be generally worshipped w<sup>th</sup> worthy sacrifices & true hono<sup>r</sup>. And by what meanes can this saying vphold this outward applicatory Sacrifice of Masse as they call it: And yet if they will needes haue it so: what shall this be els, the to descēd frō flesh to flesh: & to make a change of the old Jewishnes with a new Jewishnes: S. Paule doth testifie playnly of this Prophetical Sacrifice Rom. 15. That the Gētiles may glorifie God for his mercy, as it is writtē. For this cause will I prayse thee amongst the Gentiles. &c. Prayse the Lord all ye Gētiles. Psal. 117. And there shall spring a brāunche out of the roote of Iesse, in him shall the Gentiles trust. Esay. 11. That the offeringes of the Gentiles (sayth Paule) might be acceptable. Of the same Sacrifice, let vs now heare what Epiphanius and other writers doe write in their Commentaries vpon these wordes of Malachy. Sacrificing the Gospell (sayth Epiphanius) ouer all the face of the earth. Agayne. Tertullian agaynst Marcion in his 4. booke. I haue no pleasure in you, because from the rising of the Sunne to the going downe of the same my name is glorified, &

in

in all places a Sacrifice is offered vnto my name, yea and that a pure Sacrifice, what kinde of Sacrifice? he doth not say the Sacrifice of the Altar, but pure prayer, powred forth of a cleare conscience. &c. And in his thirde booke he doth him selfe expresse what kinde of Sacrifice, this is. Namely the proclamation of glory, thankesgeuing, and prayse, and Psalmes. &c. The same Tertullian also *Contra Iudeos*. Fol. 4. Wherefore the doth the spirite Prophecie afterwarde by the Prophetes, that it shall come to passe, that ouer all the earth, and in all places, sacrifices should be offered vnto God: as he spake by the mouth of Malachy, I will not accept the sacrifice of your handes: doubtles because the sounde of the preaching of the Apostles should be heard ouer all the world. Because God must be worshipped not with earthly sacrifices, but with spirituall, we read this, where it is written. A contrite hart is a sacrifice vnto God. And in an other place. Offer vnto God the sacrifice of prayse and paye thy vowes to the highest. After this maner therefore are the spirituall sacrifices of prayse noted: such an acceptable sacrifice to God is a contrite hart knowne to be. &c. Moreover if you will learne what kinde of sacrifice of the Church this must be. Let vs heare the wordes of the same Tertullian to Scapula. And therefore we do offer sacrifice for the good preseruation of the Emperour, but we do sacrifice vnto our God and his: but how? euen as God hath commanded vs, namely: with pure prayers. Thus much out of Tertullian. Irene in his fourth booke agaynst the heresies of Valentine and other like vnto him, citing this place of Malachy: doth say þ by these wordes he made a most manifest demonstratiõ, that þ first people did cease to sacrifice vnto God, but in all places a sacrifice is offered vnto God, yea and that a pure sacrifice. But his name shalbe glorified emongest the Gentiles. And in the 33. Chap. Iohn in his Reuelatiõ (sayth he) doth call the prayer of the Sainctes by the name of Incense vnto the Lord. And in his 34. Chap. expounding the same place of Malachy. And therefore he will haue vs offerre an offryng at the altar without intermission. This Altar, therefore is in the heauens, for vnto that Altar must our prayers and oblations be directed, and to that Temple. &c. What shall we say to Augustine? Who writyng vpon þ same place, doth affirme þ Incense there is taken for the prayers of the faythfull. And immediately an-

Tertul. contra Iudeos, fol. 4.

Tertulli. to Scapula.

Irene in his 4. booke. Cap. 32.

The same Irene, ca. 33.

Aug. contra aduers. leg. & Prophet. lib. 1. cap. 20

nexting therunto: When he sayd, I will not accept the Calues of thyne house: Offer vnto God the sacrifice of prayse. The same God by the mouth of this Prophet foretelling the thing that should come to passe as though it were done already, doth say. From the rising of the sunne to the going down of the same my name is glorified emongest the Gentiles, and in euery place Incense is offered to my name, and a pure oblation. &c. You see therefore Olorius by the testimonie of Augu. what kinde of pure sacrifice this is in Malachy, namely: That Prayse and Thankesgeuing is the continuall, and dayly sacrifice of the Christians: but especially when we doe represent the death of Christ, wherewith he redeemed vs, and the coioynng of his mysticall body, by the partakng of the holy Communion of the bread and wyne.

Eusebius de monstr. in his first booke. Ierome vpo the Prophet Malach. Cap. 1 Ioh. Damascen. de orthodoxa fide Lib. 4. Cap. 14.

Of the same mynde also is Eusebius, who doth interpret this sacrifice of Malachy *ῥῆσι θυμῶν δουλεία*. Which is as much to say Incense of prayer. What shall I say of Ierome? Whose Exposition vpo the same place of the Prophet doth not vary from the Exposition of Tertullian, affirming that the prayers of the faithful must be offered vnto the Lord, not in one onely prouince of Iury, but in all places. &c. Damascene is yet behinde, whose authoritie albeit doth geue no great credit to the cause, as being (to say nothing els) a writer of no great antiquitie, yet euén in this same place, where by this unbloudy Sacrifice, he noteth the body & bloud of Christ, he spake playnly of the Supper of the Lord: but maketh no mention at all of the Masse, nor of the Sacrifice of the Masse.

Now I will aunswere to the Argument: Wherein to admitte the Maior: yet is the Minor surely most false: which they do deuide into braunches on this wise. First (say they) this dayly sacrifice that Malachy doth prophecy of, can haue no agreeableness with the Leuiticall sacrifices, which are worne out of vs long since: neither do I deny this, what then? Neither could the Prophet here prophecy of the sacrifice of Melchizedech, which was prefigured long before. You say very well. No more can it be vnderstanded of those spirituall sacrifices of the faythfull which are offered in mynde and in spirite: Goe forth now. So neither can they be ascribed to the righteousness of workes, which the Prophet Esay doth reiect, being defiled as it were a menstruous cloth. I doe heare you.

Last-



Lastly, whereas the sacrifice of the Crosse was accomplished in one place onely at Ierusalem: The vnmeasurablenesse of this sacrifice, which is enclosed within no boundes of place can not be referred vnto that sacrifice. Well, conclude now at the length, It remayneth therefore, that the wordes of the Prophecy be construed to haue relatiō to the sacrifice of the popish masse: in the which christ him selfe being a most pure and most cleane sacrifice of it selfe is offered vnto God amongst the Gentiles, in all places, yea euen now in the tyme of the new Testament, without end.

I do aunswere: where the Prophet doth name it a pure Sacrifice, therein he seemeth to wil nothing els, but that abolishing all the Legall Sacrifices, which were offered by smoake, by smellyng sauour, and bloud, he did signifie certein other new reasonable Sacrifices, and vnbloudy, as Eusebius calleth them: namely spirituall and mysticall Lurgies of the Church, and inward Sacrifices of the saythfull: which albeit do seme of the selues vncleane and menstruous, yet beyng purged and made cleane by the bloud of Christ, are accompted reasonable and acceptable in the sight of G O D: to witt, by that reason, as all thynges are sayd to be cleane to them that be cleane: And that which God hath made cleane, ought no man to accompt vncleane. In the which sence, the faithfull are commaunded to lift vppe pure bandes in prayer, in S. Paule. Whereupon Eusebius doth say, that we do kindle the Incense of prayer, and doth call the same, a pure sacrifice, which we do execute, not with bloud and goare, but with pure actions.

Ad. 10.

1. Tim. 2.  
Euseb. de-  
mōst. Euāg  
lib. 1. cap. 6.

Moreouer where the Prophet doth adde. In every place: as these wordes preuaile nothing for the creditt of the Masse, so doth it extenuate our Religion of the Sacrifice of the Crosse nothing at all. For albeit Christ the most swete Sauour did suffer his Passion no more but once, and in one place onely, at Ierusalem, this withstandeth nothing at all, but that the efficacy dignify, and memoriall of this Sacrifice receaued by sayth, may ouer spread and be frequented in all places, and tymes. Whereupon we do heare Chrysostome discoursing very playnly. Neither did it therefore repent God of the Priesthood (sayth he) because the sacrifice, which he did offer vpon the Crosse doth so re-

maine

Chrysost. to  
the Heb.  
Homil. 17.

maine acceptable in the good pleasure of God, and permanent in endlesse power, that the same oblation should be lesse effectuell now in the sight of his Father, then it was the very same day, wherein water and bloud gushed from out his wounded hart, and the woundes remainyng discernable alwayes in the body, should exact the price of mans redemption. &c.

Eusebius  
demonst.  
lib. cap. 10.

Which if were truly spoken by Chrysostome, what neede any more utteration of Sacrifices vpon altars for the saluation of soules: especially sithẽe accordyng to the generall & publique consent of y<sup>e</sup> Doctours, there is none other Sacrifice for sinnes but this one onely oblation vpon the Crosse, neither is any other Sacrifice acknowledged of y<sup>e</sup> Church, but y<sup>e</sup> onely which consisteth of the memoriall and thankfull remembraunce of that Sacrifice vpon the crosse. Imnumerable testimonyes might be vouched out of the Doctors agreeing altogether in this sence and meaning. But I doe see that thauthorities to Iustify this cause doe amount to an infinite number. This is an old and a true saying of Eusebius. That he gaue to vs a remembraunce to offer to God continually in stead of Sacrifice.

Nazianzen.

Iustinus  
Martyr in  
Dialo. cum  
Triphone.

What shall we say of Lombard: who doth affirme that this priestly Sacrifice is nothing els then a memoriall and Representation of that true oblation offered vpon the Crosse. Fro which swete agreeable consonance of Authors Nazianzen doth nothing differ, calling the exemplar of great Mysteres the Sacrifice of prayle. What say you to Iustine Martyr? Esay doth not promise (sayth he) a restoring agayne of bloody Sacrifices, but true and spirituall oblations of prayes and thankesgeuing. &c. And Augustine: Christ did deliuer a similitude of that Sacrifice to be celebrated in Remembraunce of his passion.

Augustine  
contra ad-  
uerf. leg. &  
prophe.  
August. in  
lib. quest. 61

And the same Augustine in an other place. Christ did geane a representation of that Sacrifice to be celebrated in the Church for a memoriall of his passion.

August. co-  
tra Faust.  
20. cap. 21.

And agayne: The flesh and bloud of this sacrifice after the ascension of Christ is celebrated by a sacrament Memoriall.

To be short, if the controuersy shall be decyded by the Testimony of Doctors: y<sup>e</sup> generall consent of all the learned Antiquitye doth agree and concur in this question: namely that neuer any one of them would establish any other Sacrifice for sinnes, besides

besides that one onely Sacrifice, which Christ alone at one tyme onely, once and in one place, did enseale, and Ratify with his owne p̄cious body, and blood vpon the Altar of the Crosse. Of which Sacrifice albeit the thing it selfe (being once already performed) be past, and y<sup>e</sup> tyme thereof determined: yet both the power & effectuallnesse thereof remaine immoueable, sure, and vnderminable beyond all ages: And the dayly celebration thereof is reteinued in all places of Christendome for an everlasting remembraunce: and for that cause it is oftentimes called by the name of that Sacrifice, whereof it both represent a memoriall: not because our sinnes doe neede any other Sacrifice from henceforth: but that our fayth being dayly exercized in these outward helpes, may be continually enured to know what benefites it hath receaued of her Saviour, and how much lykewise it is indebted vnto him.

Not much vnylike to the people of Israel, who by the blood of the Pasche were deliuered from the Tyranny of Pharaoe. In dede they were deliuered once: yet neuerthelesse the Pascall Lambe was slayne euery yeare, for a remembraunce of their deliuerance: wherein was neither any passage of Angell sene, nor deliuerance of the people. In lyke maner, for asmuch as we also be made so free from any guilt of Sinne and bondage of death, by the one onely Sacrifice of the Lordes passion: as that there is no neede now of any Sacrifice from henceforth for the full redemption of Sinnes: to vs now is this most blessed Supper & Eucharist instituted for a perpetuall memoriall of that inestimable benefitt: which albeit haue no power, nor effectuallnesse of y<sup>e</sup> oblation, which it doth represent, yet is it dignified with the name of that Sacrifice, in respect of the honorable representation of the thing represented. And thus much hitherto touching Malachy. Now let vs see what moates these Sophisters doe knitt together touching Melchizedech.

A comparison betwixt the pascheuer and Christ.

An Argument out of the Trident Councell,

It behoued that the figure of Melchizedech should be fullfilled in the true Priesthood of Christ.

Melchizedech did offer bread and wine vnto God, which was a figure of the body and blood of Christ vnder the formes of bread and wine.

*Ergo.* Christ did offer at his last supper his body and blood,



Answer.

Aug. de  
ciuitat. dei.  
lib. 10. cap. 5

By what  
reason Mel-  
chizedech  
did represent  
the Type of  
Christ.

bloud, vnto God the Father vnder the formes of bread  
and wine.

As touching the necessary agréablenesse of the things and the  
Types mentioned in the *Psalm*, we doe agree together. For  
it is vndoubted true that Augustine teacheth in his 10. booke  
*De Cinitate Dei*. the 5. Chap. That the thinges of the olde  
Testament be representations of the thinges of the new Testa-  
ment. But all that which is assumed in the *Psalm* concerning  
the Sacrifice, is of all partes false: both in respect of Christ, and  
in respect of Melchizedech. For as much as neither of the did  
euer institute any Sacrifice for sinnes in bread: what then, will  
you say? did not Melchizedech represent þe Type of Christ our  
Sauioꝝ: there is nothing more true. But we must consider wher-  
in, and by what meanes this agréablenesse may be correspondēt:  
In the Priesthood (I suppose) and not in the Sacrifice. For  
comparison is made of a Priest with a Priest: not of a Sacrifice  
with a Sacrifice. Thou art an everlasting Priest (sayth he) after  
the order of Melchizedech: which in mine opinion is in three re-  
spectes. First in the participation of kingly name: For they  
were both called kinges of Justice and peace. 2. by reason of  
the Priestly kindred: whereas both were Priests without know-  
ing any Parentage of whom they came. 3. according to the per-  
petuity of priesthood, because the priesthood in the both was without  
beginning: & without ending: vnto whom in þe Priesthood was ne-  
uer assigned Successor, or predecessor. The playne explanation  
whereof doth appeare in no place more evidently, then in the  
very Epistle of Paul to the Hebrewes. Which making a collecti-  
on of many branches, in comparing the Priesthood of Melchi-  
sedeck together with the Priesthood of Christ, yet in all the  
same maketh no mention at all of any Sacrifice of bread and  
wine.

But they take exception, and say: forasmuch as Melchise-  
dech was a Priest, by what reason could he be a Priest without a  
Sacrifice: And who doth exclude Melchizedech being a Priest,  
from his Sacrifice? But there is none other Sacrifice of his  
extant (say they) in the holy scriptures, but in the bread and  
the wine which were offered as ornaments of his Priesthood.  
A deep reason, as though he, that so many thousand yeares agoe  
was

was a Priest without all beginning of tyme: did not at any tyme during this whole entercourse of tyme, offer any Sacrifice vnto God besides this one Sacrifice onely. Which being an unreasonable absurditie, yet not to contend long vpon this poynt, I would fayne be resolued of these Catholickes in one question: When Melchisedech did offer bread and wine, whether he did Sacrifice for Sinnes yea or no: I doe maruell what answer they will make hereunto. If they say nay: how then did he prefigure the Type of Christ: if they say yea. I aske agayne, whether the Sacrifices that are ordained for the cleansing of sinnes, must be done vnto God, or vnto men: If he did Sacrifice to Abraham, a good fellowship tell vs what had Abraham to doe with our sinnes: Moreover, I would learne this also: for as much as there can no expiation of sinnes consist in Sacrifices without shedding of blood: and whereas in all this preparation of Melchisedech was no bloudshed at all, what force and efficacy of expiation could there be in that Sacrifice: or how could it be accompted a Sacrifice at all: Forsooth (say you) because these thinges offered did prefigure a certain resemblance of this to come. But what resemblance might be there, where no likenesse could be appliable: If in the Sacrifice of Melchizedech was nothing save but bread and wine onely: what is this to the purpose to establish the *Satisfactory Sacrifice of the Masse* wherein is left no crume of bread, nor droppe of wine?

But Melchizedech is called the Type of our Sauour. That is true in dede: But the Type is past, and the verity supplieth the place. Lett vs make a comparison betwixt the sampler and truth. Melchizedech did bring bread and wine into the Armye, which he did offer to Abraham, and not vnto God: neither did he bring bread and wine to be gazed vpon, nor to be worshipped, nor to release offences: but he deliuered it to Abraham, to refresh him, and his Souldiours, after their long and paynefull Journey. The same which Melchizedech did in the Armye, Christ hath perfourmed in his supper: who taking the bread and the cupp in his handes did not offer there his body vnto his Father, but did distribute the bread & wine pccemeale, in the name of his body, and he commaunded them to eat: where is there yet any Institution, or any signification of a Sacrifice?

Melchizedech is denyed to offer bread & wine for a Sacrifice.

A comparison betwixt Melchizedech and Christ,

I doe behold in Melchizedech a figure: but I acknowledge the verity in Christ: I doe conceane also a participation made of bread and wine by them both: yet all this while I see no Sacrifice. Both of them offered bread and wine to nourish: namely Melchizedech unto the Patriarche, and to his souldours, and not unto God: Christ to his disciples, not to his Father, but unto men: after the usuall manner of men that use mutually to present eche other with giftes. Besides this also the Patriarche with his people, & Christ with his disciples were altogether partakers of that which was geuen.

No lykenes  
betwixt the  
Sacrifice of  
the Masse,  
and Melchi-  
zedech.

Melchize-  
dech a king  
and a Priest

Goe to now: and in what sence may all this be applied to the holy sacrifice of the Masse? Surely if you deriue the reason of your sacrifice from Melchizedech, he brought forth nothing but bare bread and wine: but you retayne neither bread nor wine: and in all the rest make no man partaker of your action. But one man alone deuoureth vpp all the Supper & yet not the supper, for he maketh a sacrifice of the Supper rather: the bread he chaungeth into the body: being chaiged, he daunceth it on high to be tasted vpon: being gazed vpon thoroughly, he doth sacrifice it for the quicke and the dead. Truly I beleue neither Melchizedech in his act, nor Christ in his supper did any such thing at any time, no more can you make that iustificable that you doe now by any approued testimony of the scripture, or lawfull example of antiquity. But here will some one brye agayne: what did not Melchizedech offer bread and wine then? I doe not deny it: was he not a Priest? Yes surely, and a king also. For he was both the king of Salem, and the Priest of the most high God. But he was not therefore a Priest, because he did offer bread & wine: Nor did he geue bread and wine being a King, because he would make a sacrifice thereof: No more did he offer his presentes vnto God, but vnto Abraham: neither yet of any priestly duety but of a kingly magnificence: moreover he did not onely geue giftes which was the poynt of a princely hart: but he blessed them also: which was part of a priestly function. For Priests are wont to blesse men sometime: but they do neuer accustomethemselues to offer sacrifice to men.

The wordes of the History are playne and well knowne. Therefore lett vs retorne to the very springhead and originall  
according



(according to the unsell of Cyprian) if it may please you. After the olde Trāslation the wordes be thus. Melchizedech King of Salem bringing forth bread and wine (for he was the Priest of the highest) did blesse him. &c. Although here be not so muche as a word of Sacrificing. Yet in this translation is no litle difference from the very originall: whereas chaunging the copulative he, byue sillable for & it readeth *et*. But Papes expelleth this sentence after an other sort, for he doth ble not the word of Sacrificing, but hath [Hozia] which word what it signifyeth according to þ verve naturall proprietye, I referre me to þ iudgement of the learned. After the same maner also doth the chaldean expolitoꝝ interpret the same. And Iosephus an especiall witness hereof doth expound it after the same sence. For Melchizedech (sayth he) did Banquet the souldiours of Abraham: suffering them to lack nothing necessary for their sustenance, and withall inuited Abraham to be a Guest of his owne Table. Wherein the courtesy of the King is commended that disdained not to make Abraham a Guest of his owne Table. Whereupon you see that it is most false which they do assume in the Minor touching the oblation of Melchizedech, who being both a Priest, and a Type of Christ, is not called therefore a Priest neuertheless in the history, because he brought forth bread and wine as is declared before.

The place of Melchizedech his offering is expounded. Gene. 14.

Iosephus, libro. 1. Antiquitat.

But agaynst this, is there a strong countermure rayled, namely the Authority of þ Tridentine councell, in a very horrible curse annexed thundring out after this sort. Whosoever shall say that the Masse is onely a sacrifice of prayse and thankesgeuing, or a bare memoriall of the Sacrifice performed vpon the Crosse, and not a propitiatory sacrifice: or that it auayleth to the Receiuer onely, and ought not to be offered for the quick and the dead, for sinnes, for punishmentes satisfactions and other necessities, let him be holdē accursed.

Cap. 10. The Trydentine Councell. Sess. 6. Can. 3.

If he shall be holden accursed, whosoever shall so say: surely the very same haue all the auncient Deuines before mentioned spoken and affirmed. All the Doctors especially of the primitive Church haue both sayd so and taught so: neither did the whole Greeke Church almost teach otherwise, not exempting out

Answer.

Luk. 22.

1. Cor. 11.

out of the same beaddroll all the Apostles of Christ, no nor Christ himselfe: vlesse perhappes the Tridentine Lordinges will esteeme themselves to be of greater credit, and authoritie then Christ and the Apostles, that so it may be lawfull for them to coyne a newfangled Gospell, whereth Christ & his Apostles were neuer acquainted. First what the opinion of the doctors is herein hath bene expressely set downe before. Surely Christ himselfe and the Apostle Paule do require nothing els in this celebratiō but onely a memoriall, and an expresseing and shewing forth of the Lordes death: noz doch seme to determine vpon any other end of this Sacrament, then a remembraunce with a thanksgueing. *This do ye (sayth Christ) in remembrance of me. And Paule deliuering to the Corinthians the same which he receiued of the Lord doth commaund them to shew forth the Lordes death whensoever they do celebrate this Supper untill he come agayne.* Now I beseech the gentle Reader, dost thou heare any thing els in these wordes of Christ and his Apostle, then the shewing forth of the Lordes death onely? And what els will the Tridentine councill exact of vs? Forsooth, that we shall agayne and agayne offer þ sonne of God for a sacrifice to God the f father, for the remission of sinnes world without end: a sacrifice (I say) not sacramentall onely, but very propitiatorie, which may helpe and be profitable not for the receiuer onely, but may procure saluation for þ quicke & the dead also, and shought to be offred of very necessity for the ease of punishmentes, of satisfactions, and of all other miseries, & afflictions of this present lyfe. But by what authority do they proue this? where do they finde this? of Christ: of his Apostles: or of any prescript word of Gods gospell? No truly, I am not of þ mind. But why do I demaund this of the, what warrant they haue by the word of God? Lett it suffice me rather to admonish the to beware, lest through the selfe same Sacrifice wherewith they iudge themselves able to satisfy for their owne and other mens punishmentes and sinnes without all warrant of Gods word, yea rather most wickedly requinaunt to the expresse word of God, they procure and heape vpon themselves tuff damnation for this their shamelesse and horrible Idolatrye: which they shall neuer be able to redaine with all their massings and Juggling Sacrifices.

It might seeme that we haue alleadged sufficiently for this matter, and cleared the controuersy thoroughly, if we were not pestered with such bratwlers that vnder not delight rather to contend and strue for theyr owne victorie, then for the glorie of Christ; or with such as would be satisfied with any authoritie of scriptures, in the discovery of the truth of the question. But they being now pressed downe, and quite overthruwen with the multitude of testimonies out of the sacred scripture, as to the testimonies of men. As though *Diatomy* (as *Tertullian* sayth) ought to be valued by the deniser of men; or that the touchstone should be tryed by the golde, and the golde not by the touchstone: or that the course of the Sunne should be appoynted after the will of *John Clockemaker*, and *John Clockemaker* not ruled rather by the course of the Sunne. And on this wise now our catholicks bend their force with Testimonies and Consent.

*Tertullia. in Apologetico.*

The Catholicke Church hath alwayes hitherto from the age of the Apostles ratified those obseruances & this doctrine of the sacrifice of the Masse: whiche it would neuer haue done, vlesse this doctrine had bene agreable with the word of God.

*Argumētes of the aduersaries by wittnesses and cōsent of Doctours*

*Ergo*, They are worthy to be accused whosoever will spurne agaynst this Catholicke doctrine.

And because they may seeme to speake this not without some good ground: they haue straped together a few hyecodes out of Auncient Fathers namely: *Cyprian*, *Hesychius*, *Jerome*, *Ambrose*, *Isene*, *Oecumenicus*; wherewith they may bolster vppon their credyt, but their false packyng shuffed in among, to delude the simple people withall.

Out of *Cyprian* is vouched first this sentence in an Epistle of his. For why rather (sayth he) the priest of the high God, then our Lord *Iesus Christ*, who did offer a sacrifice vnto God the Father, and did offer the selfe same that *Melchizedech* did, namely bread and wine, so witt, his body and blood, &c. And immediately after: As therefore it is sayd in *Genesis* that the representatiō of the sacrifice did goe before by *Melchizedech* consisting of bread and wine, which thing the Lord performing and accomplishing did offer the bread and the cupp mingled with wine: and he that is fulnesse of selfe, hath fulfilled the verity of the prefigured representation.

*Obiection out of Cyprian Lib. 2*



*Masse and Sacrifice.* The third Booke. 101

*tation.* Thereupon groweth this Argument.

We are commaunded to do the same that Christ did.  
Christ did at his supper offer the Sacrifice of his bodye  
and blood.

Ergo, We also ought to do the same, if we beleue Cyprian.

Aunswere  
to Cyprian  
wordes.

I do acknowledge the wordes of Cyprian: I doe allow the  
authoritie: neyther doe I list out ouer narrowly; how he doth a-  
gree herein with the trueth of the hebrue letter because he sayth  
that Melchizedech did offer bread and wine, and that vpon this  
offring hys Priesthood was grounden, because he did offer bread  
and wine. As though Melchizedech were not a Priest before  
he offered bread and wine. Neyther doe I presume to take vpon  
me to aunswere herein as Augustine did aunswere Crescentius.

August. a-  
gainst Cres-  
centius.

I am not bound to the authority of this Epistle, because I doe not  
accompt the Epistles of Cyprian as canonicall, but I doe measure the  
by the Canonicall scriptures: And whatsoeuer I finde in him a-  
greeable with the authority of Gods word, I doe allow of it, and co-  
mend him therefore: but whatsoeuer is contrary to Gods word, I  
do by his patience refuse it. And therefore lett those sayings  
of Cyprian be true and autentick for me. Goe to then: and what  
aduantage hereof may be gathered for the ratifying of the po-  
pish sacrifice, wherein they do say that they do offer the sonne of  
God really for a propitiatory sacrifice, which is anapleable not  
to the Receauer onely, but to the quicke and dead also? We are  
commaunded (sayth he) to do the same that Christ did at his  
last supper. But he did not offer sacrifice for himselfe at his last  
supper as I suppose. And how then doth the Priest do the same  
thing that Christ did: yet neuerthelesse he did offer at his  
supper his owne body and blood. Did he offer it for sinnes  
yea or nay? If you say yea. The Apostle will deny it, who did ac-  
knowledge none other sacrifice of Christ but onely one, and doth  
likewise affirme that Christ was offered once onely to purge and  
 wype away the sinnes of many. If you say nay, how then doe the  
Priestres the selfe same, who do sacrifice for sinnes, as they say?  
But I returne agayne to Cyprian. Christ (sayth he) accompli-  
shing in effect and trueth that which went before in a shadow, dyd  
offer his owne body and blood. This is true in deed. But where did  
he

Heb. 11.

he offer it at his supper: surely so say the Papistes. But Cyprian doth not say so. For whereas he speaketh of bread and wyne mixt together, what he meaneth thereby he doth immediately declare in the same Epistle very playnely; and doth interpret himselfe openly: that it may appeare, that this was not done at the tyme of hys supper; but doth confesse that the same was performed at the passion and death of our Lord, which was foreshewed and prefigured before, And agayn a whiles after, *he shall wash (sayth he) his garment in wyne, and his vesture in the blood of the grape.* Now when it is named the blood of the grape, what els is declared then the wine of the cupp of the blood of the Lord? And thus much Cyprian; not meaning the supper surely, but the crosse of Christ: which doth appeare evidently by this, that he annexeth forthwith in the same place, denying that we are able to drinke the blood of Christ unlesse Christ had bene troden and prest in the wine presse first and had dronken of the Cupp before, of which Cupp he should have tasted first to the beleeuers. Which speech of Cyprian forasmuch as can not be aptly applied to any other thyng then to the sacrifice of the Crosse: it may easily appeare hereby what answer ought to be framed to the Argument.

Cyprian in the same Epistle.

The same which Christ did, must be imitated of vs.  
Christ did offer at his supper hys bodye and his blood accordyng to the Testimony of Cyprian.

In the 2. booke the 3. Epistle.

But this is false. For Cyprian throughout all that whole Epistle, did neuer affirme that Christ dyd offer his bodye and blood at hys supper, but vpon the Crosse. If an Argument must needes be framed from out the wordes of Cyprian, we shall argue much more probably on thys wyse.

The same that Christ did offer we must offer also:

Christ did offer the same that Melchizedech did.

Ergo, We must offer the same that Melchizedech did.

But Melchizedech did offer bread & wine; according as Cyprian doth witness.

Ergo, We also must offer bread and wine.

Is there any sillable here that may helpe the Papistes cause, or utterly ouerthrow it rather?

Here is an other boane to pycke vpon raked out of Ierome, where he sayth, Melchizedech in the Type of Chryst dyd of-

An Obiect.  
out of Ie-  
rom. out  
of hys E-  
fer

*Mass and Sacrifice.* The thyrd Booke.

pistle written to Marcellus. Answer. fer bread and wyne: and dyd dedycate a Christian Myllery in the bloud and body of our sauiour. &c.

This knott also is cleane cutt away with the very same two-edged Axe, for I am not ignorant that the Ecclesiasticall writers doe make comparison now and then betwixt the presentes of Melchizedech which he gaue to Abraham, and the sacrifice of Christ vpon the Crosse: to witte, that one figuratiuely, this other truely and in verity. Be it now as they say. Yet is thys no good prooue notwithstanding to iustify, that the Priest doth forch with offer the Sonne of G O D in the mysticall Supper really to God the Father in full remission of sinnes: And yet here also do not all the holy Doctours agree amongst themselves in all poyntes: whereas some do compare the oblation of Melchizedech with the Sacrifice of the Crosse: Agayne other do compare it with the Celebrating of the holy communion: yea and do make it equivalent therewith. Some do neither agree with themselves, applying the Allegory now this way, now that way, and many times both waies. Finally though they should be vni forme in theyr Allegory, yet how true that Argument is that is vertued from an Allegory, accordyng to that saying which is commonly frequented in schooles which doth affirme that an Allegorical Argument concludeth no trueth: I referre me to the Logicians.

An Allegorical Argument doth conclude no truth.

The Objection out of Augustine quest. vete. & no. Testa. quest. 109.

Of no greater valyppey is that Argument by whyle which they rake out of Augustines wordes. For on thys wyse is Augustine cited: Melchizedech (sayth he) did deliuer to Abraham first as to the Father of the saythfull the Eucharist of the body & blond of Christ. &c.

Answer to the Objection.

To graunt this vnto them as for confessed, which neuertheless resteth yet vnproued: That Melchizedech did represent the Eucharistie in a type, and vnder a beyle of likenesse: yet whereas he offered nothing but bread and wyne: this is not a good argument to proue, that the Priest which doth celebrate the Masse, shall by and by offer vpon the Altar vnto God the Father, the very same substance of his soune for sinnes, whiche suffered on the Crosse. Neither is thys forme of argument allowable in Schooles.

Melchizedech did represent the Eucharist in a figure.

Ergo.



Ergo, The flesh of the sonne of God is really offered for the quick and the dead in the Masse or Communion.

But lett vs procede to the remnaunt of our Aduersaries Fragmentes.

There is also thrust in place a saying of Hefychius who writing vpon Leuiticus: but as going before (sayth he) he did offer vpp himselfe in the Apostles supper: Which they do know who be partakers of the efficacy of the misteries. &c.

An obiection out of Hefychi. writing vp6 Leuiti. lib. 1

Nothing withstandeth, but that Christ may be sayd after a certeine sorte to offer himselfe to the Father in his last supper, euē by þ same figuratiue speech wherein þ Lambe is sayd to be slayne from the beginning of the world. Or as it is sayd in the old Testament, that oblation is offered by Sacrifices: in which phrase of speech, the same Hefychius in an other place, in the same Chap. doth call Christ an Altar: & Christ being incarnate in the Virgines wombe, to be a foddē Sacrifice: not in actuall veritye, & in naturall trueth of þ thing in dēde: but in power and vertue of a Mystery. Whereupon lett vs heare what aunswere August. doth make not vnaptly to these figuratiue speeches of Hefychius. was not Christ once offred in himselfe (sayth he:) And yet he is offred to the people not onely at euery solemne feast of Easter, but euery day also: Neither doth he lye, that being demaunded shall aunswere that he was Sacrificed: For if Sacraments hadd not a certein lykenesse of the thinges, whereof they be Sacramentes, they should not be Sacramentes at all. Thus much Augustine, whose authoritye if be not of sufficient credit: Lett vs annexe thereunto the Sentence of Lombard. For thus speaketh he. After this (sayth he) question is demaunded, whether the action of the Priest, may be called a Sacrifice properly? or an oblation? And whether Christ be dayly offred: or whether he be offred once onely: whereunto may be answered briefly: That the thing that is offred, and consecrated by the Priest, is called a Sacrifice & an oblatiō: because it is a memoriall and a representation of the true sacrifice, & an oblatiō offred vpon the Altar of the Crosse. For Christ did suffer death vpon the Crosse once, and was there offred in himselfe: But he is dayly offred in the sacrament: because in the same sacrament a memoriall is made of the same thing, that was once offred. &c. And because we may not

cap. 4. Aunswere out of August. in the 23. Epistle.

Out of the Maister of the Sentences 4. book. 12. distinct.

Glosa Cō-  
ment. de  
Consecrat.  
Distinct. 2.  
Semel.

seeme to want witnesses: lett vs couple hereunto the common Glosse differing nothing at all from the Paister of the sentēces: which enterlacing a commentary vpon the place of Augustine, where Chist is sayd to be Sacrificed: *De consecrat. Distinct. 2.* he doth expound the wordes of the distinction on this wise. *Christ is sacrificed: That is to say: the sacrifice of Christ (sayth he) is represented, and a memoriall is made of his passion. &c.* Now Syr how doe these hang together with the decrees of the Tridentine ghostly Fathers: who are not satisfied to call the Masse by the name of Sacramentall Sacrifice, wherein a memoriall and a representation may be made of the Lordes Sacrifice: vnlesse it be accompted also a Satisfactory, and Propitiatory sacrifice, beyond all consideration and trueth of Scripture, and besides all custome of the auncient Fathers.

But I retourne agayne to Hesychius: who sayth, that Christ did Sacrifice himselfe at his supper: which saying I do admit. But Augustine doth playnely disclose what maner of Sacrifice that was: *De consecratione distinct. 2.* The very Sacrifice (sayth he) which is made with the Priestes handes is called the Passion of Christ, his death, his crucifying, not in the trueth of the thing indeed, but in a signifyeng mystery. &c. And agayne. When the host is broken, and the blood powred into the mouthes of the faythfull what is signified thereby els then the offering of the body of Christ, vpon the crosse. &c. Therefore such as be of sound iudgements will say, that to deduct true and vnreprouable propositions frō the wordes that are spoken figuratpuely and after a certein sort, is a shyft of subtile sophisters, and not a poynt of sober Diuynes.

An Obie-  
ction out of  
Iren. Lib. 4.  
Cap. 32.

After this ensueth a place out of Irene very much and many times canuassed by our Aduersaries. And he tooke (sayth he) that which is of the substance of bread, and gaue thanks saying. *This is my body.* And the cuppe likewise which is of the creature, of wine that is vsuall with vs, he did confesse to be his blood, and did teach a new oblation of a new Testament, which the Church receiuing from the Apostles, doth offer vnto God through the whole world, of the which amongst the twelue prophets, Malachy did prophecy on this wise. I haue no pleasure in you sayth the Lord God of hostes and I will not accept an offering of your

your handes.&c.

The place of Irene whereupon they beate their braynes so busily, is chopt in here at this present according as the olde proverbe sayth: as good neuer a whitt as neuer the better: as iust as Germaines lipps. For whereas profe ought to haue bene made, that the same body of Christ which was once haged on þe Crosse & thrust through the side vpon the Crosse, is offered dayly in the Masse, really and substantially in an vnbloudy Sacrifice, for the redemption of sinnes (for hereunto tendeth their inuincible *Maxime*) they slipp away fro thẽre now, & are come to shew, that we are bound to offer vnto God þe first frutes of all his creatures by þe commaundemēt of God: least we may seme vnthakefull & vngratefull. For besides this, þe wordes of Irene emporte nothing. Now to graunt them all this, that Christ tooke bread, and the cupp of the Creature of wine that is vsuall with vs, and did call the same his blood, what will all this preuaile to defend them in this lurking boale: for the question here is not, whether we ought to make an oblation to God of the first frutes of all his creatures: nor whether Christ gaue this commaundement to his Apostles, which they did couney ouer by tradicion to the Posteritye afterwarde: neither is any question made here whether Christ, after he had taken bread, and the cupp, did say that it was his body and his blood: but whether the bread which the Priest doth offer in his Masse, be really and substantially, and in trueth of nature, the body of Christ which himselfe hath appoynted and ordeyned to be offered in his Church, by thapostles, and their successours, as Priestes of the new Testament, for a dayly expiation of sinnes. This foule absurdity, whereas we and the whole consent of the Scripture doe vterly deny, you ought to haue deliuered cleare from inconuenience: which as yet you haue not done out of Irene. Although he doe make mention of a new oblation of a new Testament, yet this doth not argue notwithstanding, that either Christ should be supposed to offer him selfe at his last supper: or that the Priest should be imagined to make a dayly Sacrifice in his Masse for sinnes, w the selfe same body, wherein he suffered his Passion once vpon the Crosse for þe sinnes of the world. In dedde Irene doth tearme it by the name of an oblation: And it is true: so is it also many

An Answer  
to  
the place of  
Irene.



tymes called of many of the auncient Fathers. Neither doe we mislike the word: nor yet doe abridge the ecclesiasticall writers from libertie to frequent their Metaphors, and hyperbolicall speeches as lyketh them best. Howbeit the Scripture doth not acknowledge any such wordes: Nevertheless such it pleaseth them to accustom themselves with such speeches, lett them use this name of oblation a gods name, and call this an oblation which we doe call the Eucharist: we contend not about wordes: it is the matter it selfe that we stand upon. The auncient Fathers, because they saw a Communion instituted in remembrance of the Lordes Sacrifice, doe call it by the name of a Sacrifice: by the same reason, wherby they doe usually ascribe unto signes the names and effectes of the thinges signified.

These Catholickes on the contrary side doe cry out and exclaime, that he is an Heretique that will dare to say, that the Sacrifice of the Masse is a bare memoriall of the Sacrifice of Christ, accomplished upon the Crosse. Neither thinke this to be sufficient that it be reputed as a memoriall, but besides this bare memoriall, they procede yet to this outrage, that they endowe it also with the very power and effectuallnesse of the Lordes Sacrifice: so that whereas the passion of Christ is the onely meritorious cause of our redemption: yet will they shamefully attribute the whole efficacy and operatio of that inestimable benefit, to the Masse: and in that respect they dare presumptuously commaund it to be called a sacrifice, not a Sacramentall, or a memoriall sacrifice, but an Expiatory & Propitiatory sacrifice (that I may be so bold to speake their owne tearmes) And although they doe not deny: that all our whole perfection doth proceede from onely oblatio of Christ, Yet because this perfection is not made so absolutely perfect by the vertue and grace of Baptisme, but that after our regeneration by grace, we slippe and fall many tymes into many offensive bypaths in this transitory life, they doe affirme that this Sacrifice of the Church was provided for a medicine to salve all those sores, & amperinges out of y<sup>e</sup> fleshe: & as a restorative not onely to them that receaue it, but very mediciable for y<sup>e</sup> quick & for the dead also: as though forsooth the merites of Christs blood could not heale our wofulnes, without this minglemangle of these Satisfactory bygges

How

The Sacrifice of the Masse expiatory and propitiatory  
Trident. Councell  
Sess. 6. cap. 3

Out of Steven Gardiner and others.

How truely this iugglyng doctrine doth agree with þ natu-  
 rall & proportioned squarier of þ Scriptures, let others Iudge  
 as they liste, I for my part, that do now & then exercise my tyme  
 in the conference & readyng of Scriptures, & aunient writers,  
 do verply iudge: that these notorious Maximes can not by any  
 meanes be of any importaunce, except we plucke vppe our sayth  
 by the rootes, and haway cleane away the very sinowes and mar-  
 row of the sacred Scriptures. For whereas the whole doctrine  
 of Christes Gospell hath established all the treasure and riches  
 of Gods promises, yea Christ him selfe wholly, withall his de-  
 serupngs, in sayth onely, what shall remayne the for this Sa-  
 crifice, but that it represent vnto vs a memory & remembraunce  
 of the Lordes death onely: and for this cause taketh the denomi-  
 nation of an oblation by the testimony of Irene and others. The  
 holy and sacred monumentes of aunient Doctours be full of Te-  
 stimonies, which do playnly declare, that the Euchariste is not  
 an oblation properly: but is called an Oblation in respect, that  
 it is a memoriall of Christes oblation perfoymed once vpon the  
 Crosse. Furthermore as conceruyng the application: that it is  
 ministred not by any other outward Instrument, then by the  
 preachyng of the Gospell of Christ, and the dispensation of his  
 Sacramentes, and that the benefitt thereof is receaued by none  
 other meane, then by force of sayth onely.

Now therefore let vs first heare Irene as it were exposidying  
 him selfe. *We doe offer vnto God (sayth he) the first frutes of his  
 creatures with thankesgiving:* He declareth that out of those first  
 frutes of Gods creatures, þ substance therof was taken, which  
 was cōsecrated into the body & bloud of Christ. And in this res-  
 pect he doth call þ whole action of þ Minister, an oblation. And  
 agayne amongest other thynges treatyng of the oblation of the  
 new Testament: he willeth vs also to offer a gift at the Altar cō-  
 tinually and dayly. *Therefore (sayth he) there is an Altar in hea-  
 uen, and thither must our prayers and oblations be directed. &c.*  
 First, if the Church doe offer vnto God a gift of his owne crea-  
 ture: I suppose now that ye Catholicke chyldren will not affirme  
 that the Church doth offer the Sonne of God then. Moreover  
 if our Altar be in heauē, as Irene did truly say, to what purpose

Irenæus lib.  
4. Cap. 31.

Irenæus  
Cap. 33.

shall these Altares stand in the Church: whenas we are taught to direct the **Sacrifices** of our supplications to the Altar, not these stony Altares in the Churches, but to that heavenly Altar that is in heauen?

Ambrose  
treating vp-  
on virgins.

Whereouer what shall we say to Ambrose? who treatyng of Virginitie, was not afrayed to call the Virgines hartes, by the name of Altares, in the which Christ was dayly offered.

Chrysost. in  
psal. 95.

And hereunto accordeth the Iudgement of Chrysostome. *The gift of the Gospell (sayth he) doth ascend on high without blood, without smoake, without an Altar, and without other the like. &c.*

Chrysost. in  
psal. 136.

So also Ierome: *Euery saythfull person hath an Altar within him selfe which is sayth.*

August. de  
tempore.  
ser. 125.

Augustine likewise: *The Sacrifice of the new Testament is, when we do offer cleane and pure Altares of our hartes in the presence of Gods maiestie.*

The second  
counsell of  
Nyce.  
Euseb. de-  
monst. lib. 1.  
cap. 10.

And the second Councell of Nyce: *We Christians do scarcely know what is an Altar, and what is an oblation.*

Agreable to the Testimonies before recited is the notable and playne Testimonie of Eusebius: *We do sacrifice (sayth he) and do receiue a remembrance of that sacrifice, celebratyng the mysteries accordyng to the ordinance deliuered by him selfe, and rendering thanks vnto God for our safety. And agayne: We doe erect vnto him an Altar of vnbloudy & reasonable sacrifices accordyng to new mysteries. Furthermore he doth forthwith expresse what kynde of new Mysteries they be: Christ did offer (sayth he) a wonderfull sacrifice for the safety of vs all. That is to say, he gaue vs a memoriall to offer to God, commaundyng vs to offer a memoriall for a sacrifice. &c.*

Cyrillus ad  
Reginas.

What shall I say of Cyrill. *Who doth call the prayers and melodious singing of saythfull soules prayeing God continually, vnbloudy sacrifices.*

Cyrill a-  
gainst Iu-  
lian. lib. 10.

And the same Cyrill wrytyng agaynst Iulian: *We (sayth he) forsaking the grosse sacrifice of the Iewes haue a commaundement, that we shall make a simple, spirituall, and a pearcyng sacrifice: And therefore we do offer vnto God for a sweete smelling sauour a'l kindes of godlynes, sayth, hope, and charitie. &c.*

If this controuersie may be decided with the greatest part of voyces, who would require more witnesses: if with authoritie? who



who will demaunde more auncient and more learned: if by expresse euidence of wordes: what is he so bope of Reason, that can not playnly conceaue by the premises, that there is no one thyng more vnttrue, then that which these braynesicke men haue by a most false and vnsauoy inuention Imagined, concerning the application and propiciation of this Sacrifice: for the vtter ouerthrow of which doctrine, what will more fitly serue the oportunitie now offered, what can be applyed more aptly for this present, and more agreeable to Reason, then to kill them with their own swordes, and to catch them in their owne pittfall: for whereas the chiefe substance of a Sacrifice (especially such a Sacrifice as is offered for Sinnes) consisteth in slaying of a body, and sheadyng of blood: I would therfore learne of them, by what reason the denomination of a Sacrifice may be properly applyable to their Popish Masse, whereas neither any slaughter of a body, or any sheadyng of blood is discernable: But there is represented (say they) a memoriall of sheadyng of blood. I do graunt it. The holy Euchariste therfore doth not expresse any actuall killing of the body, or actuall sheadyng of blood in truth and in dede, but representeth it by a memoriall onely. Which bycause can not be denyed, we say, that hereof it commeth to passe: whereas Remission of Sinnes is not otherwise obtained then by killing of some body, and sheadyng of blood, that for this cause therfore the Euchariste which executeth no actuall sheadyng of blood, but representeth onely a memoriall thereof, can not of it selfe geue forgiveness of Sinnes, but onely represent vnto vs a memoriall of the true Remission of Sinnes, by way of Representation onely. And what accoumpt shall me make now I pray you of that dreadfull Decree of the Tridentine Fathers, who haue thundred out such flashes of horrible lightenyng, whereby they doe scorch the cleane into powder, with their cursed Bull, all them whosoener dare vtter halfe a word so much, to say, that the Sacrifice of the Masse is onely a bare commemoration of that Sacrifice, finished by the Crosse, and not a propiciatory Sacrifice rather?

The Eucharist doth not forgeue sinnes but doth represent the memory of a true forgiveness.

Sinod. Trident. sessi. 6. cant. 3.

I draw now somewhat neare to the very Canon of the Masse: whereunto as these godly Catholickes do sicke most earnestly, and do settle in the same the chief prize and pewpe (as the Pro-

Out of the Canon of the Masse.

uerbe is) and shooteanker of their whole Idolatrous Sacrifice: So doe they also in the same hyppie bulge them selues most of all, and with their owne cable ouerhale them selues into an unrecoverable gulfe. The Tenor of which Canon is this. Commaunde these giftes to be carried by the handes of thy holy Angelles vnto thyne hyghe Altar. &c. What: Can not Christ sitte on þ right hād of his Father, vntesse he be possted ouer by the Priest, to be transported by Angelles vnto the highe Altar: whenas he hath bene in actuall possession of the highest heauens long tithence, not holpen thereunto by any person, and sitteth on the right hād of his Father, farre surmountyng in power, euen the most excellent ministry of Priestes and Angelles: It followeth in the same Canō: Through whom thou doest alwayes create, sanctifie, and blesse all these good gifts. What is this that I doe heare: must Christ be created: blessed: and sanctified agayne?

I haue passed my boundes somewhat further perhappes in prosecuting this controuersie, then the proportion of this our Apology would well admitte: But hereunto was I forced, partly by þ peruersnes of Olorius, partly by allurement of necessary persuation: for as much as I perceaued þ there is no one thyng throughout all the doctrine of this phāsticall Religion, wherein our Catholickes doe sweate and turnmole them selues more grauely, and raunge at riotte more perillously. And therfore I thought it not amysse to rypp abroad the whole matter, euen frō the very rootes of the foundation, and so to encounter the franticke attemptes, and engynes of our aduersaries. Wherein if I haue not satisfied all mens expectation, yet I trust that I haue reasonably brought to passe by this simple discourse, that the Reader may easily conceaue, how pētish a platforme this glorious Peacocke hath forged for his pelcyn Purgatory, and mumblyng maskyng Sacrifice, vauntynge them to be matters of such importance, as which the Apostles did deliuer ouer by mouth, and which their Disciples dyd deliuer ouer to the posteritie, and which the greatest consent of auncient Antiquitie with most Religious obseruāce hath reteyned, and approued so many hundred yeares, with the generall

Fayth

Fayth and allowaunce of the vniuersall Church, without any disagreement. But on the contrary part: as touchyng the Lutheranes, they are cofuted with the authorities of the auncient Fathers, and confounded with the generall consent of the whole Church, who Osorius with his copemates haue vtterly discoſtenuanced and diſcomfited with vnauanquiſhable Arguments, vncomptrollable testimonies, vnreproueable examples, and conuincd them of horrible impiety and wickednes. &c. In good ſooth theſe be lofty, glorious, & magnificall ſpeeches, but beſides the bare ſoude of wordes, no matter at all: which wordes if muſt of neceſſitie flie into the Caſtle of credit, becauſe they be naked wordes onely without feathers, ſurely you are well furniſhed with a very ready pollicie of perſuaſion Osorius, and with a ſpeciall practiſe for the ſpeedy conqueſt of the cauſe. But by this very ſame deuile of yours, what a ſingular platfforme haue you layed forth for others to finde out the way to perſuade as matter of truth, whatſoener they liſte to blaſt out in bare wordes: For what is more eaſie then to pretend in word, & in ſpeech thoſe two wordes onely Church, and Antiquitie, if men wilbe contented to haue their mouthes choaked with ſuch boanes: If the world be come to this paſſe, that whoſoener ca with fineſt flouriſh of wordes lauiſh abroad in the Church whatſoener him liſteth, the ſame ſhall obtaine greateſt credit and eſtimation of his ſpeeches, without yeloping any reaſon or demonstration of the thynges, which he vttereth, in good ſooth then haue you ſpoken enough Osorius, and crackt the credit of all the poore Lutherans vtterly, as you ſay. But if in detoping of controuerſies, truth muſt be tryed, not in bare ſpeeches, but with ſubſtantiall matter, certes either you muſt gett a better viſor for your glorious perſuaſion, or els in my iudgement you were better hold your peace altogether. You doe oppreſſe vs in a glorious braggerie of ſpeech, with the ſpeeches of the Apoſtles, and with the traditiōs of the Apoſtles diſciples: And yet out of all the Apoſtles writings can not any man hitherto force from you, no nor by violence, one title ſo much, which will auaille any ioate to y credit of thoſe your Assertions, but will rather deface them & diſcourage your parking. Upon the neck of them, you do force vpon vs alſo the authoriſe of auncient fathers, and the

The Apo-  
ſtles ordi-  
nances.  
Authoritie  
of Fathers.



generall consent of the vniuersall Church, cleare from all maner of variableness and disagreeing. What a iest is this: As though there were any one of those auncient Fathers euer borne as yet, that euer vttered one sillable so much of purging the sinnes of the faythfull, after they were once departed this lyfe: or of the Popes Pardons: of the Propitiatory Sacrifice of the Masse: of Transubstantiation, of *Merits*, *Meritorious*, of *Merite* of *Cō-gruum* and *Condignum*, or that euer durst presume to make the Sacrifice of the Altar comparable with the Sacrifice of the Crosse: or durst affirme that Christ himselfe was really in the consecrated host, with all the dimentions and liniaments of the same body, which suffered death vpon the Crosse: or would euer ascribe to a pelting Priest full power to *Peritte*, and offer sacrifice for the quick and the dead. Now if euer you haue chaunced vpon any such Doctrine in the writings of the auncient Fathers, gentle *Sy*, *Bpshopp*, why doe you not bough the same boldly, wherby you may seeme to haue confuted vs, not with babling, but with truth, and substance of matter: But if you haue not so done as yet, nor seeme euer able to doe it: where is then that generall consent and agreement of the whole Church: Where be these Records and Monumentes of auncient Antiquitye, and of all forages: Where be those inuincible Arguments: Where be those irrepproueable Testimonyes, and vndercymeable examples, wherupon you crake so lustely: perhappes you will impart them vnto vs in your next booke at your better leysure. For hitherto as yet you haue hadd no leysure to muster y<sup>e</sup> your hyaue guarisson that you beare your selfe so stought vpon, and to leade them into the fieelde, being ocherwise surcharged with farr more weightie affaires.

And now to deteigne the no longer (gēle Reader) thou hast heard heretofore howe this Portingall hath powred forth his prattling Rhetorick for the vpholding of his Purgatory, his Towes, his Supplications, and Prayers for the safety of the dead, and also of that most holy oblation of all other, the Sacrifice of the body and bloud of Christ offered for the reconcilment of Gods wrath and displeasure. There remayneth behinde the knitting vp of all this geare: Wherein purposing to make an end of his whole discourse, he russeth vpon Haddon with all

the

the bent of his Eloquence.

Dare you be so bold (saith he) to call this holynes of Religion, this ardent endenour of Loue, this comfortable oblation offred, not for vs alone, but for our bretheren also, wherewith we are knitt together in an euerlasting amitye, to be defacinges & disgracements of Religion? A very hapnous offence verily to call a Boate by the name of a Boate, and a Hattock by the name of a Hattock. But here was one sharde left open which must needs be stopt vp with some bryambles and Byrars. Is not this foolishnes? Is not this vnthamefastnes? Is not this Madnes? For if Olorius Eloquence were not furnished with these flashing flames, surely it would be very colde. But how moze commendable, yea how much moze seemely and fittingly for his personage, in my conceipt, should he haue done, if surceasing these outrageous exclamations, which preuaile not to the creditt of his cause the value of a pinne, he hadd discreetly, and with sober reasons debated the matter first, and examined thoroughly whether Haddon hadd spoken trueth, or falsehood. If he haue vttered the trueth, then is Olorius friendly dealt withall: If he haue spoken any vntruethes: there be scriptures, there be arguments, moze and couenable Reasons, wherewith Olorius might easily both defend the truth of his Religion, and preserue it from to be impeached by others. Spightfull reproching, Skornefull taunting, Cotqueanelyke rayling, Rascallyke raging, and Barbarous exclaming, further not the defence of his cause. If Olorius be so fully settled, and so thoroughly wedded to his Church, that no perswasion will seduce him to thinke, that his Church may straye by any meanes from the right course, and that in all his Religion is no wrinkle or spott, that may be amended, surely he is herein very much deceaued.

Conferre who so list the whole face & shape of the Popes Religion, to witt, his adoration, his Sacraments, his Passes, his breadworshipp, his Imageworshipp, his Sacrifices, his Applicatiō, his Transubstantiatiō, his Releasing of sinnes, his Merits, his Ceremonies, his Pardons, & sixe hundred lyke papistlicall triferries, with the pure, & cleare fountaines of the sacred Scriptures, with the Institution Euangelicall, and the expresse rule of the doctrine Apostolique: and he shall easily perceauē, that

Haddou

Olor. pag.  
309.

Disgrace -  
mentes of  
Religion.

1. Tim. 4.

Ofori. pag.  
203.

Haddon did vse an ouer myld maner of speech, whē he called the disgracemēts: Some other man perhappes would haue bla-  
zed abroad these dreggs with some grosser tearmes. Truly if  
the Apostle Paul hadd heard these profound opinions, and these  
deepe deuises of the Romish Religion, and hadd sene their de-  
crees, their Canons, their Clogges of Ceremonies, & snares  
of consciences, If he liued now and beheld these obseruations of  
dayes, Monethes, & times, these vowes, and restraints of mē,  
forbidding Marriage, denying the lawfull vse of meates, which  
are now dayly frequented in the Church: would any man dought  
whether he would call these disgracemēts of Religion, or the  
*Doctrines of Devils* rather? But because we haue spoken hereof  
sufficiently before: It shall be lesse needfull to rake this voun-  
gill abroad any moze,

But Oforius goeth forward, and because Haddō shall not  
escape skotfree for naming his pontificall pilfe to be disgrace-  
mentes of Religion, Oforius acquiteth him with a like beadrill  
of a Lutherans corruptions in a long raggematow of wordes:  
that so comparing both partes one with an other, to witt, Lu-  
thers nakednes and beggery, w<sup>th</sup> the maiestie & glozy of the Ca-  
tholickes, he may make them to grow into the greater obloquy  
and hatred. It remaineth therefore that we geue eare a whyles  
vnto the gallant brauery and loftines of Oforius Eloquence:  
To abandon durifull obediēce to the Magistrate, to disturbe  
the auncient ordinaunces of the Church, to defyle the vir-  
ginitie of sacred Nunnes, to dispoyle the Chaille of their  
continēcy, to raze out all endeouour of godlynes and hu-  
manitye, to robb and ransack holy Churches, to murder  
holy Fathers, to spoyle some, and to oppresse others with  
infinit afflictions, to throw others out into miserable ex-  
ile, to expresse vngodly malice and deadly hate agaynst the  
Reliques of Saintes, to be outrageously insolent in this vn-  
measurable destruction and ouerthrow of all holy Religi-  
on, is this a poynt of honesty? of Modesty? or worthy to be  
aduaunced with immortal commendation and prayse?  
Truly I doe not suppose so. But wheretowns tend all these at  
last? forsooth to make you know what he meaneth hereby. And  
therfore marke now gentle Reader a other part of his collation.

But



But to be subiect to lawfull Authoritie established by Oforius the commaundement and ordinaunce of Christ, to preserue <sup>pag. 103.</sup> the bandes of Vnitye and concord, to esteeme highly of the vniting together of Gods Iustice and mercye, to reuerence the monuments of notable holynes, to make that most Sacred and most heavenly Sacrifice for the quick, for the dead, finally for the preservation of all Chrillian Common weales, the Maiesty and vertue whereof we are neither able to expresse with tongue, nor comprehend in thought and imagination: shall this be accompted shamefull infamy, and an intollerable haynousnesse? And yet you blush nothing at all: to call these disgracements of Religion. &c.

To aunswere these great speeches at a word: First as touching those slanderous crymes which you throw out agaynst vs as being Rebellious to þ lawfull Magistrate, what els shall I aunswere to this your Insolency, then þ same which Augustine did Aunswere sometime to Petilianus? *If I should speake as much of such as you are (sayth Augustine:) I am sure, you would require me to make profe of the wordes that I should speake.* The selfe same doe I now require & looke for at your hãds Oforius, which so lustely rale agaynst vs at this present. Whereas you exclaime that we doe renounce dutifull obedience, doe disquiet auncient orders, doe betray Chastitye, overthrow all mindefulnes, and endeuour of vertue and godlynes, doe raze downe Temples of Religion, doe kill and doe spoyle godly personages. If I should now demaund of you in the voyce of Augustine, how you be able to proue, that all the foresayd crymes & innumerable such lyke (which your raiging penne hath raged agaynst vs) may be duely fathered vpon vs, how would you proue it? Agayne how will you deny that your selues are not duely to be charged therewith: what aunswere will you make: for hitherto as you haue spoken much, so haue you proued nothing. Unless you be of this opinion, that your bare speeches must be taken for sufficient proofes. If you thinke so: what resteth els, but that we requite you with the same, that you reproch vs withall: or els we desire you to rehearse so much agayne in our behalnes: and then is our profe sufficient enough

August. c6-  
tra lib. 2.  
cap. 14.

August. in  
the same  
place.

enough (as Augustine sayth) if such kindes of proues be allowable.

The Authoritie of the Pope is denyed to be lawfull.

The kyngdome of Antichrist.

If I should deale with you on this wise Ofori. What would remayne of your accusatio: But I do not handle you so now. For I frame myne answer otherwise, and in flatt denyall, make our purgation fro all that you haue raked together agaynst vs. You say that we refuse lawfull Authoritie. But I on the contrary part do affirme that this Authoritie which you name to be lawfull: is neither any Authoritie at all, neither lawfull by any meanes. May rather what if this Authoritie, whereof you bragge so much, be so farre from beyng lawfull, that it is most manifestly proued by the expresse wordes of the Scriptures to be the kyngdome of Antichrist: What then Oforius? will you in despite of our beardes make vs subject to such a Tyranny, fro whence the manifest word of the holy Ghost doth commaunde to cutt of our selues, vpon perill of the losse of our soules, not onely in the old Testament, but in the new also, as is declared before:

You adde further that we do disturbe the auncient order of the Church, and dispoyle the continent of their Chastitie.

But I do deny that this order of yours is auncient, which I haue Iustified to be true before aboundantly enough with many and sounde Testimonies. Whereouer as touchyng your chaste Virgines I know not what to say. Surely if Cloisters & Doyters could as well haue made Virgines, as they could couer their incontynency, it were not all amisse that you say: And yet it may be that in Doytingall be many holy Nunnes, such as you preache of: who did neuer treade their shoes awry. But without all question to speake of our litle Englan, whenas the neastes of these pretty sparowes were scattered abroad, how these neastes were founde then not altogether so cleanly, as was supposed, I had rather were notified by publick Records & Registers thereof, wherein they be decyphred at large, the to be proclaymed by any my writyngs. Many Records wherof be at this present in my custody, which if I would utter, would easily bewray, that in these close Cloysters of coacted chastitie, were more open bellied Nunnes, the chaste and continent Virgines, besides many other matters y the common people euery where doth report of their  
owne

owne knowledge, whereof I will now say no more, vnder payne of Confession. This one thyng will I speake: such as haue perswaded vnuoluntary Virgines from this coacted single lyfe, to enter into honorable wedlocke without all compulsion, doe not defile Virgines, as I suppose, nor dispoyle the chaste of their continency: but rather prouide more circumspectly for their honestie. And to say the truth, this complainte of defilyng Virgines can be applyable so iustly to none, as to some of your owne Catholickes, not all of the best Seldynges perhappes.

Now that which followeth, touchyng the memory of ver- tue and Iustice abolished, and endenour of godlynes diminished by these Lutheranes. I can not well conceaue what Offi- doth meane hereby. For in as much as the consideration of all righteousness and godlynes is comprehended in the law of God chiefly, I do Appeale here to the secret Iudgements of all the godly, how farre the Lutheranes be estranged from all thought of ouerthrowyng this law of the Lord.

The cauilla-  
tio of O-  
fiori. of the  
Memory of  
vertue abo-  
lished.

You say that they haue razed and ransackt Churches. But what Churches they were you do not tell vs: for considera- tio is not alwayes to be had of all Churches alike. Some Churches do serue for godly and necessary uses: Some are erected to mainteyne Idolatry and superstition: God hath his peculiar Churches. So hath the Deuill also his Chappelles. The Gentiles had sometymes their Temples for their dumme Goddesses. There be Selles also & Ponckeries at this day for their mum- blyng Goddesses. Neither be the Turkes destitute of their Tabernacles. And therefore to raze downe any particular Church whatsoeuer for any speciall cause is not altogether so haynous. Marke a most valiaunt Party of God did on a tyme throwe downe þ Temple of Diana in Archusiu: & in place thereof did dedicate a Church vnto Christ. Euē so haue many godly Prin- ces done in many places within Rome it selfe, as Cōstantinus & others: yet doth not any man condemne them for it. In tymes past emongest so huge a multitude of the Jewthe Nation was no more but one Temple onely: God did allow but one Altar: And yet this Temple being raysed and builded by his owne ap- pointement and commaundement, neither was him selfe agre- ued to haue utterly defaced, leauyng no one stoane vpon an other for

A cauilla-  
tion of Ra-  
zyng of  
Church.



for the abuses frequented therein: nor doth any man complayne of the same. To be short, what an infinite multitude of Temples and Religions were there scattered ouer all the face of the earth long since, among y<sup>e</sup> heathen, of the which not so much as any ruines be to be found any where: I speake not this as comparing Monckes and Friers with Heathen and Papynnes: or their holy Churches with the Temples of the Gentiles: but because I may make euident, That in razing and plucking downe of Churches, it is not enough because Osorius maketh complaint of the same, vlesse he make it knowne first, That these Temples were Temples of true Religion, and not Tabernacles of superstition, and Idolatry. Which he hath not proued as yet, nor euer will be able to Iustifie.

But we doe kill some holy men, some we do spoyle and tourmoyle with infinite afflictions: others we force out into exile, &c. What holy men he meaneth in this place I know not: But if they be the same whom I do coniecture to be, who by the publicke authoritie and lawes of this Realme, were executed for highe Treason in the reigne of kyng Henry the eight: to condemn vs as as blameworthy, for due execution of the Lawes of our Land: and to call that their Trayterous treachery by the name of Holynes (I meane their renouncing due obedience to their liege Lord, contrary to the manifest determination of Gods Scripture, and contrary to all Religiousnes) herein surely Osorius doth offer vs no small injury. I call not their crime in question here. But this is most assured: That neither More nor Rossensis, nor the Charterhouse Monckes, were so rude or vnlettered, but that they knew sufficiently, what was the duttie of Subiectes to their Princes. Especially whenas they might haue learned out of Chrysostome, by the testimony of the Apostle, *Although thou be an Apostle (sayth he) although thou be an Euangelist, though thou be a Prophet, or what soeuer thou be, it becometh that all persons be subiect to the higher powers: For this dutyfull subiection doth not abate any pointe of godly Religion.* The same also doth Gregory declare not in one place alone. *Christ (sayth he) did gent authoritie to the Emperour to be Lord, not onely ouer the Nobilitie, but ouer Priestes also. Wherefore in that you accuse vs of our misdeemeanour agaynst those persons:*

Chrysost.  
ad Rom. 13

Gregor. E-  
pist. 64. lib.  
3.

To answer briefly, what better answer shall I make unto you, then the same that Augustine did answer unto Petilian, in a cause not much unlike unto this. *Whereas you hinc (sayth he) most like unto Theeues, you bragge that ye dye like Martyrs.*

Aug. contra  
lite. petilia.  
lib. 2. cap. 33

## ¶ Romish Reliques.

**B**etwixt amongst all other, Olorius piety can not digest by any meanes as a thyng altogether intollerable: That these Lutheranes doe expresse such an vngodly malice and deadly hate agaynst the Reliques of holy men (as he sayth) and are so outrageously insolent in the destruction of holy Religiō.

In this one portion of accusation, I doe perceave two severall crimes compyled together, whereof the one doth concerne the hatred of godlynesse, the other the contempt and unreluctant handling of Reliques. First therefore touching that hatred: verily you behave your selfe herein (Olor) as one that may seeme to have exprest his mynde couragiously and lustely enough (to speake Ciceroes wordes) for he that hath once passed over and beyond all the boundes of modesty, had neede to become notably shamelesse, that so he may never after blush to mainteyne a lye in any matter whatsoever, even to the hardhedg, as they say. It remaineth now, that I speak of Reliques: Howbeit here needeth no great matter of Refutation, namely such Olorius, alledgeth nothyng but the bare name of naked Reliques: though in dede he erre somewhat also in the word (Reliques) it selfe. For if he would have assigned a true and proper denomination of those Reliques, he ought not have named them Reliques, but delusions and liegerdemaine rather: not the memorialles of holy mē, but crafty conveyaunces of hypocriticall hellboundes, devised not to pryke out the eyes of Crowes, but to pryke out the eyes and hartes of Christians. Wherein I doe marvell truly, that Olorius doth speake so litle of the matter, who regarding these Reliques so reverently, yet doth not notifie by one word so much, either what Reliques they be, or where they be, or els what Saintes Reliques he doth meane: which bycause he hath overskyppt either for feare, bycause he dareth not utter them, or for ignorance, bycause he can not: we will

Of Reliques.

not be squeemish to supply his want of dutie herein. Howbeit though I doe not reckon ouer all the Reliques in an exact and perfect accompt: yet will I disclose a good quantitie of them: whereby the Reader may the better know the qualities of them, and what crafty couepalices this vngodly Prelate doth bryte abroad for Reliques of godly and holy personages.

The Maunger  
where  
in Christ  
was layde.

And first of all to beginne at the very byrth of our Lord Christ, what shall we say of the Maunger: which is shewed at Rome in the Cathedrall Church of Mary Maior, notwithstanding pennycroching: Is there any man of so grosse a dulnesse, that may not playnely perceiue, that this Maunger is not the same Maunger, wherein Christ was layed when he was bozne: but rather a lymetwpgg layed by Hypocrytes to gett money withall:

The fore-  
skin of  
Christ.

The Pounckes of Charrouia do vaunt that they haue the foreskinne of Christ: that is to say, the small skynne which was cutt away from Christ when he was Circumcised, and this they know to be the selfe same, by certeyn small drops of bloud, which do fall from it now and then: which albeit carrye no lykelyhood of truethe, yet this might be either beleued, or imagined by vs to be a truethe after a sort, because it is certayn y Christ had but one foreskinne, if the same foreskinne were not shewed openly for an especiall truethe at Rome in the Cathedrall Church of S. Iohn Laterane.

The Altar  
whereupon  
Christ was  
Circumci-  
sed.

No lesse monstrous is it, that at Rome in the Church of Saynt James, the Altar is to be seene whereupon Christ was layd when he was circumcised in the Temple. As though in that Church where Christ was Circumcised, were many Altars as there be in the Romish Churches.

The swath-  
ling cloutes  
and Cradel  
of Christ.

And yet were not this very much to be wondred at, but that also in the Cathedrall Church of Peter and Paule at Rome, is shewed the linnen cloth wherein the babe Christ was bedded: a Ragg whereof is reported to be at S. Sauours in Spayne also: besides thys linnen cloth, there is also in the same Cathedrall Church at Rome, the very Cradle wherein he was rockt, and the petticoate which hys mother Mary did knitt for him, & yet we read in the Gospell, that the Maunger was the onely cradle that the Child had.

As



As more a mockery also is this, that in an other place of the same City, the Pillar whereunto Christ did leane, when he disputed in the Temple, is brought forth to be looked vpon: brought vnto Rome (as they say) together with eleuen other pillars out of Salomons Temple, which if be true, was done doubtlesse after the Popedomme of Gregory. For it is evidently knowne by his owne writings, that in his tyme was no such Tables at Rome.

The Pillar  
whete vnto  
Christ did  
lean when  
he disputed  
in the  
temple.

There be Monasteries which make a shew of y<sup>e</sup> water pottes in the which Christ did turne water into wine: At Aurelia also they do bragge that they haue the very wine that was turned out of water, which is sayd to be the wyne of the mapster of the feast. Every yeare once it is offered to be licked with the tounge to them that will geue money for the same, out of the topp of a spoone: alleadging that it is the very wine that our Lord did will the Paster of the feast to drinke of at the marriage: what a fitter place for exclamation were heare, O shamelesse Impudency? O wittlesse folly? O grosse mockeries?

Water pots

At Rome in a place which they call Sancta Sanctorum, The Shoes they doe shew forth the shoes of Christ. But what shoes did Christ weare then, whenas Mary Magdalen did power forth sweete oymntment vpon hys bare fete I thinke, and wyped them with the heares of her head, as he sate in the house of Simon at Dynner.

It is so karse credible that any dropp of Christes blood which was altogether powred forth vpon the ground, is remaynyng at this present. And yet that naturall blood of Christ is shewed more then in an hundred places. There is a solemne Pilgrimage made to a few droppes thereof at Rochell in Poytiers in Fraunce: which as they say, Nichodemus did gather vpp, & reserue in hys gloane. At Mantua also greate gobletts full be to be seene. At Byblion in Auvergne in Fraunce it is brought forth to be seene cleare renning in a Christall glasse: In an other litle towne nere adioynning, y<sup>e</sup> same blood is shewed clotted together. At Rome it is poured forth in broad platters full in y<sup>e</sup> church of Saint Eustathius, but in the same City at Saynt Iohn of Laterane it is found mixt with water, euen as it gushed out of hys side. In England in the Abbay of hayles was solemne pylgrimage

The Reliques of  
Christes  
blood.

image made, & great worshipp geuen to that which the Policks did bring forth in a cleare Chistall glasse in stead of Christes blood to be gazed vpon of the pilgrimes, where if Osorius had come on Pilgrimage, what would he haue done? I doubt not but he would haue worshipped it very religiously. But if he had done so, he should in stead of the Reliques of holy blood, haue surely worshipped the blood of a Ducke.

The Tables  
whereas  
Christ  
made his  
last supper.  
The bread  
of the sup-  
per.  
The knife  
that sticke  
the pascall  
Lambe.  
The Cnpp.  
The platter

The Table wherupon Christ made his last supper, standeth at Rome in the Church of Iohn of Laterane. There is in a Church called Saynt Sauour in Spayne a crust of the bread also that he brake at his last supper. The knife wherewith the Paschall Lambe was cut in pieces, is at Tryers in Germany.

The cupp wherein Christ gaue the Sacrament of his blood, is to be seene nere vnto Lions in Fraunce, in the Church of Maria Insulana. The same Cuppe also is in Switzierland in a certeyn Hounckery of Austine Fryers.

The platter wherin the pascall Lambe was put, is at Rome, at Genes, and at Orleauce. That is to say three manifest lyes about one poore platter. And yet these raynebekten Russians be not ashamed to delude the world with such kinde of Hockeries. Neyther is Osorius ashamed to become as shamelesse a patron for those open guegawes, But let vs proceed to the rest of those lying Reliques.

The towell  
wherewith  
Christ did  
wash his  
disciples  
feete.  
Broken  
bread.

The Towell wherewith Christ did wype the disciples feete, is to be seene at Rome at Saynt Iohns of Laterane: The same also is at Ayre in Germany: It is shewed likewise all at one time in S. Cornelies Church.

A crust of the broken bread wherewith five thousand people were fedd in the desert is worshipped at Rome at S. Maria noua. An other litle crust thereof is worshipped at Saynt Sauours in Spayne, which I thinke flew directly out of the Baskettes into Spayne. But thys is but a Trefle to preserve barley breade there, if they did not also shewe at the same Saynt Sauours a brāuch of palme which Christ did beare in his handes on palme-sonday, whe he came vnto Ierusalem. Amongest the which most holy Reliques is reserued a clodd of earth which they doe as- firme, was vnder Christes feete when he raysed Lazarus from death to lyfe.

Many sundry reportes are made amongst the writers of the Ecclesiasticall history concerning the Crosse. The first that found it out is sayd to be Quene Helene, who did send a piece thereof to the Emperour her sonne: an other part very curiously enclosed in a Chest of Golde she deliuered to the Bishopp of Ierusalem to be preserved. If it be true that this Crosse was deuised betwixt the Emperour & the Bishopp: Then must y other Reportes made touching the Reliques of the same Crosse needs be fables: especially sith there is scarce any so litle a City wherein some gobbet of that Crosse is not residēt. First & chiefly at Parys in the holy chappell, at Poytew, and at Rome, where a whole Crucifixe of a meane stature made of the same Crosse, is to be seene. Goe to: what will Osorius say to me here? For whereas we are certeynly assured by the history of the Gospel, that the Crosse whereupon Christ suffered, was no greater then y it might be carryed vpon one mans shoulder, now it is growen to so vnmeasureable a quantity in greatnesse, in breadth, and in length, that if all the chippes and gobbets thereof, that are scattered throughout the whole world, were gathered together, I am well assured y a great Carrick would be scarce able to beare them all. Moreover who may beleue the deuise of the Citizens of Poytew, that the skrappe of the Crosse remayning amongst them was stolen from Helene, by a certayn mayd, and by her comeyed vnto them, after that she had runne away from her Princeesse, & wandring abroad lame and halt, chaunced to come at the last vpon their coast: And I maruell if there be no fragmēt of the same Crosse in Portingall: the trueth whereof I commit to Osorius, one of the Inquisitors of Portingall to finde out. This one thing would I sayne learne what Osorius would doe, If Osorius had y very true Crosse it selfe within his owne Bishoppricke: I suppose he would worshipp it: and why so? forsooth because it did beare the body of Christ. That is well. I aske further, what if the Ass also that did beare Christ, were in Osorius chamber: what would he do? I thinke he would seue it with hey. May I be so bold to aske one question moze: What yet at the least if Osorius had the eares of that Ass in his custody: I suppose he would hang them to his Wyter for hables, for Reliques: I would say. But I come agayne to the Crosse: which because



The Title  
of the  
Crosse.

Should not come without a companion. The people of Tholouse do boast that they haue the Cyle also that was sett written ouer the Crosse. But the Romanistes do denye it, and bragge it out lustely, that they can shew this Cyle in the Temple of Saynt Crosse. To appeale this contention for theyr credit sake, I woud wish that Osorius should be Umpire betwixt them.

The olde histories do varry very much about the Nayles: Theodorēt doth report, that Helene did commaund that one of them should be putt in her Sonnes Helmett: & other two she commaunded to be made into a Bitt of a Bidle for an horse mouth. Ambrosius, differing from this but a litle, doth say that one Naylor was fixed vpon the Diademe of Constantine, and the bitt of a Bidle made of the second, and the thirde reserued to the vse of Helene her selfe. Some writers affirme that the thirde was throwen into the Sea. Now let the Christian Reader conceiue by these, what may be iudged of all those Shrappes and Ragges of Reliques, by the Religious vsage of these Catholics.

The Nayles  
of the  
Crosse.

The Pyllanopes doe bragge that they haue that Naylor whercof the Bitt of the Bidle was made, but the inhabitants of Carpentras in Narbone gaynesay that, and do challenge the same to be in theyr custody: There is an other in Rome in Saynt Helenes Church. There is yet an other in the same City in the Church of Saynt Crosse. There is one at Sene in Tuskanie, an other at Venice. There be two of them in Germany, the one at Coleine in the Church of the three Maryes, the other at Triers. There is one at Parys in the holy Chappell, there is an other in the same City amongst the Carmelyte Fryers, an other in the Minster of S. Denys. An other remayning with them of Burges. An other in Sheresabbey. An other at Draquigne. And yet Osorius doth beleue that men be so blockish and sencelesse at this present, to be faced out with such grosse trumperies of Monckish Hockages in stead of true Relyques.

The Speare  
head.

At Rome is to be seene one Spearehead, an other at Paris in the Holy Chappell: a thyrde amongst the Cantons in Sheresabbey: a fourth at Sylua neare vnto Bordeaux in Gascoigne.

The crown  
of Thomes.

A thyrde deale of the Crowne of Thornes is shewed at Paris in the Holy Chappell there. At Rome be thre Thornes in  
S.

S. Crosses Church. One portiō of that Crowne is in the Church of S. Eustathe. At Senes I can not tell how many Thornes: at Vincentia no more but one Thorne. At Burges five: At Besan-son in S. Johns Church be thre Thornes: as many more at Moūt le Roy. Some there be at S. Sauours in Spaigne. There be two in S. Iames at Compostella: in Switzerland thre. At Tolouse, at Mascoue, at Charronne in Poyrou, at Cleere, at S. Floure, at S. Maximin in Prouince: likewise in the Abbey of Salle at Rojon in Fraunce in S. Partines Church. Euery of those places haue seuerall Thornes.

Men tell for a trothe that one Coate of Christ about a seame is at Argenteuil: Which is a Villadge neare vnto Paris. There is an other of the same without a Seame at Tryers: and it is reported that there is also one at S. Sauours in Spaigne.

Christs  
coate with-  
out a seame  
The Verny-  
cle of Ve-  
ronica.

The Vernycle wherewith Christs face was wyped is shewed in S. Peters Church at Rome. Our Ladies kerchief that was wrapt about the priuy members of Christ hangyng vpon the the Crosse (as they say) is to be seene in S. Johns Church of Laterane: The same Vernycle is reported to be at Carcasonne with the Augustine Friers: besides an other whole hādkerchief beyng in a certein Nunnerie at Rome, commaunded by the Pope not to be shewed for any solemne Relique.

There be sixe Citties at the least which do bragge that they haue the wynding sheete wherein Christ was wrapte in his Sepulchre: Namely, ʒ Citties Nyce, Ayre in Dutchlād, Traicte, Besanfon, Eadoen. Lymosine in Fraunce. Likewise a certein Citty neare adioynyng to Lorryne besides many other raggs which beyng scattered abroad here and there, are accounted for most holy Reliques.

Christ wyn-  
ding sheete

There be other parcelles apperteinyng to Christs Passion behynde yet, namely the Ræde, which was geuen to Christ in the house of Pylate in stæde of a Scepter, is openly shewed in S. Johns Church of Laterane at Rome. In the same Cittie at S. Crosses the Sponge is to be seene. There be also some that blaze abroad to the people the xxx. pence for ʒ which Christ was sold. As though a fielde was not purchased for these pence, as appeareth by the History of the Gospell which will condemne this fable to be an arrogaunt lye.

The Reede.

The Spōge.

The xxx.  
pence.

The Grieces in Pilates Judgement hall.

Such an other ridiculous toy is there mainteined at Rome touchyng the grieces of Pilates Judgement Hall, which are in S. Iohns of Laterane: Alike deuise also of the pillar wherunto Christ was bounde when he was whipped, which is sett forth to the gaze in S. Praxedes Church.

The Crosse which appeared to Constantine in the ayre.

The inhabitantes of Brixia, do boast that they haue in their custody the Crosse which appeared to Constantine in the ayre. About the which I will not strue with them: onely I do referre them to the order of Surtonenses: who do affirme and that in good earnest, that the same doth remaine with them. Let them brayle together about it, and lett Olorius pacifie the quarrell betwixt them at the length. For I do suppose the Crosse, which did appeare to Constantine was not a materiall Crosse, but a certain representation of a Crosse shadowed in the ayre, which neuer came downe to the earth, nor euer shall come downe.

The fote-steppe of Christ vpon the earth.

In the Church of Saint Laurence at Rome, the pyntes of Chrilles steppes which he trode vpon the earth when he merite Peter foretellyng him that he should suffer Martyrdom at Rome, are evidently to be seene: An other steppe of the same miracle is shewed openly at Poytew in a Church of S. Radegonde. An other in Soysion in Fraunce, and a third at Orleance.

Our Ladies heare.

Next vnto the same followeth in order Mary the Mother of Christ. Who if had not bene wholly assumed into heauē, would any man doubt but that her Names would haue bene bragged vpon emongest the whole rable of Monckeries: yet notwithstanding many Reliques of her Heare, & her Milke, did stick fast in the earth, after she was assumed. For men do visite her Heare at Rome in our Laddes Church aboue Mynerue: so also do they the same Heare at S. Sauours in Spayne, at Marcoue, Cluniacum, Nuceria, at S. Floure, at S. Iaquieries, and many other places. But of her Milke where shall I begyn to speake: Lett this one thyng suffice the Reader. If the blessed nourse did geue so much Milke, as is set forth euery where abroad to be seene in holy Religious houses, in Temples of Monckes, Friers, & Nunnes: surely there would haue bene abundance enough to haue sufficed all the Babes & sucklynges in Bethleem, if she would haue geuen them sucke as long as she liued. In the meane space I do not recite all the places wherunto pilgrimes do

Our Ladies Milke.



do resort to visite these Reliques of *Wilke*: neither doe I earnestly craue to know, how it may seeme credible, that so much *Wilke* might be gathered from one saley *Virgine*, and preserved from corruption so many hundred yeares.

To make any further rehearfall of the rest of this *Virgines* furniture were a playne mockery, surely to reckon vpp all, were an infinite peece of worke. First touchyng her *Smocke*: There is one at *Carmutum*, an other at *Ayre* in *Germany* so wyde & so large, & it cosideruailleth in greatnes a *Priestes* long white surplice; which if be her true *Smocke* in deede, surely she must needs be a woman of a monstrous body. Touchyng her kerchiefs: whereof one is a *Tryers* in *S. Maximes Church*. An other is to be seene at *Lysio* in *Italy*. As for her *Kirtell*, which the inhabitauntes of *Bonony* do enioy I neede not to speake moze. And that she had moze girdles then one appeareth hereby, that the inhabitauntes of *Pratt* do bragge vpon one in their keepyng, an other likewise is shewed forth at *Moutfotte*: her *Slipper* is at *S. Iaquerles*: her *Shoe* is reported to be at *S. Floures*: she had also two *Combes*, whereof one hangeth fast at *Rome* in *S. Martines Church*, the other in the Church of *S. Johns* the great at *Be sanon*. Neither do I marueile if our *Ladys* wedding Rynge be Religiously reserved amongst other holy most precious Jewelles: I do rather marueile moze, how they came by the possession of *Iosephes* hose, namely beyng so litle & so slender as will scarce fitte a sucklyng Child or a dwarte: surely there is no comparison to be made of proportion betwixt these hoses and our *Ladys* *Smocke*, as they do sayne it to be. Besides *Iosephes* hose, others haue his *Boanes* in stoate, some his *Slippers* also. Which are to be seene at *Tryers* in *S. Symons Abbey*.

What shall I speake of *Images*: which are not all of one sort, nor yet of like holynes. Some are beleued to be made by miracle: some fashioned by Angelles. Some others of the common sorte. Many of them are notozious for some singular vertue, and speciall prerogatiue: so that in some places they are of lesse power, in some other agayne wonderfully miraculous. There be some supposed to grow and decay in stature after the manner of men: And there want not writers, & shame not in their bookes to blow abroad, that the very *Crosse* it selfe, was grow-

Our Ladies  
smocke.

Our Ladies  
kerchiefe.

Our Ladies  
kirtell.

Our Ladies  
girdle.

Her slipper.  
Her Shoe.

Her Coam-  
bes.

The wed-  
ding Ring  
of our lady

Iosephes  
hose and his  
boanes.

Monstruous  
pictures &  
Images.

pence.  
Our of A-  
lanus Co-  
pus, in his  
Dialogues.

ying out of Trees by miracle, yea and this also in very good ear-  
nest, they sett forth for a miracle. So unmeasurable is the sense-  
lesse blockishnes of some. Emongest many pictures of our Lady  
Luke the Euangelist is supposed to be the deuillout of foure, the  
proportion of which he is reported to haue drawen out in Ta-  
bles with his owne pencil, to witte, Mary that is called *Inuiol-  
ata*, the second Mary presented to the viue in the Church of  
*Maria Nova*, which they do say was paynted by Luke whē he  
soiournd at Troas, & was afterwarde conueyed thither by an  
Angell: The thyrd is relikne at *S. Marpes*, which is called  
*Ara Celi*, graue to the same proportion & forme as she seemed to  
be whē she stode by y<sup>e</sup> Crosse. But the Augustine Friars do basic  
couragiously, y<sup>e</sup> the chiefest of all remaineth with them: namely  
the very same which Luke did paince out for his owne vse, and  
referred with great reuerence. I do passe ouer many Images  
in many places. In England not many yeares agoe was an I-  
mage so cunningly counterfeyt, that by a certain crafty sleighte  
it was made samyng to the beholders to tourne the head, to  
moue the lippes, and to roll the eyes in and out into every cor-  
ner. The fraime thereof being espyed, the Image was brought  
to *Pauls Crosse* in London, and burnt in a pile of wood, in the  
reigne of Henry the viij. What then was that godly and vic-  
torious King frantically madd, who did thus deliuer his sub-  
iectes, the selfe Roche of Christ, from such rauensous Idolatry: or  
shall we atcount O sorowfuller then madd, that so madd-  
ly perswaded him selfe that he may be a madd Proctour in so  
madd causes?

Now to proceede orderly: somewhat must be spoken of the  
Angelles and Saintes and their notable Reliques. Wherein  
I might seeme to dally perhappes: if the matters them selues  
were not practized by these counterfeited Catholickes, so playnly  
& sensibly set, that all men may easily espy their liege: & remaine:  
and withall so Apishly and dolously, that no man is able to re-  
frayne from open laughter that doth behold them. For what is  
he that will euer believe that the sword and buckler wherewith  
Michael fought agaynst the Deuill, may be founde emongest  
mortall creatures: And yet are these shewed by the inhabitants  
of Carcassone and Towers, in the name of true and unfayned

The dagger  
& the buck-  
ler of Mi-  
chaell.

Re-

Reliques. The sword it selfe is altogether like unto a little childes Dagger, and the Buckler no greater then a little hazen Bosse of a Byble.

But this of all other is most horribly impudent: That within that scope yeares or a litle more, a certain old crafty Crowder laden througely with the Popes Bulles raunged the coastes, bragging that he did carry with him the very feathers of the holy Ghost, as most precious Reliques: whose prophane blasphemy some meary conceited men espying out, opened the Casket priuily, and toke out the feathers and putt Coales in their place. The next day ensuyng this prating Pardoner determining to make a shew of his miraculous feathers, after a long preamble of smooth wordes uttered to p lay people, finding in his budgett a few coales in steade of feathers, in no lesse shamelesse a shift tounyng his tale, began to preach vnto them, that he had forgotten his feathers in his lodgyng, and that these Coales were take away from vnder S. Laurence his grebperne.

The feathers of the holy ghost. The Coales of S. Laurence.

It is truly receaued in the sacred scriptures, that Iohn Baptist was beheaded, and his body buried in the ground by his Disciples: Theodoret addeth further, that at Sebastia his boanes were taken out of his sepulchre by Infidels and burnt, and that the Ashes of the same were shattered abroad with the wynde. Eusebius receaueth further that certain men of Ierusalem came whyles the Infidels were defacing the dead corpes, and priuily pyked hypp some Rames thereof, and conueyed them afterwarde to Antyoche, which Athanasius did enclose afterwarde within a wall. Sozomenus writeth that Theodosius Emperour, did translate his head to Constantinople. If all these Repoytes be true: I appeale now to the Readers Iudgement in all that our late Catholickes haue fabled of the Reliques of that man. They of Amyens, doe haunt that they haue his visage with the wound that Herodiades made in it with her knyfe. The very same part do the people of Saynt Angell shew forth: The hinder part of the head from the forehead to the neck was sometyme to be seene in the Isle of Rhodes: but now it lyeth hidden I know not where. The nape & poll of the head is at S. Iohn of Nemoures, the maynes at Noyon. In the Church of S. Iohn of Morein a piece of his skull is preserved: one of his

The Reliques of Iohn Baptist.

Diuers scrappes of Iohn Baptists head in sondry places.

Jawes



His Iawes.  
A peece of  
his care.

The whole  
headd of  
Saint Iohn  
at Rome.

His Arme.  
His finger.

His Ashes.

His shoe.

His heary  
shyrt.  
His Altar,

A linnen  
Cloath.

The sword  
that behed-  
ded him.

The bodies  
of Peter &  
Paule.

James is at Besanson in the Church of S. John the great, the other at Paris in the Church of S. John of Laterane: the hynder part of his eare remayneth at S. Flowers in Auverne: his forehead and his heare resteth at S. Saviours in Spayne: moreover at Noyon a skelpe of his skull is shewed with great pompe: But how dare we beleue all these to be true now, forasmuch as at our mother Church of Rome in the Church of Siluester is shewed for an infallible trueth to be beleued, the whole head of S. John nothing thereof wanting: Besides this, the people of Sene doe affirme that they haue his arme: which doth utterly ouerthrow the credit of the Auncient histories. The finger of that holy man wherewith he poynted to Christ saying Behold the Lambe of God is at Besanson in the Church of S. John the great: the same is also at Tholouse: another at Lyons, another at Burges, one more at Florence, and one also at S. Iohn Ad- uentures, nere vnto Mascoue. And yet for this frameshapen Reliques, to witte, for fixe fingers of one hand, Osorius blush- eth not to deale like a lusty proctor, as if it were for great holy matters, and most assured. And although histories do report, that his Ashes were thrown abroad into the wind: yet how he shameth nothing at all to professe, that some of those Ashes be at Genes: and some at Rome in the Church of S. Iohn of Late- rane: what will our religious Reliquary defend these for true, being so manifestly false: his Shoe is at Parys with the char- terhouse Pounches. But what if Iohn Baptist did neuer were any shoe: At Rome in S. Iohn of Laterane is baunted to the gaze, his shyrt of heare, whereof mention is made in the Euan- gelist, which is also as false, for the Gospell doth make mention of Camels skinnies, and no word at all of any shyrt of heare. In the same Church is extant the Altar wherupon he prayd in the wilderness, as though that age of the world did vse manye altars. At Ayr, in Dutchland is the linnen cloth that he knyled vpon when he was beheaded. At Auignon is the sword where- with he was beheaded.

Now in their right ranke let the Reliques of the Apostles be rehearsed. The bodies of Peter and Paule are religiously visi- ted by Pilgrimes in the Pinder of Peter and Paule at Rome. The church of Laterane hath both theyr heads, S. Peters thaw-  
bone

bone with his beard is to be seene at Poytew. At Tryers many bones of them both be extant. At Argenton in Berry resteth the shoulder of Paule. At the great Alter of Gencua was there a portion of Peters Brayne sometime, which as long as lay somewhat close in y<sup>e</sup> boze, was reuerenced for a singular Relique, but afterwarde being more narrowly examined and viewed, was espyed to be a very punieple. To be short, what Churches were euer dedicated to these Apostles, wherein were not some Reliques of them to be found? At Saynt Sauours in Spayne is S. Peters supper very glorious and beautifull like a prelates panteble. At Rome is to be seene Peters chayre of State, with all hys pontificall vestimentes vled at Masse, and the very Altar wherupon he sayd Masse. Yet the citizens of Pysle do shew the same Altar in theyr Suburbes, that lead by the Sea side. The sword wherewith he cutt of Malchus eare, is in the possession of the Romaynes: his Crostar remayneth at Parys in S. Stephens of Grees. The staffe that he was wont to walke withall, not onely the citizens of Coleyne do challenge, but the Citizens of Tryers also, prouing themselves both to be open lyers. The chayne wherewith Peter was bound, is in his owne Church at Rome. The blocke wherupon he was beheaded is to be seene in S. Anastasius Church at Rome.

The Citizens of Tholosse doe beleue that they do enioy the bodyes of sixe of the Apostles, namely: the bodyes of James the moze, and James the lesse, of Andrew, of Phillipp, of Symon & of Iudas. How true this fable is like to be, may hereby easlye appeare, for at Remphys Andrew left one body behinde, and hath an other in stoare in Rome at S. Peters there, a shoulder at Grilgonus, a ribbe at S. Eustach, a shoulder at the holpe ghoss, an other piece at S. Blase: and at Ayre one foot. Both the bodyes of Phillipp and James y<sup>e</sup> lesse remayne to the holy Apostles at Rome, likewise the bodyes of Symon and Jude be ressaunt in saynt Peters Church there: Mathias hath thre bodyes: one at Padue, an other at Rome, at saynt Mary the greater, the thirde at Tryers: at Salerne is the body of Mathew: And at Ortonne y<sup>e</sup> body of Thomas. About Naples is y<sup>e</sup> body of Bartholomew. And yet is y<sup>e</sup> same shewed whole in S. Bartholomewes Church at Rome. The citizens of Pysle did either fable, or els haue

Peters  
law.Peters  
brayne.Peters  
supper.  
Peters  
Chayre and  
his masing  
vestimentes.Peters  
sword.The staffe  
wherewith  
he walked.The blocke  
whereupon  
he was be-  
headed.  
Sixe bodies  
of the A-  
postles.

haue his skinne, and one of his handes: one finger of hys remayneth at Frenes. Like as Philippe is plentifull also in his Reliques, one foot of whom is sayd to be at Rome in the church of Peter and Paule: he hath other Reliques likewise in other places, to witt at Rome in saynt Barbaras church, and at Tryers.

The cupp of  
S. Iohn.

Two citties do clayme the possession of S. Iohn the Euangelistes cupp, from out the which he dranke popson, to witt, Bonony one, and Rome an other in the church of Laterane: to speake nothing in the meane space of his coate, of his chayne, and his chappell. But the pleasauntest Jest of all the rest is of the coller, whereupon hang the twelue Apostles coambes. It is sett forth in the church of Maria Insulana nere to Lyons.

Anne the  
Mother of  
our Lady.

S. Anne the mother of our Lord hath one bodye at Aptre a cittie of prouince, another at Maria Insulana nere vnto Lyons: Moreouer one head of hers is kept in stoare at Tryers, an other remayneth at Turene amongst the Friers Iuliackes, the third at Turing in saynt Ames, besides many other skrapps, which are to be seene moze then in an hundred places. I can not tell how many soules Lazarus hath, sure I am he is beleued to haue 3. bodyes: one at Persels, an other at Anthd, the third at Aualon. Mary Magdalen as she is not equall in degre with her brother, so hath she lesse substance: for she hath but two bodyes onely: one at vesellis nere vnto Auserre: the other that is of greater renown at S. maxime in Prouince, where also her head is shewed with superscription thereunto, *Noli me tangere*, to touch no moze of all the rest of all her boanes, heare, and other Reliques scattered ouer all the world.

Three bo-  
dyes of La-  
zarus.  
Mary Mag-  
dalen hath  
two bodyes

S. Longius  
the blinde  
knight with  
his speare.

Amongest the which may not S. Longius the blinde knight be forgotten, who thrust his speare into the Lordes side although λογχαος be nothing els then a graeke word, signifying a launce knight, yet they deale very liberally with this saint, and haue geuen him a speciall prerogative to haue two bodyes, one whereof is at Mantone, the other at Mary Insulana. Not much vnlke the fable that the cittizens of Coleyne haue forged of the three kinges of Colepne, whom also they haue christened with honorable names, to witt: Balthazar, Melchior & Gaspar.

Three kinges  
of Colleine



Albeit there be many Reliques of S. Denyse, yet his whole body is beloued to be but in two places onely, at S. Denise in the suburbs of Parys one, and at Rentzburgh in Dutchland the other. And as there happened to arise a greater brawle betwixt those two places, to witt, which of them should be Lordes of the very body in deád: at length the brawle was decyded at Rome, in this Bull: that whosoever should say, y<sup>e</sup> the body of S. Denis was not at S. Denis in Parys should be stoaned to death. And whosoever should deny y<sup>e</sup> same body to be at Rentzburgh, should be adiudged for an heretique, as a rebell to the Apostolicke see.

They haue deuyded the body of S. Stephen on this wise, that at Rome the whole body must be affirmed to be in S. Stephens Church, his head at Orleauce, his boanes moze then in two hundred places. Of the stoanes wherewith this godly Martyr was stoaned to death (for these also haue they consecrated amongst the Reliques) the Carmelites of Poytiers not many yeares agoe found one stoane which they are wont to apply to weomen trauayling with Childe, to ease them of theyr paynes and burden. But in the meane space that same stoane procured great anguish and grieve of minde to the Dominicke Fryers, who accustomed to apply a ribbe of S. Margerett to the same vse, begonne to keepe a fowle broyle agaynst the Carmelites, about the same. But y<sup>e</sup> Carmelites standing hard to theyr tackle, reconered the victory at the last.

It is taken for a certainte, that the whole body of S. Laurence is in S. Laurence Church: his arme and his bones are shyned in a Church of Palisperne. The greduern also wherupō he was fyled must nedes be a Relique, a parcell whereof is shewed forth at Palisperne. At S. Eustathius emōgest other Reliques are very deintely kept, not onely the coales wherewith he was broyled, but the Towell also wherewith the Angell did wipe his body. Hereunto is added the coate with long sleues of this holy Deaco, whereof the Church of S. Barbara in Rome doth vaunte a possession: as though that Deacons at that tyme were trimmed by with vestments as the papistes be now.

Ambrose doth report that in his tyme was found out the se- pulcher of Geruase and Protasius in Millaine. The same doe Ierome, Augustine, and many others affirme: And therfore the

S. Denis  
two bodies.

S. Stephens  
body.

His headd.

His bones.

The Stones  
wherewith  
he was Sto-  
ned to  
death.

S. Laurence.  
body.

His Arme.

His gredi-  
erne.  
S. Laurence  
Coales.

His coate  
with long  
sleues.

The bodies  
of Geruase  
and Protasi-  
us.

Millaine.

Millanoyes doe of right clayme the interest of those bodies: If this be true: Then must this other be a very mockery, that at Brisack in Dutchland and at Besanson in the parish of S. Peters the same bodies are blazed abroad and worshipped for notable Reliques: besides many other gobbets skattered abroad here and there in many Churches.

S. Sebastian  
multiplied  
into iiii.  
bodies.

In lyke maner Sebastian, cannonized for a Saint to cure the Pestilence is multiplied into 4. bodies: whereof one is at Rome in S. Laurence Church: an other at Soyson, the third at Piligne nare Nantes, the fourth at Narbone where it is sayd that he was boorne. He hath also 2. headdes, one at S. Peters Church at Rome: the other at Tholouse with the Iacobines, but without Braynes notwithstanding. For the Brayne the Grayfryers of Angyers doe bragg vpon thoughtly: who doe enioy one of his armes also. An other of his armes is at Tholouse in S. Seruine, an other at Cassod in Aruergne, an other at Mombrison in the Forrest. They haue made Reliques also of the Arrowes wherewith he was shott into the body. Whereof one is shewed at Lambest in Prouince, an other in Poytiers with the Augustine Fryers: many others are flowen abroad to other places.

The Citizens of Opleaunce were long at law with the Anthonias at Vienna about the true body of S. Anthony. To these bodies is there a supply made of a Kne which the Austines of Alby doe possesse. Many other of his Members are scene in diuers sundrye places, to witt, at Burges, at Mastcoue, at Dyon at Chalons, at Ourour, at Besanson &c.

Petronilla  
the daughter  
of Peter

S. Petronilla alias S. Parnell the daughter of Peter hath one whole body at Rome, as they say, in her owne Fathers Church. Other Reliques of her are layd vpp a part by themselves in S. Barbaraes Church. Yet notwithstanding they do hold fast an other body of her at Pans in the Iacobines couent: which is of such vertue, that it cureth all kinde of Agues.

S. Susans  
two bodies.

At Rome is a Church called S. Susannes, wherein is to be scene one body of her. An other body of her is supposed to be in Chalosse. Whereas the Venetians doe beare themselves thought vpon the whole body of S. Helen, yet her head leapt away from thence to Colepne to the Church of Gerion. What need I to speake much of Ursula and her mates, which they doe affirme were

S. Helene

were eleuen thousand Virgines, when as the Citizens of Collepne do make a shew of whole Cartloades of their bones.

At Poytiers be two Churches which doe situe together about the body of Hillary, to witt the black Pounkes of S. Hillary: and the Pounkes of the Belle, one bodie of Honoratus is honourably kept at Orleauce. There is also an other in the Isle of Lyryne neare unto Antipolis, at Tholouse is there one body of S. Gyles, an other in a Towne called S. Giles beyng in Aquitaine, there is a body of S. William in an Abbay of Aquitaine which is named S. William the Wild. he hath an other body in the Citie of Holstarr and is called Errechen.

What shall I say of Simphorian who hath bodyes & bones in so many places: and of S. Lupus whose bodyes be at Alti-fidore, at Sens, at Lyons, and at Genes. S. Ferreol also hath two bodyes, one whole at Utica in Aquitaine, and an other nothing empeired at Byrod in Auuerne.

Rome daunteth vpon the bones of Abrahā, Isaac, and Iacob in the Church of Marye ouer Pinerue: In the Church of S. John of Lateran they boast that they possesse the Arke of the couenauant, & the Rodd of Aaron: and yet the same Rodd is at Paris in the holy Chappell there: and is to be seene also in S. Seuerines Church at Burdeau: so that y same Rodd was once tourned into a Serpent, is tourned now into thre Rodds.

The multiplying of whiche Rodd seemeth not much vntike the Toath of Sainte Appolyne here wich ys in England, of the which a certein Abboc of Almesbury named Andrew doth make relation. For it chaunced on a tyme that as Edward the king of Englad was greuously tormented with the toath ach, he commaunded by generall proclamation, that all the teeth of S. Appolline that were reserued for Reliques within all the Churches of his Realme should be brought vnto him: there were such a multitude of one poyr Relique of S. Appolline his teeth Raked together, that two of thre Toones were skarse able to re-seaue them, when they were thrown together on a heape.

I haue abused thy leasure perhappes (gentle Reader) longer then was conuenient, in reckonyng vpp this Raggemart of trusty Reliques: howbeit I haue not rehearsed the thousandth



part of the lyke religious Ragges : So farre and so wide hath this pestilent canker crept ouer all the partes of Christendome, that almost there is no Cathedrall Church, Parish Church, Pounckery, Abbay, Fryerhouse, Selle, Brotherhood or neuer so litle a Chappell but is poysoned with some contagion of this Serpigo. And I would to God that the lyke endeuor were generally employed, that Iohn Caluine perfourmed in seeking out those Reliques wherof I haue made mentiō, & that a generall view might be taken of all the Reliques remayning in all Christendome, in Monasteries, Selles, Shynnes, Boxes, Caskets, Glasses, and such lyke deuises, that the world might be made acquainted with them. It is incredible to be spoken what legerdemaine, Juggling, and pœuish pelting, what monstrous lyes, and crafty packing, what horrible forgery and apish halting, would appeare to be fostered by these rakers of Reliques, and fabling Fathers. But I will not deteigne the (Reader) in these tryssles any longer : Onely this by the way I wishe the not so to interpyett my trauayle herein, as though I would that all reuerence vsually ascribed to the true monuments, and true Reliques of Martyres, and other godly personages, should be utterly suppressed : such especially as is mete and convenient for them. But hereof neuerthelesse must be had a double consideration. First: That we defraud not Christ of his due honoz and worshipp, transferring the same ouer to Saintes and their monuments. Next: That we vaunte not to the gaze counterfeites for truethe, and falshoods for verities, and abuse not the simplicitie of the vnlettered, vnder the visor of true Religion. Which kinde of fraude, as is of all other most execrable, so is there not any one moze dayly frequented at this present by the cowed generation. Howbeit this is no new grieve of a peare or two continuance, but is an olde wound, long lurking euen amongest the boanes, and gnawing dayly vpon the Synowes of all Christendome. Of the which Augustine complayneth greuously in his owne tyme in his booke *De Opere Monachorum*, writing on this wise. He hath skattered abroad so many hypocrites vnder the weede of Monckes in euery place, gadding lyke Vagabounds about the Countreies, sent to no certein place, remaining no where, settled in no place, nor making abode any where.

Some

August. In  
in his book  
de opere  
Monachoru  
cap. 28.

Some carry about the Reliques of Martyrs, if they be not rather the bones of other dead men: but they do all begg, they doe all rake for money, all make gaynefull marchaundise eithers of their cloaked holynesse, or of their deceiptfull needynes. &c. But of Reliques hath bene sufficiently spoken now: for the confutation of the which, what shall I neede to say any more: sithence to the sound witted Reader this may suffice, that I haue made him an open shew onely of these mockeries and trumperies.

The controuerlies (which concerne the strongest pillars of their Religion) being on this wise dispatcht: now that we be escaped out of these crabbed, rowgh, and vsauery subtilties of disputation. I see no cause to the contrary, but that I might make an end of this booke, sauing that there remaine yet a fewe dregges, in the cloasing vp of Olorius cauillations, that are not lightly to be passed ouer, though also they apperteigne not so necessarily to the cause, as to require any speciall aunswere. Whereof I purpose neuerthelesse to speake somewhat by Gods grace. And first touching his solemne protestation, wherein he accurseth and denounceth himselfe for a damned creature, if he haue witten any thing in his booke fayningly, and counterfetly or colozably. Lett vs heare him speake in his owne words. I doe here protest before Iesus Christ Iudge of the quick and the dead, that if I do not write the trueth which I do determine vpon, which I iudge to be true, and which I doe vnfainedly and firmly beleue to be the true and vndoughted Religion, that he will exclude me from entraunce within that heavenly Citty, and possession of that euerlasting glory, & not suffer me to enioy his glory world without end. &c.

*Ofor. pag.*  
204.

In which protestatio I doe easily beleue you Olorius, though you hadd neuer made so deepe a Protestation. Neither doe I suppose that you doe dally with vs in these matters contrary to the very meaning of your minde, but utter in dede the very bottom of your thought, according as you haue cauilled in these bookes. But this sufficeth not to haue your phrase of wytyng agree outwardly with your profession, vnlesse your minde within differ not, nor be discrepant from the right rule of truerth. Neither doth it matter so much, that you haue uttered in wyting, according as y<sup>e</sup> fancy of your mind hath carried you but you

ought rather to be well advised, that your hart be so instructed  
 that as it may conceaue that which is wholesome & sound, & that  
 your penn be not violently whipt at Randome, by the wayne  
 suggestions of your braineslicke head, to embite false matter in  
 stead of the trueth. For herein consisteth the whole substance of  
 our controuersie, not in the vtterance of thinges which are con-  
 ceaued in minde: but in the discouerye of the meaning and sence  
 of the trueth. Such as in tymes past did persecute the Gos-  
 pellof Christ, and such as at this present doe seeke the ouerthrow  
 thereof (euen whiles they doe embue their bloudy hands with  
 goare of the Saintes) being seduced by glauering conceipt of  
 colorable error, did and doe thinke to doe good seruice herein to  
 God. Not much vnlyke vnto them, of whom we heare mention  
 made in S. Paule, and whereof the number is infinite at this  
 present: *Which hauing zeale, but not according to knowledge,*  
 doe seeme to erre very much in the affection which they seeme to  
 beare to godlynes, but wander altogether out of the way in their  
 choyse: lyke as seemeth to haue happened at this present to Ofo-  
 rius in defending this cause of the Popes supremacy, of Purga-  
 torey, of the Sacrifice of the Masse, of Pardons, of Reliques,  
 and worshipping, and of many other Disturbances of the Romishe  
 counterfetters: wherein I doe confesse that he hath debated some-  
 what: and so debated, as himselfe doth confesse, not of any gre-  
 dy desire of flattering (as speaking the thing that he doth know  
 to be plausible to his Catholickes) but hath written the very  
 same doctrine, which he doth firmly beleue to be true: which I  
 doe yeld vnto, that you haue perfourmed accordingly. For as  
 much as hitherto you haue alleadged nothing but phantasticall  
 conceiptes of your owne wandring imagination, and tryuolous  
 opinions of your owne goddy deuile: Thoroughout all your  
 bookes no sparke of Scripture, no sentence at all of auncient  
 writers, besides bare names onely is vouches, able to geue  
 any credit to your cause. And therefore you haue sayd well in  
 dede, that your writing doth agre with your meaning in all  
 poyntes: but there is nothing more corrupt then that iudgement  
 of yours, nor any thing more wayne then your writing. And  
 for the thinges themselves wherof you make mention hath bene  
 spoken sufficiently already: to witt, of the Popes supremacy,  
 of



of the Popes warres, of Purgatory, of Sacrifices, of War-  
ketts of Pardons, of the uncleanesse of Priestes, and of their  
filthy superstition. All which disgracementes of Religion from *Ofor. pag.*  
whence they issued out at the first, although Haddon affirmed *204.*  
that you were not your selfe ignoraunt, albeit you dissembled  
the contrary, yet surely of this you ought not to be vn-  
derfull (except you list to be reputed an open counterfaite) that all those  
Trincketts, which you thrust vpon vs vnder the cognizance of  
Religion, did sauour nothing of the foundation of Christes Re-  
ligion, of his Apostles, or of the Prophetts doctrine, but haue  
bene deuised by other men long sithence the comming of Christ,  
and by couert creeping by litle, & litle into y<sup>e</sup> Church, are growen  
to this vnmeasurable Rable. Which hath bene displayed abroad  
abundantly enough before, as I Iudge in these same bookes.

After all these ensueth a common place of the filthy and wic-  
ked lyfe of Priestes: which being more notorious then can be  
couered, more filthy then can be excused, *Ofor. pag.*  
Oforius is driuen to *205.*  
this streight: that he can not deny, but many thinges are amisse  
in the maners of Priestes, and many thinges out of order which  
require seuerer and sharpe correction: howbeit he doth so extenu-  
ate this cryme, as that he shameth not to confesse, but that the  
greater part of these Catholick shauelings doe liue most chaste-  
ly, without all blemish of worthy reproch. Of the rest he hath  
good hope, yea and doughteth not thereof, vpon the con-  
fidence that he hath of the good beginnings of the most  
holy Father the Pope Pius the fiste, whose wonderfull god-  
lynnes ioyned with marueilous zeale of true Religion, cleare  
and voyde from all ambition, greedynesse, and rashe teme-  
rytye, doth geaue vs especiall comfort, that it will shortly  
come to passe, that the disorders and dissolute misdemea-  
nours of Superstition and Priestes will attayne to a better  
reformation: But if happely this hope happen not to good  
successe, and though all thinges doe runne into further out-  
rage, yea although also no man minister medicine and re-  
medye to this diseased Church: yet is not this forthwith  
a good consequent, that good and godly ordinaunces shall  
for the retchlesse trechery of some euill disposed persons, be  
vtterly taken away. And that humaine actions did neuer

*Oforius  
pag. 206.**Aristotel.**Hippodamus.  
Milesius.*

stād in so blessed an estate, as to be cleare frō all matter wor-  
thy of reprehension, not onely emongest Priestes, and Mou-  
ckes, but also through all the conuersation of Christian  
congregatiōs. And that it standeth not therefore with Rea-  
son, for the negligence of a few disordered Mounckes to  
roote out the whole order of Mounckerye: and for the  
wickednes of some Priestes, therefore to subuert the whole  
dignitye of Priesthood and authoritye of Byshopps: None  
otherwise then as if in the holy state of Matrymony many  
thinges chaunce sundry tymes not all of the best, and vn-  
seemely handled, yea and that wantonnes grow euen to  
brech of wedlock: yet is it not reasonable that for this cause  
the whole bond and vowe of mutuall loue and lawfull vni-  
ting should be cutt asunder. Semblably ought we to de-  
termine of the orders of Priestes, and Mounckes, Emongest  
whom though all thinges be not done orderly and decent-  
ly, yet such thinges are not by and by to be discontinued  
which were instituted for godly purposes: nor followeth  
not forthwith, if there besome festered members in the cō-  
mon weale which must of necessitye be cutt of, that for this  
cause the whole state of the cōmon weale shall be tourned  
vpsidowne: but rather that the ouergrowē weeds be pluckt  
vpp, and such as be scattering braūches be applyed to bet-  
ter order, and reduced to their first patterne: And that there  
is nothing more perillous in Common Weales, then the  
often innouation of good and commendable established  
ordinaunces and lawes: which doth commonly breed not  
onely a generall contempt of wholesome statutes, but for  
the more part procure an vter ouerthrow of the whole state  
according to the testimony of Aristotel: who did sometime  
openly withstād the decree of Hippodamus Milesius made  
for the aduancement of such as should deuise good and  
profitable lawes: being of this opiniō that lawes should be  
comprised within measurable lymitts and boundes, & that  
the well keeping of tollerable lawes emported more safetie  
then the innouation of new.

To Answer this large discourse brieely: Oforius could  
haue alleged nothing more cōmodious in defence of Luthers  
cause

cause, and nothing more vehemently agaynst these newfangled Romaines. For if Aristotell did worthely repproue Hippodamus Millesius: Who being not contented with the present state of his owne Countrey, did practise an alteration of the state: What shall be sayd vnto you, who haue so chopt and chaunged all things in the Church, that there is not left therein one tittle so much of Apostolick antiquity, or auncient Doctrine: Therefore if all matters must be reduced to the first foundations, what one thing can preuaile more to further the Lutherāns desire: who in all theyr writings and wishinges haue neuer endeououred any thing more carefully, then that a reformation might be had of y<sup>e</sup> Publicke abuses and corruptions of the church, according to the first most godly institutions, to the vtter abolishing of all newfangled vsuaries wickedly supported. And those first Institutions, I doe call the very first foundations of the Apostolique doctrine, most godly grounded vpon the holpe of Christ, and the Testament of Christ. From the which how much your doctrine and Traditions do vary, I haue sufficiently discovered before. For whereas Christ is an infallible principle & ground of the Apostolicke doctrine, and whereas the chiefe pillars of the Euangelicall buildyng do stand principally vpon this point, to preach vnto vs euerlasting life promised by the free gift of God, through sayth in Iesu Christ: euen by this one marke may easily be discerned, of what value and estimation the whole state of the Romish religiō may be accounted: which doth not direct vs to Christ, but to the Pope: not to the onely sonne of God, but to the sonnes of men: not to the worshipping of the liuing God, but to the inuocation of dead soules, and adoration of Reliques: not vnto sayth, but vnto woorkes: not vnto free forgiveness, but vnto Pardons: not vnto grace, but vnto woorkes: not vnto the promises of God, but to mens satisfactions: not vnto heauen, but vnto Purgatory: which doth allure vs, not to the spirit, but vnto the hungry letter, to ceremonies, to written Traditions, and vnto written verities, to the bare naked elements of this world, to bodily exercises, which of theyr owne nature do preuaile little or nothing at all. If this be not the very natural power and state of all your Religion almost, confound me if you can: but if you cannot with honesty denye it, where is then

The principles and chiefe grounds of the Popish doctrine,



that glorious bragg so often craked vpon of the first principles of your Traditions: which how gaylye are liked and blazed abroad by you, let other mē like as they list. Surely I am of this opinion, that there be no surer groundworkes of our Religion, nor better layd, then such as the Apostles and Prophettes haue established: vnto the which if you will but call vs, we will yelde gladly and ioyne with you. But you doe meane some other principles and foundations I suppose, not such as were builded vpp by the Apostles and Prophets, but such as haue bene inuented by Mounkes, Fryers, and Monnes: whose orders and institutions you iustify to be most holy and godly: and haue determined with your selfe, that all thinges which are swarued from thence, ought to be called home agayne to the holynesse of these sacred orders: howsoeuer some particuler Mounckes doe abuse theyr profession, yet you do stoutly auerre, that the first institutio of the profession and foundation of their orders both persist as at the first, and ought not by any meanes be dissolved. This is well. But what if I be able to iustify the contrary, to witt that the very first foundations of those Mounckeries (as they were erected by the first founders thereof) be wicked, damnable, and to be detested of all christians? Now I beseech your sye Bpshopp for the honoz of your sacred Myter, if any man doe direct you to any other redeemer then vnto Christ the sonne of God, or will allure you to seeke for any other redemption then in the most precious blood of Iesus Christ: Doe ye thinke such a fellow in any respect tolerable? I do not beleue it. Goe to then, let vs take a view now of the originall causes and principles vpp the which were grounded the first foundations of Mounckeries. I will speake onely of our owne Mounckeries here in England, as much as I know by experience.

The cause  
of the first  
buildinges  
of Abbeys  
in England.  
Ethelbert  
King of  
Kent.

When the first foundations of Mounckeries beganne to be erected in this Realme, which was in the tyme of a certeyn Mounck called Austine, whēas Ethelbert reigned king of kent in the yeaere 605. We will declare euen out of his owne letters patentes, the very cause that moued him chiefly to build an Abbay at Douer for the order of Benedictines. And these be the very wordes of his owne charter. I Ethelbert established in the kingdome of my father, and enioying the crowne and digni-  
ty of

ty of my father by the permission of God in peaceable tranquillity, emōgest other churches that I haue builded by the persualio & counsell of our holy father Austen, haue erected from the very foundation, a Church to the most blessed Prince of the Apostles S. Peter, and to S. Paule Doctour of the Gentiles, and haue endeouored to enriche the same with large Reuenewes and landes: and haue caused there to be assembled Hounckes which do feare God. Therefore intending to amplifie, and to enlarge the same Church to the proportiō of a iust height, being in perfect minde and sounde iudgement, I haue geuen vnto the same church by the consent of Ealbalde my sonne, and other my deare counsellors, a Towne called Cistelet for the redemption of my soule, in hope to attayne everlasting reward for the same. &c. I do not accuse the well disposed king worthy of singuler prayse, but I doe vtterlye condemne Austen the Houncke that wicked counsellor and instrument of that doctrine: Utterly, if redemption of soules be purchased by buylding of Abbeyes, then dyed Christ in vayne, and the promise is made voyde, and of none effect: finally what remayneth for vs by this reason, but that we haue as many redēmers as we haue Hounckes: You haue heard of Ethelbert the father, now harken likewise of Ealbalde hys Sonne.

I Ealbalde placed in my Fathers kyngdome, following my Fathers steppes, who of a valiant courage did build Churches of God at the earnest entreaty of Father Austen, and enriched them with diuers dignities: doe frely and willyngly geue and graunt a certein part of my kyngdome called Northburne, to the behoofe of the Hounckes of the Monastery of Peter & Paule at Douer in y honour of almighty God and his holy Apostles, and of S. Augustine, for the Redemption of my Fathers soule, myne owne soule, and my predecessours soules. &c.

I Ethelrede kyng of Mercia do graunt this Charter for the redemption of my soule, and to be prayed for, by the seruantes of God the Hounckes of Malmesbury. The same Charter was confirmed by kyng Berthewalde for the Saluation of his soule (as his Letters Patētes do declare) and for the Remission of the Sinnes that he had committed.

What shall I speake of the rest of Osricke kyng of Mercya?

Q. b.

of

Ealbalde  
sonne of  
Ethelbert.  
Anno. 618.

Ethelrede  
kyng of  
Mercia.  
Anno. 681.  
Berthe-  
walde.

For what  
cause Mo-  
nasteries  
were erec-  
ted at the  
first.

Out of the  
Cronicle  
of Osberne  
vpon the  
lyfe of Dun-  
stane, and  
out of Mal-  
mesb. Ro-  
ger Houedé  
and others.

King Edgar

of Oswy kyng of Northumberland? of Whitrede Cissa kyng  
of Southsex: Ethelrede Prince of Mercia. Ina, Renulphe,  
Offa, Alurede, Athelstane, Edgar, William of Normandy,  
Henry the first, Stephen, kyng Iohn, and Edward: by whom  
whereas many Monasteries haue bene erected euen from the  
first foundations, and endowed with large possessions and reue-  
newes, if we behold the originall Charters of the first founders:  
we shall finde that they were erected for none other cause, nor  
vnder any other Title, but for þ Redemptiõ of soules: for salua-  
tion of soules (and to vse their owne wordes) for the remedy, and  
remission of sinnes: For myne owne soule, and all my predeces-  
sours soules, for my fathers soule and mothers soule: for the  
soule of my wife, and all Christian soules, for the Remission  
of sinnes: for the prosperous estate of our kyngdome, & the sub-  
iectes of our Realme: To the honour of the blessed Virgine Ma-  
ry, for reward of eternall felicitie, &c. For all these titles are ex-  
taunt in the auncient Charters of the kinges grauntes. After  
the same maner did Elfride wife to þ Earle Ethelwolde, builde  
an Abbay at Palmesbury for the death of her husband, whereof  
she was her selfe a Procurour, for the Remission of that wicked  
acte: into the which afterwarde, she made her selfe a perpetuall  
Recluse for everlastyng penance. Moreover kyng Edgar which  
murthered the sayd Ethelwolde for the loue of his wife, for sa-  
tisfactiõ of his offence, and for the preservation of his subiectes,  
is reported to haue builded so many Abbayes, as there be  
wakes in the yere.

Which like outrage did Quene Alfrith kyng Edgar his  
wife most cruelly murther Edward þ Martyr her sonne in-law:  
by meanes wherof she might place into the kyngdome her owne  
sonne Egelrede. At the last repētyng her of her former wicked-  
nes, did erect two Abbayes in satisfactiõ of her murther, to witte  
Amesbury and Werwell, about the yere of our Lord. 979.

Kyng Athelstane, hauyng slayne his brother Egwyne, whõ  
he drowned tyranously in the Sea, after the slaughter of his bro-  
ther, did builde two Abbayes namely Mydleton, and Michel-  
ney, & enriched them with great reuenues, for the Redemp-  
tion of his brothers soule, and forgiuenes of the murther.

Upon the same occasiõ, or not much unlike was Battell Ab-  
bay



bay first founder: which kyng William the Conquerour, after he hadd wonne the fiede and slayne a great multitude of notable Souldiours, did cause to be builded in the same place, for the release of the soules and Sinnes of all such as were slayne in that battell.

I haue thought good to sett downe a bryef note of these: the like whereof I could haue rehearsed many more. All which albeit I had rpypped abroad, would haue bene sufficient Presidents that they all had one maner of begynning, and one cause of foundation, namely, none other then which might vtterly deface the glory of Christ, the assurance and trust of our Redemption, and withall the whole Grace, and comfort of Christes Gospell. O holy foundation of Monckish Religion. O wonderfull monumentes of maruelous holynesse: O swete and smothe Deuine, that can so amply perswade vs to retourne to these principles and foundations: wherein he setteth in my Iudgement to endeavour nothing els, then to byng vs Christians in belief that forsaking Christ and renouncynge the doctrine of the Gospell, we should repose the saluation and redemption of our soules, and the forgiveness of our Sinnes, not in the Sonne of God, but in Monckes and Monckeries.

But lett vs pursue Osorius by the tracke of his foote, whyles he hasteneth to the end of his booke, who glauncyng away from the Posiches at the last, doth begyn to pryoe his feathers, and to make a shew of his proper witt to Kinges and Princes. And here he rusheth vpon the poore Lutheranes with an horrible accusation of high Treason. And why so I pray you: whether because the life of Princes hath bene preserved by them: or deuoured by theyr practise: No. But treason hath bene conspired agaynst theyr lyues, and theyr Crownes, and vproares raysed. As in Germany agaynst Charles the Emperour. In Fraunce agaynst Henrye the Kyng, in England agaynst Edward, who he doth affirme was poysoned by the Lutherans: Agaynst Queene Mary. In Scotland agaynst the King whom he affirmeth to be horribly murthered: Yea Syr, in this last you speake true indeed, but to name the Author of this murther, you play mumme budgett. Yea and not agaynst

*Treasures*

Osori. pag.  
108.

gaynst these Princes onely, but agaynst many more prynces besides, Olorius doth boldly say, conspiracies to haue bene attempted by the Lutheranes. And why doth he not amongst the Kinges and Princes of Germany, Fraunce, England and Scotland before named, reckon vpp also Prynces of Turky, of Scythia, of Persia, of India, of Aethiopia with their Emperours, Kinges, and Potentates: The great Sophye Emperour of Persia and Solhouia, Prester John: And sithence he taketh so great a delight in lying, why doth he not with as shamelesse a face exclaime, that the Lutheranes haue conspired Treasons, and procured poysons agaynst those persons: forasmuch as hys lying therein cann beare no better countenance, then it doth in the rest.

But forasmuch as these slanders are wisely and sufficiently answered before by master Haddon in the first booke, it were labor lost to abuse the Readers time in refuting those vntuthes which be already confounded before: especially sithence this cause doth neither concerne the doctrine which we do professe, and sithence Olorius will be prouen a liar herein by no person more easily, then by the Scottish Quene her selfe, to speake nothing in the meane space of the publique and generall testimonies of Germany, Fraunce, and England. Therefore passing ouer those Princes, I will frame my selfe to the other part of his complaine which concerneth our most gracious Quene Elizabeth about all the rest. And here I beseech the (gentle Reader) lett it not seeme tedious vnto that to pause a while, that thou mayst perceiue how like a Deuine Olorius doth behaue himselfe.

For framing himselfe to discourse vpon Ecclesiasticall gouernement, which he doth constantly denye, is not mette shoulde be committed to the credite of a Temporall King, much lesse to a Quene in any respect: which because the Quenes Maiesty shall not take in ill part, as though he defaced any part of her honor: he doth very humbly craue pardon of her grace with an honorable preface. For he is not the man that will presume to extenuate any part of her honour, but rather doth wishe with all hys hart, that she may of all partes so abound in vertue, that she may be shrined for a Saynt. We do ioyfully embrace

Quene Eliz:

embrace the godly modesty of this swete Byshopp: and loe, because we will not be found vnthankfull vnto him, for the vertues that he doth hartely wish to our gracions Quene, we in requitall of his curtesy doe pray to GOD, to endue him with as much of his heavenly grace, as may conuert him from a bayneglorious papistricall Babler, into a frendly follower and embracer of the infallible truth of the Gospell. But lett vs returne againe to the Ecclesiasticall supremacy of Oforius which he doth poake so fast to the Byshopp onely, that he doth utterly exclude all other kinges, and Quenes especially, from all charge ecclesiasticall. So that he verilye adiudgeth, that there can come no greater infamy to Religion, the that all Churches, ceremonies, and all ordinaunces of the Church, all priestly dignities and holynesse should be subiect to the gouernement of a woman. For these be his owne wordes: wherein what he meaneth himselfe, either he doth not sufficiently expresse in telling his tale, or els my blockishnesse surely can not comprehend his dopeness. He doth so swell in hauynesse of speech, that whyles he endeoureth with waxed winges to flie beyond the view of common sence, aboue the bright cloudes of playne Grammer, that though the heat of his skalding braynes, he hath brownd himselfe in the dowe, and by reaching beyond his reach, he reacheth nothing at all. Wherefore renouncing once at the length this curious crisping and blazing braverie of hauyne speech, begyn once at the last to declare vnto vs in playne termes, distinctly, and playnely, what your Rhetoryck meaneth by these wordes, that all holynesse should be subiect to the gouernement of a woman? If you meane of thinges that are of themselves holy and deuine, your quarrell is altogether vntrue, wherewith you charge the Quenes maiesty. For where did the Quene euer desire to gouerne, or where did she euer desire to beare rule ouer all holy and sacred thinges, and this holynesse wherof you make mention, or all the holy ordinaunces and benedictes of Ministers? But if you vnderstand of the personages of men, that is to say, of the Ministers themselves, and of Byshoppes, by whom those holy thynges are frequented: If you do exempt those persons from the lawfull gouernement of their owne Prince: herein you shew your selfe no lesse iniurious to

Ofori. doth  
exclude  
Princes fro  
Ecclesiasti-  
call gouer-  
nement.



our Quene, then a manifest rebell to S. Paule: who geueth a  
farr other commaundement in the scriptures: To witt: *That e-  
uery soule ought to submit it selfe to the power of their owne Ma-  
gistrates.* Upon which place of Paule, Chrysostome making an  
exposition, doth so exempt no kinde of people from this subiecti-  
on: that he spareth not to comprehend vnder the gouernement  
of the higher powers all persons, by one name as well Apostles  
themselves, Prophettes, and Euangelistes, as Pounkes. But  
lett vs peruse the Argumentes wherewith this gentle and obe-  
dient childe of the Popes good grace doth make his wordes war-  
rantable.

Chrysost.  
vpon the  
13. to the  
Romaines.

Osor. pag.  
208.

Tell I pray you if you please (sayth he) where did you e-  
uer reade that a Christian Prynce dyd take vpon hym the  
office of the Pope? Truly to confesse the truth, I did heare  
neuer of any. For there was neuer any Christian Prynce so  
shamelesse to presume to take vpon him so great a function: to  
professe himselfe to be the head of the vniuersall Church, to chal-  
lenge the prerogative of the consistory in common with God: and  
to vsurpe both swaydes spirituall and temporall: to compell all  
humayne creatures vpon payne of damnation to sweare him al-  
legeaunce, and to yelde all power and authoritie vnder him. And  
therefore that I may be so bold to demaund a like question of  
you in as few wordes. I pray you tell vs, if it may please you  
Osorius: where did you euer discerne so shamelesse an Impu-  
dency in any mortall creature at any tyme, that would presume  
so arrogantly to encroache vpon the owne possession and inheritaunce  
of almighty God, and challenge an interest therein in his owne  
right, besides this onely high Byshopp of yours? But lett vs  
heare Osorius how he doth prosecute his argumentes. Nay ra-  
ther all Princes (sayth he) which did embrace godlynesse and  
iustice, did reuerence the iudgementes of Priestes, did obey  
the Byshoppes without any refusall, and did most wiselye  
accompt it the greatest part of theyr honour, to be subiect  
to theyr commaundementes. And because his saying shall  
not be voyd of credit, for want of examples and witnesses, there  
is vouched agaynst vs Englishmen, our owne Countreyman  
Constantine the singuler ornament of our English Nation:  
The Emperour Theodosius: Lodowicke the French Kyng,  
Princes

Osor. pag.  
209.

Princes about all other most famous. All which besides that they were notably renowned for their worthy acts and Princely employes: yet deserved they not so great commendation and renowne for any one thing more, then in that they did shew themselves so humble and obedient to the commaundementes of the Popes.

We are taught by the rules and principles of the ciuill law, that matters of equity are not determinable by examples, but by Law: what Princes haue done, or what they haue not done, doth not make so much to the purpose. But if right must be decided by law, to witt, what ought haue bene done, I do answer, & there hath bene many and mighty Monarches, whose ouermuch tendernesse and lenity towards Popes and Bishoppes hath procured the destruction, and utter ruine of their owne estate, and their Realmes withall. Whenas Rodolph Duke of Swedia reuolted against his owne Emperour Henry the 4. by the instigation of the Pope, what successe his obedience to the Pope came vnto, let Historiographers repute. Henry the fifth became a Traitor against the Emperour his owne Father, by the procurement of the Pope: he did obey the Pope, vanquished his Father, and furnished him in Prison. Olaus is not ignorant what ensued vpon that obedience. Phillip the french Prince & french Kinges some was teased to lead an army against John King of England, by the commaundement of the Pope: he obeyed, and bidd him battell what he warrd at the length by that submission & obedience besides many miserable calamities, appertayneth not for this place to make report.

Princes.

How pernicious the obedience of the pope hath alwayes bene to Christian Princes.

There was a truce take with Amurathes the Turkish Emperour for tenn yeares by the Hungarians: not long after league being broken contrary to the law of Armes, by the abetting of the Pope: Ladislaus King of Hungary is brought forth into the field to encounter with the Turke: and ouerthrowen in the conflict: In which battell the King was not onely bereft of life, but Christendome also lost almost all Hungary withall.

In the yere of our Lord 1404.

I could make a great Register of the warres of Henry the 4. and Henry the 5. agayne of Fredericke the first, & Fredericke the second. After those of the battell of Ludouicke Prince of Bauiere & Fredericke Duke of Austriche, & withall of the slaugh-

ter

ter of many Christian Princes and Dukes. But for as much as hath bene treated sufficiently hereof before, it shall suffice to haue touched these fewe by the way: by comparison whereof the Reader may vnderstand, what kynde a thynge this obedience towards this notorious ~~See~~ hath bene: which hath bene y<sup>e</sup> nourse of so many treasons, conspiracies, tumultes, and vproares, amongest Emperours, Kynge, Princes and Subiectes: and which doth dayly inuade the Christian comm<sup>on</sup> weales with horrible outragies: doth rende a sunder Ciuill societie: doth disturbe the quiet calme of Christes Church with seditious Bulles and cruell curses: doth entangle the most mighty Monarches of the world with vnappeasable mutynes, vproares, & tumultes: finally doth ouerwhelme the whole state of y<sup>e</sup> world with vntreuerable perniciousnes, destruction, & dissipation. For as it is a needeles matter to reuiue the remembraunce of the old byoples of the late scattered world, which doth sticke fast in our skyttes yet scarce able to be shaken from the shoulders of all Christendome: euen yester day almost in the fresh beholding of vs that are liuyng, what one other grudge did prouoke the late Emperour Charles the v. to inuade the Germanes: & enflamed the Spaniards to the bloudy spoyle of so many of their own bowels: In Englan likewise what one thing did procure so many rebellions of y<sup>e</sup> subiectes agaynst their liege Lordes Henry the 8. and Edward the 6: What thing teazed Mary the Quene to so sauadge a cruelty agaynst her owne naturall subiectes, rakyng together so many fagottes & loades of woodes to the brylling of so many Partys: finally what one thynge at this present doth captiuate, and deteigne the whole Realme of Fraunce, in such an vntreatable massacre, but this Popishe obedience: wherewith Princes (as Osorius doth suppose) do most circumspectly thrust their neckes vnder the Popes gyrole. But I am of a contrary mynde: and beleue verily that Princes might haue demeaned them selues much moze wisely and prudently, if in steede of this childish submissib, & seruite subiectiū, they would w<sup>th</sup> Princely seueritie haue snaffled y<sup>e</sup> outrageous insolency of so shameles arrogancy, in that proude Prelate: & folowynge the President of our most gracious Quene, despising those franticke furies of brylling Bulles, and craupne curses, would banish this proud Tarquine

To much  
lenitie of  
Princes to-  
wardes the  
Pope.



quine from out their kyngdomes & territories. Which if they did, it were not to be doughted, but that the publique tranquillitie of all Christian Nations would enioy a farre moze ioyfull countenance of freedom and concord.

And yet I speake not this to the end, that I would haue godly Prelates dispossessed from their dignitie, or would wish their authoritie empayred the value of a rush. S. Paule doth not in vayne admonish vs to yeld double honour to Bishops and Rulers of the Church: but with this prouiso annexed, to witte, if they rule well, if they do labour mightely in doctrine, and preaching. But what prerogative can the Romish Bishop claime from hence, moze then any other particular Bishop? The Pope hath his owne Province, lett him guide that as well as he can, lett him not encroche vpon others: nor haue for hawtyer Titles of honour, then becometh his function. The Ecclesiasticall dignitie, is a ministry, not an Emperre, a charge and a burden rather then a Lordynes, or superiortie: wherein he that will presume to rule the roaste ouer others, must looke aduisedly to him selfe first, that he gouerne well, that he labour mightely in the word & doctrine. If the Bishops and Priests be not negligent and retchelesse in their owne duties, they shall neuer be defrauded of their due honour, and dutyfull obedience, nor euer were denyed therof. For euen for this cause that valiant kyng of England Constantine, that noble Emperour Theodosius: that famous Ludouicke Pius the French kyng, and other like Princes, did esteeme his help of good, and godly Christian Ministers, and obeyed them, which instructed them in the word of God: & did enure them selues to their godly exhortations (as the Emperour Valentinian doth report) euen as to wholesome potions, and medicinable restoratives. Euen so Theodosius being excluded from partaking the holy Communion by Ambrose, did most modestly obey: The same Theodosius also being determined to exercise cruell reuenge against the Thessalonians, and being counsailed by Ambrose, that in geuyng sentence vpon hys selfe and death he would take heath, & pause by the space of xxx. dayes, least in rage and fury he should accomplish that, whereof he might afterwarres repent him: did willyngly and obediently submit him selfe to the graue exhortation of the godly Father

Tim. 5.

Constantinus,  
Theodosius  
Indouicus  
Pius,

Ambrose  
did instruct  
Theodosius  
the Emper-  
ror.

ther. Semblably many other notable Potentates also in many great and weighty matters, did humbly yeld to the swete persuasions of such, as were farre their inferiours. Princes for the preservation of their health do obey the direction of their Physicians: In the lawes pollicie they be guided and ledd by the conduct of the Lawyers: And yet for all this, such subiectes do not cease to be subiectes still, neither refuse their due obedience to their liege Lordes and Gouvernours. It happeneth oftentymes that the maister will be aduised by his seruait, and the husband guided by the discretion of the wife, yet ceaseth not therefore the Maister to be Maister, nor the Husband to be head ouer his Wife.

As in all well ordered common weales be Maioralties, Bayliuicks, and many degrees of Officers, which doe seuerally employ their functions for the preservation of common societie, yet must there be one onely soueraigne emongest them of some greater cositenance, who by his wisdom and authoritie, may guide the inferiour Magistrates, and brydle the insolency of the rude multitude.

But the Catholickes doe deny that the Catholicke Church ought to be subiect to this authority. If vnder þ name of Church they do comprehend the ordinaunces and ceremonies wherewith the Church is administréd, they do speake truly. In dede the word of God, the Articles of doctrine and of sayth, the administration of the Sacramentes, and the discretio of byndyng and excommunicatyng, is not attempered by the regiment, and commaundement of Princes: nor doth the Ciuile Magistrate entremede with the administration of any of these thyngs. But if they meane the personages of men, who are exercized in this holy function, or þ charge & dispositio of particular matters, that are incidēt to þ Ministry, they do say vnturly: for as much as there is no Ciuile potentate vnto who is not committed the order & gouernement of all members of the cōmon weale indifferently, as well Ministers & Preachers of the word, as all other inferiour Magistrates & Subiectes. Otherwise the doctrine of Paule were in payne. Let every soule submit it selfe to the higher power: þ truth whereof is to be Justified by the most approued exāples of both the old and new Testamētes. If we begyn at Moyses, who

who supplied the office of a Ciuile Magistrate, and from him descend to all the Ages of our owne Emperours, & Potentates, Emongest all which Magistrates, we shall finde none, but hath receaued by Gods commaundement, the gouernement of Ecclesiasticall persones, aswell as of Ciuile Magistrates, as inferiour Subiectes.

It would require a long discourse to create thoroughly of all the names and gouernementes of Emperours and Ciuile Potentates. To make a brief rehearfall of the chiefest: first in the old Testament, how many examples are extant of such Princes, as do prescribe ceremonies for the Tabernacle: which doe fetch backe agayne þ Arke of þ couenante: which make holy Sonnettes and Psalmes: Rule ouer Priestes: builde Churches: mozeouer do cleanse them agayne after they were defiled: do ouerthrow Temples & Altares: reforme abuses: which also sometymes doe pronounce exhortations to the people touchyng the worshyping of God: do aduertise the Priestes of their duties, and ordeyne lawes for them to guide their lyues by: which appoint Orders and obseruations in the Church: which doe kill wicked Prophetes: yea and many tymes also doe prophesy in their owne persones:

In the new Testament lykewise how many examples are to be seene in þ recordes of the best ages of kinges and Monarches, who within their owne Territories and dominions haue ordeyned godly and learned Bishoppes to rule ouer prouinces, and haue deposed such as haue bene vnworthye: haue suppressed the riott and insolencye of Priestes: who haue not onely Summoned Synodes and Councells of Bishops, but do sit emongest them, geue sentence wiche them, yea & prescribe orders vnto them which they shall obey: are presidents ouer their Councells, doe depose hereticall Bishoppes: which geue iudgement vpon matters of Religion: which doe sett downe articles, pronounce sentence, disanull the opinions of heretiques, and ratifie the Doctrine of the Catholicke fapch: If the most auncient and most Christian kinges & Emperours did not entermitt heretofore in all these causes, the report of Histories is false. If our kinges and Quenes doe the lyke at this present, what cause hath Orosius to frette and fume: If the charge of Religion and Religious per-

It apperteyneth to the Ciuill Magistrate to gouerne ecclesiasticall causes.



The Triper  
tite history  
1. booke.  
cap. 5.

Socrates  
lib. 1. cap. 5.

Socrates.  
lib. 5. cap. 10

Action. 1.

Iustinian in  
cap. de Epif-  
cop. & Cle-  
ricis.

fores nor not pertaine to the ciuill pollicie in any respect: sure-  
ly Constantine did not haue himselfe discretely, who in his  
owne person receiued the causes and controuersies of Bishops,  
which did appeale to his Maiesty, intermedled his authoritie  
in the pacifying of quarrells, determined and ended complaints,  
and forced them to unitie and concord: all which he ought to  
haue submitted to the p̄fessionall iurisdiction. Whereouer this also  
was a part of no lesse insolencie in him, to presume to sit  
amongst the Bishops in a Councell of Nyce, as Theodoret  
doth testify, to direct them with his counsell, commanding the  
earnestly to foresee, that in determining and decyding all matters  
of Religion, they should haue a speciall regard to the wytynges  
of the Apostles, and Prophetes. The same may be verified by  
the Emperour Theodosius, who as Socrates reporteth, did not  
only sit amongst the Bishops, and was present at their dis-  
putation, but was president and chiefe of the Councell also,  
and did vterly condemne the opinions of the heretiques.

In the councell of Chalcedon when as Dioscours, Iuue-  
nall & Thalassius, were condemned for heretiques, who gaue sen-  
tence vpon them: the ciuill Magistrat: or the Bishops of  
Rome: lett Olorius make answer at his best leasure.

In the 3. Councell of Constantinople the Emperour Con-  
stantine did not only sit together with the Bishops but sub-  
scribed their verrees also with his owne hand on this wise: *We  
haue readd (sayth he) and haue subscribed them.*

Lykewise in the Councell of Arausium we reade the same  
was done, I doe not say of the Princes themselves, but of cham-  
bassadors of Princes, and states of the Potentates also: who  
did not onely utter their mindes in matters of Religion, but did  
adde also their owne subscriptions amongst the Bishops.

When as Iustinian the Emperour made a law touching the  
reformation of lyfe, and the restrayning of the insolent licentious-  
nes of Priests: and when as he deposed two Popes, Siluerius  
and Vigilius sitting together for Peters chayer.

In lyke maner here in our Isle Brittain, when as Athel-  
stane, Edgar, Egelrede, and Canutus doe establishe Bishops  
in their Sees, when as they doe make lawes touching the Sab-  
bath, touching payment of Tythes, touching Ceremonies, tou-  
ching

ching worshipping, touching cases of Patrimony, of Penance, and Excommunication, did they thinke that they had no charge committed vnto them for Reformation of Religion?

And what shall we aunswere to Jerome then: who writing agaynst Rufinus touching the lawfull authoritie of Councils: Tell me (sayth he) what Emperour did command that Council to be summoned? Jerome.

What shall I speake of August. lyke wise: who taking vpon him to confute the error of the Donatistes: emongest other many reasons forced this Argument chiefly. Why did you consent Cecilian Bysopp of Carthage before Constantine (sayth he) If it be not lawfull for an Emperour to determine vpon matter of Religion? Augustine.

Howeuer how shall Chrysostome be answered: who by the authoritie of that place of Paul before rehearsed, doth restraîne every humaine creature (not exempting the very Apostles and Euangelistes themselves,) to the dutiefull obedience not of one Bysopp, but of every of his owne particular Prince. Chrysostome.

Furthermore what shall we say of the Apostle Paule himselfe: who purposing to be tryed in the controuersie of Religion, doth make his appeale, not to Peter sitting (as the Papistes doe say) at Rome: but to the Emperour Nero, notwithstanding he was a most horrible Tyrant. So that concerning the duetye of obedience on the behalfe of the subiect, not the person that is in highest authoritie (whether he be King or Quene) but the estate it selfe, which is ordeyned from God is to be considered. Which being most certeynely true, what can be more voyde of shame then Olorius face: more vnflauory then his writing: and more false then his opinion: who raking a heape of wordes together to bring vs to be more maligned and enuied: Barketh agaynst vs Englishmen with his doggish Eloquence. Who haue submitted the Sacred affayres of holy Church, not onely to a king, which you doe accompt a haynousnes vnparadonable, but also to a Queene contrary to all equitye and right, contrary to the holynesse of most pure Religiō, and contrary to the prescript ordinaunces of almighty God: and haue translated also the Sacred dignitye of the highest Bysopp violently taken away from lawfull Bysoppes to the Paule the Apostle Actes Cap.

gouernement and direction of a woman. &c.

Loe here (gentle Reader) the substance of a most greuous complaynt agaynst the Sacrilegious Englishmen, haynous enough, considering the force of our accuser Olorius: which because you shall not think but that it is in ech respect as true, as it is cruell and odious: and least his declamation may happen to light amongst such as be hard of belife, and therefore skarse finde any place of creditt: behold now with what Arguments, with what force, and with what kinde of prooffe he iustifieth his accusation: and therewith enforreth creditt, not by reason onely but with aucthority: and doth make it vnrreproucable by the testimony of an Oracle: so that now no man can be so distrustfull as to conceaue any ill opinion of the Accuser being a man uncontrollable. Namely, because himselfe hath spoken the word: euery of whose wordes, be inuincible sentences. Goe to then, what is it that Olorius vpon his superexcellent creditt doth warrant vnto vs? Marke well you wretched Englishmen, you outcast and abandoned Nation, which haue made subiect to a womans gouernement all holy Church, and all holynesse, renouncing the Pope of Rome his aucthority, harkē vnto your cōplaine, wherewith Olorius doth charge you. Which thing verely I do affirme to be an haynous offence, a beastly and sauadge wickednesse, and a detestable and execrable abomination.

It is enough, for so our Comme told vs. Neither hath he told it onely, but hath proclaymed it also, and doth so proclayme it, not as the Jewes did sometyne exclaime whē Christ was accused: for they cryed out on this wise. *We haue no king but Caesar.* But Olorius pypeth vpp an other note: wee haue no Kyng but the Pope. And as for Priestes and Bysshopps to be subiect to a womans aucthoritie, he accompteth it an unpardonable haynousnes, worthy of a thousand Purgatories. And I beseech you Syr, what was there done at Rome, when as Ioane an English woman beyng Pope, all Churches & holynes were subiect not onely to the Iurisdiction of a woman, but were at commaundement of a Strumpett: But I lett this passe, and retourne agayne to you, who recompt it a matter intollerable, that the affaires of holy Church should be ordered by any Magistrate, other then by

the



the Popes authoritie. By what Argument do you proue this to be true: For sooth bycause Olorius hath spoken the word. But farre otherwise spake, and did Augustine, Ierome, and Chrysostome, of whom we made mention before. Otherwise also spake Gelasius a Bishop of Rome, who doth frankly and boldly profess, that the priuiledges of the Church are in the power of the Emperour, deliuered vnto him from aboue. I speake not here of the person, man or woman, nor yet of the maners of Princes: but of the authoritie: which whether happē to mā or womā, if their prerogative be warranted by the ordinance of God: there is no cause why it should be defaced for the pēnith prating of one Portingall.

*fo be Gela*

Dist. 96. cap. Imperator.

Surely if the authoritie of a woman haue not prerogative in deciding & determining Ecclesiasticall causes: Gregory did not demeane him selfe discretly, who in a cause of purgation of a certain woman named Mena sent backe the Appeale to Brunichelda the French Queene, as to her lawfull Princeesse & Gouvernesse.

Grego. lib. 11. Epist. 8. 2. quest. 5.

What shall I say of Eleutherius Pope of Rome: who writing vnto Lucius kyng of Englaund, called him the Vicar of God, within the precinct of his owne kyngdome: and therefore doth exhort and require him, that he gouerne his Realme with whole some ordinances established by the word of God. If Christian Kynges and Princes euery one within their owne seuerall Realmes, do as it were represent the Vicars of God vpon earth, I beseech you Olorius what is more proper vnto God, then to prouide circumspectly for the well orderyng and good disposition of such chynge, as apperteigne to the Ecclesiasticall Jurisdiction: But of this enough, and more then enough.

Out of the auncient records and Hystories of England.

But of all other this is a most pleasaunt iest, & very fitt for a Rhetorician. Where you complayne bitterly that the Popes & Bishops are dispoyled of their lawfull authoritie: which sameth to me euen as much in effect, as if Esopes Crow should take an action agaynst the litle byrdes for entryng vpon possession of their owne feathers, which were their owne of right. But bycause this matter hath bene sufficiently enough debated already, take here a resolute answer Olorius for the knyttng vypp of this knotte in fewe wordes. Peruse thoroughly this whole Papane whafoener, which you call by the name of a lawfull authoritie: I speake not of the personages that haue supplied the place: I

Esopes Crow.

say behold agayne and agayne the whole forme and proportion of that ~~State~~, and Pontificall royaltie, as it is at this present, the conuersion, the practizes, the orders, the insolency, the pride, the greedyness, the cruelty, the slaughters executed, the infinite & vnspeakable Martyrdomes, the Idolatryes, the blasphemyes, the inmoderate injuries and tyrannies of this Popish Church, behold I say, search out, examine and circumspectly consider with your eyes and empreinte in your imaginatio all the premisses, & withall compare all the same to the notes, signes, and Prognostications of the Propheticall Scriptures: and if it do not approue by the infallible Prophecies and most certain tokens, and foreshewynges, and markes of the sacred Scripture, that this same Prelate, even he whom you do praply up so proudly in that Pontificall Prelate, whom you defend so strongly is the very naturall Antichrist that Child of perdition: Behold here I will yeld ouer my right, and will become your bondman. But if this can not be denyed to be an vnuanquishable veritie, nor gaynsayd by you by any reason, nor can be mainteyned by you by any prooue or due Argumentes: what will you say then O sorius? Where is that authoritie violently taken from your lawfull Bishops which you haue most wickedly usurped so long, not without execrable injury of other Christian Princes: Wherefore either defend if you can, that he that doth supply the place of that Romish Papane, is not very Antichrist: or cease from hitherto to barke so curiously agaynst the gouernement of our Mayden Queene, vnto whose authoritie we Englishmen do most humbly acknowledge our dutyfull sublection, by the prouident appointment, and most happy ordinaunce of almighty God: whose Princely prerogative established from aboue, neither are you able to suppress, but you shall withall become an erreant rebell agaynst Gods ordinaunce: nor yeld the souereignty thereof to that proud Prelate, but that you shall herein conspire with Antichrist, and denounce your selfe an open traitour agaynst Christ the Sonne of the liuing God.

From hence unto is our Postingall Parrot taken his flight, hopping from one tree to an other, and passing ouer many bushes and brambles, that he may at the last come to his appointed mark, to witte, that last place of his booke: wherein the

hope y very  
Antichrist

saely Childish babe Haddo doth (sayth he) teare his owne flesh with his owne nayles: and hath withall geue him selfe a very deadly wounde, &c. If this gallant challenger were as valiaunt in armes, as he can face out the matter with a carde of teume, surely he were mā good enough to ouerthrow all the Pigmees in the world. Here is a great noyle of woundes, yea and of deadly woundes: but God be prayes, not so much as one droppe of bloudshed: we heare a sounde of mostiuous stormes and horrible thundercrackes, but neuer a droppe of rayne: toherrein to my conceipt happeneth to Oforius a chaunce not much vnlike to that, wherof the old tale maketh mention: of an husbandman, not all of the wisest that did sheare his Hogge. Good Lord (quoth he) what a noyle is here, and not so much as a locke of wolle. But passing ouer those outcrpes and painted speeches of Oforius. Let vs consider the matter it selfe somewhat aduisedly. The place of Haddon wherein this Scourgeluther doth so much whyppe Haddon is on this wise.

What now (sayth Haddon) shall this most sacred doctrine of the Gospell, wherein we haue alwayes continued by the space of xxx. yeares together (except that trouble some tyme of vi. yeares) wherein the Queenes Maiestie hath bene trayned and instructed from her infancie: wherein her highnesse hath hadd so many trialles of Gods great bountyfull liberalitie towards her: wherein hath bene a generall consent of all estates: wherein hath bene a settled stay of most excellent lawes and ordinaunces: shall this so pure and sincere worshipping of God, so circumspectly defended and established by the Royall Maiestie, of all partes, be defaced and disgraced thorough the crakes of a peeuish Portingall? These be Haddones wordes, in which place will be moche noting, to see what scarres Oforius hath espyed out.

The first is, wherein Haddon doth name the sacred doctrine of the Gospell to be the Discipline of Luther, Zuinglius, Bucer, Caluine, and such lyke frantick fellows. Truly this is a greuous wound. And why so? forsooth because those men haue not onely with the rules of their doctrine, but also with the euill example of their lyues, haue rooted out all shamefastnes, Modesty, Civility, and obedience. First here be two lyes at a chopp: but lett vs search out the other woundes:

Ofori. pag.  
209.

Ofori. pag.  
209.



Ofor. pag.  
210.

woundes: Moreouer in steed of fayth and freedome, they haue bestowed vpon their familiars, presumptiō and rashnes together with unpunishable lycentiousnes of sinning. They haue in steede of true righteousnes brought in a false and deceitfull righteousnes. They haue made God the Author of all wickednes. The decayed Church, which they promised to Restore to her auncient integritye, they haue defiled with more abominations: so that by how much the more a man doth encline to their discipline, so much the more is he estranged from all shamesfastnes and Chastitie. &c. These be old windeshaken Broomes, worne out before to the bare stumpes, and which hath bene handled before sufficiently: but haue you any new Broomes? Furthermore a man may easily descry the nature of this Doctrine, by the very foundation of this Church. And how so I pray you? Forsooth because Venus & Cupido were the founders of this Church, breach of lawes, and contempt of the Pope, haue encreased it: flattery and lying hath supported it: Greedy conetousnes hath established it: Crueltye agaynst the Saintes hath sanctified it: Tymorous feare of men hath straightened it: Finally a doctrine of men not sent from God, but sturred vpp by Satan, hath with most troublesome errors poysoned it.

Ofor. pag.  
211.

Which beinge true: who doth not easily perceaue, with how many and how greuous woundes this Haddon hath embued himselfe, through these ruinous solloacions of þ Church: who did dare to be so bold to call this Gospell of Luther, Zuinglius, Bucer, and Caluine by the name of a holy Gospell: the beginning proceeding, increase and end of which he doth evidently finde to be entred vpon, shuffled together, and shutt vpp at the last with intemperate lust, and licentious outrage. Behold here (gentle Reader) a dangerous wound in deede, and deadly enough I confesse, which wound neuerthelesse Haddon did not procure vpon himselfe with his owne handes, but Oforius hath made. For if it be true that the wise man spake, *The mouth that doth lye, doth kill the Soule*. I reade you Oforius take good heede to your selfe: least you haue pearced your selfe with a farre more mortall wound through these cursed lies and detestable blasphemies: vnlesse you fall to repentaunce betimes: which I doe hartely

The booke  
of Wise-  
dome the  
first, chap.

tely besach the most mercifull Lord to graunt vnto you in dede. If this were the Gospell of Luther, or Zuinglius, agaynst the which you rayle so rudely: then might your Raskallyke outrage vomited out agaynst godly and learned personages seeme more toller able. But now forasmuch as there is nothing published in this Gospell that is superstitious, or deuised by man: but grounded wholly vpon the Sacred Gospell of Christ: which is not of all partes ioynd together with the trueth it selfe: builded vpon the sure and infallible Rock of the word of God: the first foundation whereof was layd by Christ the most perfect builder: encreased with Christ: enlarged by the conduct and guiding of Christ, tending to none other end, but to the only glory of Christ and the assured safety and consolation of the godly: Looke you then to this: aga: all whome your slaunderous lyes be throwen out so dispyghtfully.

What you meane by Venus and Loue: I cannot conceaue you: but if you vnderstand the Marriage of those men, that did chosse rather to Marrye then to burne: with what face dare a Poptingall Bishopp accompt that ordinaunce, infamous, which S. Paul chappostle hath ratified for good: which God himselfe did institute at the first creation of the worlde: which Christ did sanctifye with the first frutes of all his Miracles: But if your rayling tend to the licentious lust and filthy lyfe of Priestes, to harlots and Concubines, to other abominations of your secret Paphia, to the inward boyling and skorching flames of inordinate concupiscence, to the dayly and nightly defilings, to passe ouer in silence other unspeakeable stenches horrible to be spoken, more then familiarly frequented, and greedely haunted by Catholickes of your coate: what aunswere shall I geue here vnto els, then the same which Cicero was reported to haue objected agaynst Verres: who obbyping Cicero with ouermuch nycenesse, hauing himselfe Children suspected for their incontinency, sayd: You must speake ill of your Children within the doores, not without.

But what shall I say to the rest of his accusations, which are throwen together in an heape with full skoupes, and wherewith (as it were by stepps and grieces) all his Eloquence mounteth alofte: to witt, to the breach of lawes, to contempt of the Pope:

to bolstring and supporting with lyes: to greedy couetousnes, to cruelty agaynst Sainctes: and terror brought vpon all men: what aunswere (I say) shall I make to all these: when as nothing can be vttered agaynst him in such bitterness of speech, as his shamelesnesse doth deserue: when as also the matter it selfe is a sufficient testimony of Luthers innocency herein: to the vtter discredit of Osorius.

*Luther.* When the first boyle began about Pardons, how modestly, how constantly, in how great perill and daunger of his lyfe did Luther behaue himselfe in that conflict: how humbly did he prostrate himselfe to y<sup>e</sup> Pope agayne & agayne: with letters importing most humble submission, full of dutyfull obedience, and reuerence: wherein what one sparke of malice, or breach of law doth appeare, when as yet there was no sentence geuen out agaynst him: Afterwardes being conuented to appeare before the Emperour, how reuerently did he make his personall apparance: wherein, what bolstering and supportation of lyes was there: into what terror were all men enforced hereby: Nay rather into how much more perillous feare was he throwen, when as being circumuenced by the malicious practizes of all men almost, he was forced to maintayne his cause, not with lyes and cauations, but with most manifest scriptures: After these beginnings, the veritye of the sacred Gospell glistering more and more, cruelty and outrage was executed vpon godly and vertuous personages: not by the practize or procurement of Luther: But whereto the Pope more lyke a Butcher then a Byshepp, did with vntreatable bloudthirstynesse rushe vpon good and godly ministers, and innocent members of Christ, without measure and without end. Of whose vnumerable cruelty as there be infinite examples of godly Martyrs: emongest all the rest, what sauadge brutishnesse was there executed euen in your owne Countrey of Portingall, about xx. yeares past, agaynst a country man of ours named William Gardiner: whom after sundry intollerable tortures and vspeakable crampes, more then horrible barbarousnesse suffered, you would not dispatch out of lyfe speedely, as you might: but hanging him on hye vpon a Gibbets, and by a pulley drawing him byp and botone sundry and seuerall times into the flames, you deuised a meane rather  
by

*Gardiner.*  
The cruelty  
of the Por-  
tingalles a-  
gaynst Gar-  
diner an  
Englishe  
man.



by litle and litle to smother him to death, choosing rather to drayle him with leasur able torments (as it were by passing of breath) to the paynfull increase of miserable griefe, then to kill him at once.

All which so great so grievous and so exquisite imagined tor-  
tures, notwithstanding you could not pvenale, nor ever shalbe  
able to pvenale so farre forth, but that the vntanquishable con-  
rage of the Gospell (which you persecute so furiously) how much  
the more villanously is raged agaynst by your madnesse, shall  
dayly so much the more waxe mightie, and impregnable agaynst  
all your frantique assaults. And albeit our Doctingall be not  
acquaynted with any spronghes, braunches, and outstretchen  
armes of this flourishing and fruitfull Gospell: yet by gods good  
prouidence this fruitfull graine of Mustardseed doth moue by-  
ward neuerthelesse, and doth encrease dayly in wonderfull a-  
boundaunce, which onely thing might haue bene a good lesson  
vnto you to endure you to conceiue, that all this successe whatso-  
ever, was not deuised by mans pollicy, nor undertaken of any  
ranchor or malice, nor supported with earthly treasure, but to  
haue bene furthered and increased by the speciall prouidence of  
almighty God. Neither is it to be doubted if it had bene a polli-  
cy of man onely, and not rather the speciall appointment of the  
heauenly father, but that it could neuer haue bene able to haue  
endured, and proceeded in so prosperous a course, agaynst your  
so great and vnumerable Tyranny, and agaynst so many con-  
spyring confederates of factions furies. All which onely successe (if  
the Testimonies of holy scripture can not ocherwise pvenale  
with you, and the conduct of Gods mercy which guideth the  
stearne, together with the prophecies and foreshewings which  
were apparantly pronounced before the coming of Luther,  
whereof many tokens sent from above are mentioned in the  
Chronicles of the Abbot of vsperge, and in the booke entituled  
Staurosticon Iohannis Frauncisci, and Picus Mirandula)  
might haue bene good presidences vnto you Osorius to instruct  
you, that this Gospell is not the Gospell of Luther, of Zuingli-  
us, of Bucer, nor of Caluine, ne yet of men (as you prattle and  
lye) but the Gospell of God: and that the preachers were not rat-  
ted vpp by Sathan (as your impiety doth blaspheme) but sent  
from

Ex Abbat  
vſpergenſ.  
Ex ſtaura-  
ſtico, Iohā.  
Franciſci.  
Pici Miran-  
dula.

from an other founder, namely the very same, who in *S. Johns*  
*Apocal. 19.* Reuelation is called by this name [the word of God] vpon  
 whose Garment and vpon whose thigh is written, *King of kings,*  
*and Lord of Lordes*: Out of whose mouth issueth a sharpe two  
 edged sword, agaynst the which neither all the confederate con-  
 cels of the wicked, nor Hell gates themselves shalbe able to  
 preuaile.

But to procede: of the selfe same stampe is that slanderous  
 cauillation, which this Scourgeluther hath coupled in Rancke.  
*Ofori. pag.* Of the continuance of thirty yeares, of title of prescription  
 211. of the five yeares prosperous Reigne of *Queene Elizabeth*:  
 of the grayheaded auncientry of our doctrine and Religion.  
 Wherein it pleased the hoareheaded *Syne*, of his samely mo-  
 desty, to crisse most apishly, of purpose to represent vnto vs (as I  
 suppose) that old toothlesse Witch of whom is made mention in  
 a certain *Græke Poett*. Lo what a dulle the old Trotte rayleth  
 with her taylor when she daunceth. For what if Verity & Trueth  
 which is called þ daughter of time, being discovered with a farre  
 more excellent lightshinnesse in these our dayes, doe begimme to  
 flourish more fresh & greene, in a certayn largesse of ouerflowing  
 plenty, by the inestimable benefite of God: shall it therefore be  
 accompted a newe doctrine in your sight, because it is cloathen  
 with fresh colozs: or because it buddeth out blossomes a fresh, and  
 is restor'd to the auncient beauty, will you therefore call it new-  
 hatcht: neuer heard of before: as though it were neuer seene nor  
 heard of before thirty yeares sithence: what shall we say of *Christ*:  
 who after thys dayes lying in graue returned agayne to life, frō  
 out his Tombe was not he therfore the same *Christ*, wh he was  
 before his death: We read in the *Apocalips* of two Prophetes,  
 whose boopes being throwen out into the streets, did reuiue and  
 came to life agayne after thys dayes and a halfe. And after *ij.*  
*dayes and a halfe* (sayth he) the breath of life was breathed into the  
 by God. &c. The meaning wherof cann not be extended any  
 wayes to any thynge els, but vnto the doctrine of the Gospell.  
 And what if the doctryne of the Gospell of *Christ* be nowe risen  
 agayne into the open world, out of the youngeon of darkenesse  
 and deepe drowned blindenesse, wherein it hath bene so long sup-  
 pressed by you: is it not therefore the same Gospell that it was  
 alwayes

The doc-  
 trine of the  
 Gospell is  
 not now  
 first sprong  
 vpp but is  
 renewed  
 frō out lōg  
 darkenes in  
 to a more  
 freedome of  
 lightshom-  
 nesse.  
*Apoc. 11.*

alwayes before:

What: did not Iohn Hufse, Ierome of Prage and the greater part of all Boheme embrace the same Gospell before Luther was bozne: was not the same order of Doctrine professed in England many yeares before our dayes, in the time of Wiclef, Swinderbee, Brute, and others also and in other places likewise amongst others, namely, the Valdenses, Albingenses, with the Grecians, Italians, Moscovites, in Asye, in Affricke; and in Europe? Berengarius, Bertrame, Peter de Aliaco, Iohn Scotus, Peter Iohannes, William de sancto amore. Robert the frenchman, whom the hott zealous Pope raked out of his graue, and consumed with fire, foure hundred yeares agoe: Niemus, Ioachimus, Sauanarola, Veselus & many others in their time & before they time, with whose goare the bloudy slaughterhouse of the Tyrannous Pope was thoroughly embued: Did not all these worshipp the same Christ then, that we doe professe at this present: did they not confesse the same sayth and the same Articles of the Crede, that we do now professe? Barnard in his discourse of the first iustification by sayth, did he not teach the same doctrine then, that Luther hath uttered in writing? Augustine disputyng vpon sayth and grace agaynst free will, doth he not treat vpon the same matter, that Zuinglius and Caluine doe treat vpon now?

The auncient  
witnesses &  
professours  
of the Gos-  
pell.

Of the vse of Sacramentes we haue extant with vs long treatises written in the Saxon tounge, many hundred yeares before those thirty yeares, that you speake of, witnesses and professours of the same doctrine and sayth, which we Englishmen do acknowledge at this present. If this be the cause that doth enduce you to thinke, that we are entred vpon a new Gospell, because we dare shake frō our shoulders the yoke of subiectiō, vsurped by the Papisticall See: the same did long before our dayes Robert Gostred a mā notably learned and famous who beyng Bysshop of Lincolne, and commaunded by speciall letters from Innocētius the Pope, to enduct a certein boy a kinsman of his owne into a Benefice within y<sup>e</sup> Bysshopricke of Lincolne, being vnlearned and vnskillfull of the Language, did openly resist him: and withall, did most sharpely inueigh agaynst the Popes detestable p<sup>ro</sup>visions as they call them.

Rob. Gostred  
Bysb.  
of Lyncolne

But



The Gos-  
pell of  
Christ as it  
is true so  
is it not  
newe.

What was  
the chiefe  
cause and  
meanes of  
the Resto-  
ring the  
truth of  
the Gospell

But why doe I alledge examples of men for the ratifying of the continuance of Christes Gospell: the credit whereof both neither depend vpon the maintenaunce of man, nor is streightned within any prescription of tyme: howsoever humaine actions tolse to and fro, and neuer persist in any one settled state: certes the Gospell of Christ if it be the Gospell of Christ in deede, can not be any new or straunge thing: nor can haue any other originall, or author but Christ himselfe, the very sonne of God: But whereas in those latter dayes, the tongues and mouthes of godly preachers being stopt and shutt vp through terror and Tyranny of the Pope, not daring to manifest themselves in the open congregation, be now sett at libertie by the bountifull mercy of God, and restored to their auncient freedome: shall we therefore accuse the Gospell of immouation: or shall we rather embrace this great liberalitie of God in thankfulness of minde and geue our dutifull attendaunce vpon the trueth: wherefore whereas this Doytingall Parrot pratech so much of xij. or xl. yeares limitation, herein he behaueth himselfe very inuiciously. He perceaueth now a new face of the Euangelicall doctrine to glister and shyne farre and wyde abroad, ouer all Christendome at this tyme: which because was not so resplendisaunt and lightsome in the tyme of certeine of our forefathers of late yeares, (whereas neuerthelesse Christ did alwayes preserue & embrace his Church with lyke mercye and fauour) therefore he accompteth this Gospell of Christ to be a new & straunge Doctrine, contrary to Christ, and this also not Olorius alone supposeth to be so, but many other Deuines wandring in lyke error: who are maliciously wyth agaynst Luther, as though he & a few others were the first deuilsours and copiers of this Gospell: The which vntueth can nothing be more vntuue. Nay rather, if Luther had neuer bene bozne, if Bucer or Caluine had neuer taught, yet could your ignorance and shamelesse errors, haue no longer lurked in darknes through one singuler and especiall prouidẽce of God: not that, whereby Luther was sent abroad into þ world, but by that inestimable benefite of Gods blessing, prepared for the behoofe of his Church, I meane the singuler and most excellent Art of Emprinting.

By this meanes it pleased Gods good mercy both to prouide

uide for the weaknes of his Church, & withall to auēge himselſe  
 vpon your Tyrannous cruelty, by a certein ſecret & vnſearchable  
 maner. For immediatly after Iohn Huſſe, & Ierome of Prage &  
 moſt holy Martyrs of God, were by your horrible fury and  
 wickednes conſumed to aſhes, and the veritye of the Goſpell  
 ſuppreſſed by your Tyranny, could neither be ſuffered to ſpeake  
 frankly, nor ſhew her face abroad boldly, nor eſcape your ra-  
 uenous gaping ſtely: ſkarſe .x. yerres were come & gonne, befoze  
 that in place of two poore Prophetts, almighty God had rayſed  
 vpp all the holy Prophetts, Patriarches, Apoſtles, Euange-  
 liſtes, and all the holy doctours of the Church, Martyrs, Con-  
 feſſours, and Interpretours of holy Scripture, (as it were a  
 certeine army of heauenly knightes, armed at all poyntes to en-  
 counter your outrageous aſſaultes) who, becauſe could not be  
 permitted to ſpeake openly in the Church, through your tyran-  
 ny, began to preſſe forth boldly now in open Printers ſhopps,  
 and to leape into euery mans boſome and handes, and withall  
 to bewray your ignorance and Treachery, and to diſcouer not  
 new wellſpringes of Doctrine, but to ſhoure and make cleane  
 the olde fountaines, and Conduyt pypes of the Goſpell of grace  
 ſtoppe by by the popiſh Philiftines. And hereupon began to  
 ſpreadd abroad with glyſtering beames the large increaſe of  
 this gladſome Doctrine: which if be ſo comberſome a block in  
 your way, you may not therefore weake your anger vpon Lu-  
 ther, but deuile & make ſome prouiſo for theſe Printers, for theſe  
 bookes, for learning, and for Languages, and to tell you as  
 the trueth is, you muſt excommunicate God himſelfe: Who  
 durſt be ſo hardy to beſtow his vnſpeakable mercy vpon this later  
 and declining age of his Church, in relieuing & comforting her  
 long and weryſome trauaile, with ſo many and ſo plentifull gra-  
 res and aydes of true Doctrine, and ſound vnderſtanding: that  
 would prouide for her ſickneſſe ſo many learned Phiſitions and  
 Doctours: not Luther, Zuinglius, Bucer, and Caluine: but Mo-  
 ſes, the Prophetts, Apoſtles, Euangeliftes, and canonicall  
 Scriptures: through the reading, and dayly peruſing of the  
 which, if Chriſtian hartes (being better enlightened) doe now  
 ſele and perceauē ſenſibly that, which our forefathers were for-  
 ced to groape after in darkenes, you ought not to muſe there-

The Arte of  
 Imprinting  
 was a ſin-  
 gular gift  
 of God.

at, much lesse to enuie and maligne it.

Wherefore as touching the grayheaded age of this Doctrine, whereat you doe barke so impudently with your currisht snarling: for as much as we doe professe nothing els, then the same that is comprehended within Gods booke, and which before our tyme was taught by Moses, & aucthorized by the Prophettes & Apostles: what meaneth this your (I will not say) reason, but vnrasonable insensibyltpe: with such vnsauery subletyp so to wyth & wrest that, to the defacing of this Doctrine, which Haddon did conceaue of the outward lybertyp and freedome of the Preachers only: as though this doctrine were of no better credit, and no longer continuance, then these last thyrty yeares, and so shamelesly by many hundred yeares to preferre the auncientyp of Mahumets sect, before the knowledge of this Gospell: But it had bene more conuenient for you (good sy) to haue learned by diligent enquiryp, whether this comparison of sectes, doe not serue more fitly with that your pampered Papane: for asmuch as that heathenish Paganisme, and your prophane Papacyp were both whelped nere about one tyme, and almost within the compasse of one yeare: which yeare we doe ac- compt by the reueled computation in S. Iohn, to be the sixe hundredeth, sixty and sixe.

The yeare  
of Anti-  
christ. 666.

Now that this deepe Deuine hath reasonably well beaten his haynes about matters of Diuynitpe: he doth beginne to cast a new flourish about: and will haue a cast at the prosperitpe, and stayed estate of Princes: presuming vpon his politiquie wisdom to counsell kinges and Quenes, and chiefly aboute others our gracious Quene Elizabeth, with what modesty she ought to attemper the prosperous successes and happy tranquillitpe of her estate: That she trust not to much to fawning fortune, that there is nothing certeine in the course of this lyfe, and many perills are to be feared in matters most pleasaunt and prosperous to the viewe: and that no thing is more daungerous then carelesse securitpe, because as after light, followeth darkenesse, and after Calme come Clowdes: euen so the whole course of this lyfe, hath his continuall enterchaunges, Ioy sometymes surprised with sodeyne sorrow: agayne heauinesse chaunged into honour, & that all thinges are carryed about in a certaine vehement whyrling,

vnsta-

O fori. pag.  
212. 213.

O fori. ex-  
hortation  
to Quene  
Elizabeth.



vnstable nesse, as it were the fleyng vanes of a windemill, forced about with Boreas blastes: The thinges that are now aloft, be sodenly throwen downe, and contrarywise the thinges that be simple & base, doe at an instant mount aloft. And that it commeth oftē to passe, that whom God is most displeased withall, those same he will ouershadow with more fruitfull aboundaunce of vertue & grace, and endue them with happy assuraunce not of fyue yeares onely, but of many yeares continuaunce: that so the greater that their fall is, the deeper may their wound be, according to the old prouerbe: the higher wall, the greater fall. Briefly, that there is no state of honour so firme, & so sure garded, wherein a man may assure himselfe of a minute in safetie: which doth euidently appeare by the example of Cræsus, who being vanquished of Cyrus, and prepared vpo a pyle of wood ready to be bourned, did cry vpo Solon with a lowd voyce: and being demaunded by Cyrus who that Solon was: Cræsus doth declare the councell that he long before had receaued of that Solon: whereupon Cyrus commaunding him to be taken downe from the stacke of wood, after that he had thereby learned to bridle his Choler, did not onely preferue him on lyue, but hadd him in great reuerence and estimation.

This farre forth Osorius euen out of the very bowels of Hypocrites and philosophy: wherein I do not so much mislike with him for his good councell: But whereunto were these glorious flooythes framed more for Quene Elizabeth then for anye other Potentate or Prince of the world: then for the King of Portingall: or for his proper pigmye the Pope: When or in what place hath our soueraygne Lady (whose Princely mildenes doth surmount all her Predecessors in lenity and temperaunce) so demeaned her selfe in all her most fortunate and prosperous calme of happy Reigne, that her Maiesty may seeme to stand in need of this your Philosophicall persuaasions, more then any other Prince: Wherein hath she euer haunted her Royaltie in such sort, that she must be instructed by this Portingall Solon, to haue regard to the slippery state of this sickle life: Declare a good fellowshipp Osorius what matter haue you noted at anye

time, or heard of by report done by her Maiesty, wherein you may iustly reprehend want of wisdom in counsell: or lacke of cleme[n]cy in iustice, be[se]m[ing] the most vertuous prince of the world: I will boldly also adde hereunto, wherein this mayden Quene may not wo[r]thely compare with the most mighty and auncient Monarche of most famous memo[r]y: And if you thinke that this litle Isle of England is so boyd and barreyne of counsell, that Kinges and Quenes must of necessitie be instructed of Olorius. How happened it that you did not vtter your skill, and signifie your good will rather to Quene Marye her graces Sister, whom you might haue perswaded to temperaunce and lenity, whenas she executed Tyrannye without all measure and meane, in shedding her owne subiectes blood: where was th[is] this Portingall Clawbacke whiche should haue remembred the Quene of humayne weakenesse, and imbecillity that was so forgettfull of all humanity, and her owne frailty.

Reioyse therefore Elizabeth our most noble and vertuous soueraigne for this your Alcion dayes: you may well see nowe howe muche you be indebted for this your most prosperous raigne. For if that mighty Macedon King Phillipp were so ioyously affected in his sonne Alexanders behalfe, that it chaunced him to be bozne in the time of the famous philosopher Aristotle: why should not ye rather clappe your handes for ioy, in respect of your most happy happynesse, & more then Alexanders felicity whom it happeneth to raygne now in the time of this notorizous Solon, the eighth wise in number, or the third Cato of this age: who is able to replenish your eares with most wholesome preceptes of life, and fashion your sayth with true catholicke institution and doctrine, who (if your Maiesty will bouchsafe to beleue his lessons) is able to direct your grace by lyne and by leuell, to know the difference betwixt true religion and false, howe your highnesse ought to discern betwixt true and false Prophets, & how you ought to conceiue of Purgatory, of pardons, of auricular confession: of compulsary single life, of sacrifice of the Masse, of Images, Pictures and Reliques of Saynctes: Who can restore your owne person to her auncient freedom from out of that Tyrannous bondage of false flatterers, wherein your grace is now holden captiue. To witte: that of a free Quene, you may at  
the

the last become a seruile bondmayd of the Pope. For vpon this onely bunch of thraldome, hang all the Keyes of Osorius free Pannumissions.

And therefore sith the matter is come to this passe, what remaineth Most renowned and vertuous Quene: but that you finde meanes to send for this new Solon by all meanes possible, and assigne him a place emongest the chiefe of your priuie counsell, and alter the whole state of your Realme, after his directiō and appoyntment: who will gypde your Maiesty on this wise. First, that renouncing this Religion, whereunto you haue bene enured euen from your Cradle, you may now straggle away to the trimme Traditions of the Romish Religion, which Osorius doth mayntayne: that whereas you haue begonne in the spirite, you may end afterwarde in the flesh: that you may banish the scriptures from your subiectes hearing: That you may conuert your publique preaching into mumbling. Passing: That your subiects may beginn to learne to call vppō God in an vnknown cōung: that excluding that righteousnesse which doth consist in the fayth of Iesu Christ, your people may be nosled in confidence and assuraunce of theyr owne workes and merites: that you should dispoyle the communion of the one part of the Sacrament: that you should dissolue lawfull marriages of Christs Ministers: That in your owne Realme you should establishe a kingdome to the Pope of Rome, that he may gouerne your scepter, and you carry his Crosier: That he may haue full skope in your kingdome to distribute benefices, to geue Bysshoppricks, to exact first frutes, tenthes, and yearely pencions: that after he hath once swept away the cropp of English Golde, you may come after & gather the drosse: Finally that you make a cleare dispatch of these Lutheran Heretiques, kill them, spoyle them, & fill England full of sagott & fier, so that the English blood being spilt, and the name of English Nation being vterly rooted out, the Portingalles may freely be propt vpp in theyr possessions.

Pestiferous  
Councell.

Surely this is notable countcell Osorius, and right well be-  
seeming your dignitie: which whatsoeuer colourable shew it pre-  
tend in wordes, doth in trueth and in deed sound and breath forth  
nothing els, but slaughter and bloud. For hereof you can not be



The Troi-  
anc horse.

ignoraunt, that this Romish counterfait could neuer be recei-  
ued into this Region, without wonderfull disturbaunce of the  
state, and losse of many liues. And for this cause I suppose you  
directed your bloody and murtherous Inuectiues to our noble  
Quene: whereunto if she would haue bene pliable, the whole  
Realme had bene long sithence replenished with fire and flame,  
wherewith you would haue made boanefiers with y blood of ma-  
ny good Preachers. But you come to late gentle Synon with  
these fables and bables: and may keepe your bzeath to keale your  
potage: The late lauish lewdnes of Quene Maryes madd daies  
hath made vs to well acquaynted with that Romish Tennett, to  
graunt him any grasing within English soyle, or to permitt a-  
ny pasture for such a popish palfray. Christ Iesu be thanked for  
euer and euer, now that this Romish Ruffler is excluded, we  
liue in godly calme: who as now can neuer hope to haue anye  
footing here, before concozde be exiled, and peace utterly ban-  
ished.

Wherefore if that your superexcellent Bpshopp of Rome, be  
rauisht with so hott a zeale of Ambicion, that he can not reigne  
without a kingdome: if he will follow my simple counsell either  
lett him seeke out for some straunge vnknownen Islandes, where  
he may rule ouer such as do not know him, or els lett him chaunge  
the state of his Religion. In like maner I would aduertize Oso-  
rius (if he be of that courage that he can not stay the outrage of  
his quill, but must needes presume to perke and preach to kings  
and to Quenes) that either he recreate his spirites with some  
other exercise, or cease hereafter to abuse our Gracious Quene  
Elizabeth specially with such kinde of trumpery wherein to tell  
you the truth Olorius you haue lost your labor and cost, for you  
preuayle no whitt thereby, as you see: What successe you may  
haue hereafter, we commit vnto the Lord: Certes hetherto as  
yet you may putt all your winniges in your eyes, and see ne-  
uer a shine the lesse: as the prooue it selfe doth declare.

Olori. pag.  
214.

And be it (say you) that I preuayle nothyng herein yet  
wanted not sufficient testimony of a well wishyng mynde,  
which ought not be vnthankefully taken emongest grate-  
full and honest personages. Of your good meanyng what shall  
I say: which how ready and inclinable it is, I do easily perceau:  
but

but to what effect I besetch you: For to what other end shall we Iudge it so ready, but to procure our most gracious Quene, (then whose nature nothing can be more disposed to lenitie and gentlenes) to be sett on fire none otherwise then as it were some flaming fire; and, contrary to the naturall disposition engraued within her royall brest by the finger of God, to sake the spoyle of her natie Countrey with cruelty, tormentes and destruction of her subiectes by fier and fagottes, like vnto the furious persecutions and madde outrage executed in the tyme of her sister Quene Mary: For what better successe could haue bene hoped for out of those wicked & mischieuous counsell of yours: for lett vs suppose and imagine in our conceiptes (which yet her most excellent Maestie could neuer haue suffred to haue entred in her thought) that you might haue preuailed and obtained your purpose or at least as much as you hoped for: what then: Could you conceaue in your mynde that the matter had bene accomplished forthwith, as soone as you had entred into the Castell of fauour: as though her Maestie alone be the onely enemy to the Pope within this her dominion. Belæue not so, O Solon, and hereof assure your selfe, that there is within this litle Island a greater number by many thousandes more then any man would Iudge, that will rather yeld their carcasses to tortures, then suffer the selues to be defiled with the marke of that Beast. And what thinke you will become then of the rest of y<sup>e</sup> multitude, whose consciences are not yet fully settled: of whom there is an infinite nouber within this Realme: you will say that the Prince must vse force, & force them to fagotte that will not obay. Is this the counsell you geue to a Quene: Herem forthwith we poore wretched Englishmen are very much beholdyng vnto your swete Fatherhood, for your gentle reward. But what if sayth will not be forced: yea what if it can not be brought to yeld: what if her highnes it selfe be not Quene ouer consciences: nor any worldly creature els: for sayth wilbe enstructed, can not be constrayned: I say also moreouer, it can not be vanquished by death, but euen then rather it triumpheth most: And although it may lose lyfe in this world, yet will it neuer yeld to earthly creature, but to God and his truth.

Wherefore in as much as this your whole discourse (which you prolecut so earnestly) is of this condition, that it doth no

In matters  
of Religion  
it is more  
meet to  
deale with  
mens cōsci-  
ences rather  
then with  
Princes on-  
ly.

more concerne any Christian Prince whatsoever, then the sub-  
iectes of his Realme (for what is more agreeable with the ma-  
ners of the people then Faith and Religion) If you haue deter-  
mined with your selfe to bestow any further trauaile in the like  
cause by word or by writing: I iudge it best and withall do ad-  
uise you, that you trouble not her Maiesty from henceforth with  
any such matter: but proclayme forth your challenge agaynst the  
Bishops rather, agaynst the Doctours and Diuines, finally a-  
gaynst the subiectes of England, and the consciences of the peo-  
ple: whom if you be able to enduce with force of firme doctrine,  
and pytthe of Substaunciall Arguments, to the direction of their  
consciences: you shall shewe your selfe herein a very honest man.  
But then must you frame vs some other kynde of bookes, and o-  
ther maner of letters. For the bookes that we haue hitherto re-  
ceaued from you, are such kinde of ware, as neither delighte the  
Quenes grace, nor like well the subiectes. For this cause there-  
fore (my good Lord Ierome) I do the more willingly aduise you  
not to cease wytyng henceforth: May rather write on a Gods  
name, paynte on, deuise on, and coyne on, as much as ye list: I  
will not lett you. For so long shall it be lawfull for you to haue  
will to endite, vntill at y last, it will not onely repent you of the  
losse of your labour, but withall make you ashamed of so much  
good tyme so wickedly employed. And therefore take me not as  
though I would wishe you to surcease from wytyng, & to throwe  
away your penne: but rather I wish you to write, and to endyte  
vntill you be hoarse withall. Hereof neuerthelesse I warne you  
before, that vnlesse you mainteyne the quarrell that you haue  
vndertaken with better furniture: you shall both come to late (as  
I sayd) and lose your labour also. For what doe you thinke to  
gayne in this cause of Religion, wherein if you haue none other  
aduersary, yet the Lord him selfe both warre agaynst you with  
the very breathe of his mouth: the whole Scriptures fight a-  
gaynst you, and the authoritie of auncient Fathers haue bent  
their force to ouerthrow you. Your purpose was to pleade for  
the Popes proper Chayre: But he is quite abandonned, not out  
of our Churches onely, but much further banished out of mens  
consciences, nor can possibly by mans pollicy be restored to the  
possession of Christian consciences, in despight of Gods word.

Ofor quar-  
rell for the  
Popes  
Chayre.

It



It is the Lord who hath by his deuine Inspiration cast a darkened cloud ouer this proude Prelates Chayne, which all Portingall can not hyng to light agayne, though it lighten all the Tapers, torches, and waue lightes in Portingall when the Sunne is at the highest. But Olorius by confidence of his Rhetoricke doth dreame by some dry Sommer, & nothyng mistrustynge his Tackle as it seemeth, which shalbe more stronger then any Cable or Anker, but that he shall be able to enduce our most Soueraigne Lady Elizabeth, to like well with his Request at the length, maugre the hearde of thousand Haddones: for after this maner writynge agaynst Haddon he sayth.

What(sayth he) doe you suppose that her witte is so rude and so vnciuill: when I shall haue discovered the practizes and cōspiracies of treacherous traytours by inuincible Argumentes, and Reasons clearer then the Sunne in mydday: when I shall paynte out vnto her view, euē before her eyes the mischieuous filthynes and wickednesse of this new fangled Religion: when by manifest prooffe I shall make euident the foolish and illfaured scarteryng Reasons of these heretiques, wherewith they attempt the maintenaunce of their cause: that she will rather allowe of that most pestilent opinion, coupled with vnanoydeable perill of her owne lyfe, then retourne agayne with most assured sauety and euerlastyng glory to the auncient Religion of her noble progenitours, discōtinued by the haynous impiety and wickednesse of flatterers?

Olori. pag.  
214.

First where you seeme to conceaue so well of the disposition of our most vertuous Quēne: herein you doe no more then her Maiestie deserueth, gentle Syr, nor lesse thē besēmeth your person. And as touchyng the offer y<sup>e</sup> you make, to witte, to Iustifie your promise by vnuanquishable Argumentes and Reasons, more clearer then the Sunne in mydday, we doe gladly accept, and withall do most hartely desire, if you haue yet any greater stoare of better Argumentes or Reasons, that you will vouchsafe to emparte vs of your notable aboundaunce. For the Fables that you haue told vs hitherto, be no Reasons, but bables: be no Argumentes, but monsters: wherewith you sett a good face in deede on the matter, with brawlyng and scoldyng: but proue no-

thyng, define nothyng, deuide nothyng, conclude nothyng: edifie no man, and the cause it selfe which beyng in dispeyred case, you tooke in hād to redresse, you haue with illfaouored handlyng made it as leane as a Rake. And you wonder neuerthelesse in the meane space, that in all this land no man can be founde so wittlesse, that will yeld to those your illfaouoredly patcht Reasons, or rather no Reasons at all, and those your clouted conclusions framed after most foolish forme and fashion. But it is well yet, that for these foylty and raynebeaten pretty tales you haue promised vs much more strong Argumētes and Reasons, brighter (as you say) then the Sunne it selfe on mydday: which you will so prynte out euen to the view and beholdyng of our most gracious Quēne: that at the twincklyng of an eye she shall be able easily to descry the uncleannesse, and wickednesse of this forged Religion: This is a great promise, my good Lord: But when will this be done: when pigges flye with their tayles foreward, and when S. James of Compostella, and our Lady of Walsingham become man & wife. But let vs pursue the tracke of Oforius lusty promise. For on this wise he doth in his aunswere Reason with Haddon.

Ofori. pag.  
214.

If Reason (sayth he) may persuaide her, if Authoritie of auncient Fathers may preuaile with her: If Gods Law may reclayme her to be of the mynde, that she become once desirous to abhorre this sect. Goe to and admitte that all these may happen, which your hypotheticall proposition doth ground vpon: which neuerthelesse I am fully resolved will neuer come to passe duryng the lyfe of our most gracious souereigne. But in respect of the chaungeable and variable estate of humane actions, lett vs graunt, that this may be done, that the Quēnes affection seduced with the bookes of Oforius may haue an inward desire to suppress this sect with all her hart: Go to, and what then I pray you? Now listen gentle Reader to his amplification more then Rhetoricall.

What then will Haddon (sayth he) of his owne absolute power forbidd that which the Queene will haue done? doth he presume so much vpo his owne power, and mistrust of her witte and vnderstandyng, that he dare be so bold to affirme, that without his consent she will by no persuation  
nor

nor meanes be reclaymed to that sinceritie of Religion, A flaunde-  
 whereof her Auncestours were notable defendours to their rous cauil-  
 great renowme and glory? Will you (Haddo) restrayne her lation a-  
 in her owne Realme and Dominion? will you abbridge her gaynst  
 of her will? will you direct her what she shall do? shall she Haddon.  
 not prouide for her owne safety and dignitie, for feare of  
 your displeasure? O Puses, what a force & fortresse of wordes  
 is there here: what a brauery: what a sturre of Rhetoricall swel-  
 lyng speeches in a matter so friuolous: so forged: and so false: a  
 man would thinke it a peaze in a Hounckes hooe, or you would  
 take it to be some Ape pleadyng in Ciceroes purple Roabes.  
 Haddon is accused of a certein arrogaunt presumyng vpon  
 power, wherewith he should thinke him selfe able to abbridge  
 the Quænes Maiestie of her will, as that the Quæne her selfe  
 did not dare to suppressse this Lutherane sect, without his con-  
 sent and commaundement, yea though she would neuer so faine:  
 which how foolish and flaunderous a deuise it is, your selfe dyd  
 right well perceiue, when Haddon was aliue, and may muche  
 moze playnely see and imagine now sithence he is departed this  
 life. You wrote letters first to þe Quænes Maiesty of England,  
 full of wordes and tedious enough, if wordes could haue preuai-  
 led ought in matters of sayth: what gayned you by it? within a  
 whyles after, you contriued thre Inuectiues in one volume, a-  
 gaynst Haddon touching the same matter: which you belæued  
 would haue purchased you no small credit and countenaunce  
 with her highnes and her Nobility: what hath this auailed you?  
 The Quænes highnesse remaineth yet vnshaken, in the same  
 minde that she was. What is the cause hereof? Is it thinke you  
 because she is agast or euer was agast of the displeasure of Had-  
 don: or any her Subiectes? Surely if you thinke as you speak,  
 you are a foole: but if you speake agaynst your conscience, you  
 are past all shame: for now that Haddon is dead, dare she not  
 for feare of his bigg looks professe whatsoener she listeth? And  
 therefore you see well enough, that the dread of her Subiectes  
 doth not restrayne her from yelving to your doctrine. But there  
 is an other thing in the winde, which if you be desirous to know  
 I will describe it vnto you in few wordes.

Whenas the Quænes highnesse to whom you write a Prin-  
 cesse



Why Oso.  
bookes trea-  
ting of Re-  
ligion haue  
no force to  
perswade.

The constā-  
cye of Quee-  
ne Eliza-  
beth in de-  
fending  
Christian  
Religion.

celle adozned and endued with most excellent ornamentes and qualities of Princely renowne, perused your letters, and according to her singuler dexterity and ingenious capacity could read, could see, could feele no sound nor substantiall matter worthy of creditte, which had any affinity with truethe or modestye: when she beheld in the no reasons at all, or surely very windeshaken, motheaten and woyned out to the hard stumps by many others heretofore, no pith in your arguments, and nothing concluded orderly: when she perceived that out of counsels, out of auncient fathers, and Doctours, you uttered nothing but bare names onely, and no sentence to the purpose, and withall no example of the primitive and most purer ages: when she could not finde out any likenesse of Apostolicke doctrine, throughout all that your discourse, nor any marke or sparckle almost of Euangelicall sincerity: but all thinges overwhelmed in darcknesse, tumbled & drowned in deepe dungeons of errors and superstition: & did thoroughly perceiue that you alleadged in stead of reason, impudent Insolency, in stead of sound argument force iudgements: in stead of testimonies and authorities of auncient fathers, outrageous outcries, craftely conceived lies, spittings, reproches, skornefull tauntes and infamous slaunders: finally nothing els but skolding and malicious rayling: may you yet be so blinde as to be ignorant or in doubt of the cause, that doth stay her from partaking with your doctrine: It is not, I wrys it is not that slaunderous cauill, which you haue so malapertly and grossely imagined, and whereof you accuse Haddon so undeseruedly: for Haddon was neuer that kinde of man, as would permitt his imagination to be whirled about with any such vaine arrogancy. Neither was Queene Elizabeth ever so embased or apalled in courage, or ever will be so daunted in spirite, as to be afrayd of any her subiectes lowing or browbeating: or that euer can be vndermined from that inuincible fortreffe of her Religion, with all the Engynes and Crampes that Oso rius can deuise.

And therefore if your imagination haue heretofore bene deluded with any vayne hope of winning the castle of the Queenes Maiestyes constancy in fayth and profession, trust not fro henceforth to any such conceipt: for what likelyhood of successe can you hope or perswade your selfe in, whenas your selfe open nothing that

that deserueth any credit: define or deuide nothing that ought to be discussed: make pꝛoofe of nothing soundly or substantially: conclude nothing but altogether ridiculously: how can any such thought (I say) comber your braines, as to beleue you shalbe able with any smooth fawning or delicate speeches (as it were with *Spyenes* melody) so to bewitch the *Quænes* highnesse, that she shall renounce her *Christ*, and follow *Antichrist*: that renouicing the doctrine of sayth, in the assurance whereof she is grounded and rooted by the infallible testimonies of holy scriptures: which she hath sucked out of the Source and wellspring of the Apostles, Prophetes, Euangelistes, yea and from *Christ* himselfe, she shall be carryed away with the deuises (I do not say) of deuines, but drowsy dreames of drunken Sophisters: that abandoning the true and assured consolation of minde which she hath reposed on high, in the bosome and boweles of the free mercy and promise of God, through sayth in *Christ Iesu*, she shall decline to the hungry and naked elementes of this world, to windshaken rotten posses of your *Satisfactions*, to pardons, to *Palles*, to *Sacrifices*, to *Purgatory*, to *Freewill*, to *Traditions*: that cowardly fleeing from the freedom of the Gospel of grace, she shall yelde her selfe Captiue to the Law, and throw her selfe vnder the ruinous rofe of the Law and of merites: Finally that by the sinister enticementes of *Ofor*, flattery, she shall make an exchange of the safety of her soule, of the infallible hope and possession of euerlasting glory, and the eternall loue and fruition of the Lord of Lordes, for a pœuish blessing of a *Romish Pope*: Could you be at any time so *Braynesicke* as to conceiue any such vayne toy in your head, to be able to perswade her thereto: Next herunto you adde.

But be it, that she be so subiect to your cōmaundement, *Ofor. pag.*  
that she dare not gaynesay you in any thing: what if she be <sup>214.</sup>  
enlightened by the inspiration of the holy ghost? what if *Christ* himselfe will encline her hart to haue a desire to behold his inestimable riches and to enioy it? what if he will open her vnderstāding that she may euidently see the platformes of Trayterous Trecherous conspiring agaynst her life? what if but meanelly ouershadowed with the enlighteninge of Gods spirite (to say nothing els) she shall easilye perceiue

Oforius re-  
proch a-  
gainst the  
Lutherans.

The won-  
derful pro-  
vidence of  
God in the  
preservati-  
on of Eliza-  
beth our  
Queene.

The tēpest  
of Queene  
Maries per-  
secution.

perceiue that Luther and his sectaryes were neuer raysted vpp by the spirite of God: but sturred vpp by the furies of hell. &c. I doe heare how you do barcke agaynst Luther and his Sectaries Oforius. Now therefore do you harkē againe what aunswere I will make in the behalfe of Luther and his wellwillers. And first: where you speake of the inspiration of the holpe Ghost: this is an vndoughted trueth: vnlesse that Queene Elizabeth had bene raysted vpp, and aduanced by the speciall prouidence of Gods spirit to the dignity Regall, vnlesse that the Lord Christ had opened the eyes of her hart, with a marueilous and singuler grace of his enlightening, not onely to looke vpon, and behold, the precious Jewell of his Gospell, but also to be a patronesse and defendresse thereof: vnlesse the same goodnesse, liberality, and mercy of the most sweet Sauour had with that profound and vnsearchable power of his omnipotency both guided her counsell, and preserued her life, for the safety of this commū weale: it could not possibly haue come to passe, y her life might haue eskaped safe, and defendible from those raging stormes of that swelling Gulfe procured by y priuy practizes of popish pirates, in her Sisters dayes. At what time that sauadge Leopard the professed enemye, of Christ, that stately Stephen grēdyne Gardiner attempted all meanes and wayes possible, to take her head from her shoulders. Vnlesse the Lord himselte (I say) miraculously and beyond all expectation, had at that present as it were with his outstretched hand raught her from the bloodye pawes of her enemies and had shielded her with his Targete and Armes, and caught away Gardiners life amidde his furious attemptes, and Trayterous snares: and withall bereft the crowne from Mary her Sister within a whiles after: surely the head of Elizabeth and the whole hope of Christes Gospell had bene chopt of at a blow. And therefore whereas the happy felicitye of the most vertuous Queene preuayled as then, whereas she now liueth and raigneth at this present, and is vassited in Throane, enioying so calme a continuance: and whereas also the glozy of the Gospell doth flourish, and stand vnshaken, in a certein meane state of tranquillity: we do herein most ioyfully and thankefully acknowledge our selues indebted not to any pollicy of man, but to the power of the almighty, and his heauenly



uenly benediction, and do most humbly thanke him with all our hartes, in all reuerence & humilitie, & power out in his presence most thankefull prayers with outstretched handes vnto heauen: by whose vnspeakable mercy, as the li. e of her Maiesty was preserved frō that slaughterhouse: so were y powers of her soule enlumined with the orient beames of his diuine inspiration: wherewith she was enabled to pearce into the knowledge not of the furious outragies of these Lutherans (wherewith you say they be enflamed) but to preserve them harmelesse and deliuer them from your franticke madnessse, and rampaunt clawes, and cleare them from the fierce fierbyandes and raging flames of your bloody bootchers.

In which wonderfull brightnesse of Gods inestimable bounty and liberality, if the canckred clowd of mischieuous malice had not dazeled y sight of your harish head: you should easily discernē a most euident token and singuler testimony of Gods fauour and mercy, not onely in the miraculous preservatiō of her Maiesty, but much more discernable in the restoring, and relieuing the dispeired cause of his distressed Church, and mangled Gospell: agaynst y which you raue at this present so barbarously. And if it may please that beauefly grace to ouershadow the afflicted members of his weake Church with the bright beames of his fauorable countenance some longer time yet, as he hath already most mercifully begonne, and pardoned our sinnes and vnthankfullnesse, and will vouchsafe also to heape vpp vnto the dayes of this milde Phenix: our most gracious Soueraigne, a few yeares more in this life: truely I doe nothing mistrust but that y whole generatiō of your Catholick Caterpillers & loytering lozels shall be giuen shortlye not to y gallowes, but to that howling outcries and gnashing of teeth described in the xviij. Chapter of the Apocalippes, which you may reade and peruse at your leysure: and afterwarde answer vs when time and place will serue for it. Apoca. 18.

But we must comitt all these as all other our actions & successels els, to the guiding and conduct of him, in whose handes are the hartes of Princes and Potentates, and the order and disposition of tymes and of chaunces. He is our Lord. Let him determine of vs as seemeth best in his sight: whether his pleasure

sure be of his infinite mercy to blesse vs with a continuance and settled stay of this quiett calme, which he hath fauourably bestowed vpon vs: or whether he will scourge our Sinners with the cruell whippes of these Popish Philistines: or whether he will vouchsafe accordyng to his promise, after the long and greuous afflictions of his tourmented Church, to roote vpp the foundations of your Babylonicall Towres, and ouerwhelme them in the deepe doungeon, as it were a mylstoane in the Sea. But whatsoeuer the successes shalbe of our hope, it can not be but most acceptable and commodious for his faythfull, whatsoeuer his prouident Paieritie shall determine. This one thyng I would wish from the bottom of my hart: that our lynes and and conuersations were answerable to our publique profession: and that our maners were so conformed, as might no more prouoke his indignation and wrath, then the doctrine that we embrace and profess, both moue him to displeasure, which one Request if might preuaile with our Englishmen, there were no cause then wherefore we should be afrayed of hundred Rames, five hundred Oforianes, and as many Portingall Dalmadaes. Now the onely thyng of all other whereat I am dismayed most, is not the force of your Argumentes, not the brauery of your bookes, not the crakes of your courage, not the legion of your lyes Oforius, but our home harmes onely, our pestilent botches of pestiferous wickednesse, and licentious insolency. Wherein you see Oforius how little I doe beare with the maners of our people, and how much I doe agree with you in condemning their watwardnesse, whose maners you do gnawe vpon so fiercely: whose fayth and Religion neuertheless I can not choole but defende agaynst your Sycophanticall backyng, with iust commendation as they do duely deserue.

But for as much as we haue treated largely of Quene Elizabeth: I will now come downe vnto others: and will pursue the conclusion and end of your booke, furious enough, and full of indignation: wherein you heape whole mountepnes of wordes brauely, and behaue your selfe most exquisitely and artificially and besturre your stumpes lyke a sturpy pleader couragiously, and launche out lyes as lustely, yet herein not as Oratours vse orderly, but after the Cretensian guise ouerlaushely. Of whom

S. Paule maketh mention. The men of Creete are common lyars. For you say that Haddon dyd counsayle you that you should not meddle with the holy Scriptures. Which counsell as neuer entred into Haddones head, so neuer raunged out of Haddons prync. And out of this lye beyng as it were the coryne of the whole buildyng, it is a wonder to se, how you shoulde out the matter, what grauous complaintes you doe lay to our charge: which haue neither toppe nor taylor, foote nor head. I would wish you to peruse the place of Haddon once agayne whereat you caull so much, but with more deliberation. For this was neuer any part of his meanyng to abridge you the Readyng of one lyne so much of holy Scriptures: Moreouer neither did he so couple you to the Colledge of Philosophers, and Oratours, as to exclude you from the number of Deuines: as your causillation doth smisterly emporze, without all cause of iust quarrell. For what can be more conuenient for a Byschopp, and a Deuine, and an old man also, then to be exercized in the mysteries of heauenly Philosophy night and day: or what dyd Haddon euer imagine lesse, then to rase your name out of the Roll and order of Deuines: But when he perceaued, as truch was, that you did behaue your selfe much more plausibly in other causes, and therefore highly commended many qualittes in you, to witte, an excellency of style: exquisite eloquence ioy- ned with ingenious capacite: stoare of Authours: and many bookes of yours likewise, and especially your booke *De Nobilitate*: and withall did grauely consider by the conference of your bookes, that you were by nature more enclined, or by Arte better furnished to treat of other causes, then to dispute of those controuerfies of Religion: wherein you seme a mere straunger; and goe groapyng lyke a byndman, wanderyng altogether in Iudgement, and withall a professed enemy to the Paleste of the glorious Gospel: takyng upon him the part of an honest friendly man, thought good to aduertize you friendly and louingly, not that you should not employ any study or tra- uayle in this kynde of learnyng: but surceasing that presumptuous boldnesse of rash wrytyng, and vnbauised decyding of controuerfies, wherewith you were but meanelly acquainted, that you would with a more circumspect deliberation consider of the



matters, whereof you purposed to discourse: and that you would not from thenceforth rush so rudely agaynst vs with such disorderd Iniectures: which doe in vayne bewray nought els but your ignorance, procure generall misliking, and anayle nothyng at all to publique commovitie. For herunto tended the whole scope, mynde, and meanyng of Haddon. Which you doe causelessly misconster agaynst him euen as though he had debated with you, as your Catholickes doe vsually accustome with old women, poore badgers, Carters, & Cobblers, & the meaner state of poore Christians, whom you doe prohibite with horrible manarings, & cruell prohibitions, fro y reading of sacred Scriptures, none otherwise then as from bookes of hygh Treason.

But in very vayne you doe interpretate of the matter farre otherwise then euer Haddon did meane. And therfore here was no place for your nyppying Satyricall scoffe which you did prettily pyke out of Horace Verses, wherewithall he doth dally with his Damascippus: and you beyng an old and meare conceited man resembling the old dottarde Silenus of Virgile, do ridiculously and vnreasonably deride Haddon withall: The Goddes and the Goddesses Rewarde you with a Barbour for your good counsell. May rather kepe this Barbour in stoare for your selfe Ofor, and for the rascall rabble of your smooth haue-lynges: who in respect of your first and second clippying, nyppying, shearing, and shauing, must nedes runn dayly to the Barbours shoppes, who also doe accompt it an haynous matter to weare a long beard, as is also especified in the same Satyre. For you (I say) euen for you and those villheaded dyanes of that shauelyng and Cotoled rowte (who with bare scraped scalpes, beyng a new fangled marke of Circumcision, haue glorified your Church, carryng the marke of the Beast vpon your crownes) that Barbour of Horace whatsoeuer he be, will serue for your turne much more fittly.

Upon which wordes of the Poet you procede forwarde. But by what meanes doe you know me so well? Who did euer tell you (say you) that I haue not bestowed longer tyme vpon the Readyng of holy Scriptures then vpon Cicero, Demosthenes, Aristotle and Plato? Truly if you perfourme in vayne Oforius as your wordes do empozte, you are much to

be

Horace. ser.  
lib. 2. Satir. 3

The circum-  
cision of the  
crowne a-  
mongest the  
Papistes.  
Ofor. pag.  
215.

be commended. But your bookes declare otherwise. Vpon what we do nothing mistrust but that you are busily exercized in reading the Scriptures, as your function and dignitie requireth, nor did Haddon charyge you with any such matter, as that you did litle or nothing at all apply the perusing and conference of Scriptures; and so also did he meane nothing lesse, then to forbid you being a Byshop (as you say) and a Priest, from the study and practize of Gods holy Testament. Wherein you doe vnhoneestlye slander him and helpe him, without cause. And therefore I cann not see to what end these wordes of yours which you inferre hereupon, and wherewith you seeme to fight with your owne shadow as it were, do preuaile on this wise.

Is it lawfull for you to geue full liberty to wemen, to Porters, and Carters to rattle and clatter without Iudgement of matters of Diuinitie? and will you presume to prohibite me, I do not say a Byshop, I do not say a Priest, finally I do not say a mā many yeares exercised in the most sacred Scriptures, furnished with no small encrease of knowledge, but as you doe affirme, a man of vnderstanding and wisdom, that I may not medle with this most holy learning? Abate somewhat of your courage, good my Lord Byshop I pray you if you can. And lett vs reason together vpon some true allegations. Tell vs a good fellowship, where: in what place: when: and at what tyme: in whose presence: with what phrase of wordes did Haddon euer forbid you the study of heauenly Philosophy, in speech or in thought? If you can not Iustifie against him by any meanes: to what purpose then is all this so gorgeous and glorious flourish of wordes about the Downefall in the water? But this haue I charynt would needs blaze out his braceletes and Jewells, lately transported vnto him, from out the Calcuttes, and therefore on this maner I sette forth this Buskine Portingall.

Moreouer by what law? by what authoritie? by what power may it be lawfull for you, being a Cyuillian to pearch so presumptuously, to handle Gods booke? Renouncing the proctorshipp for old Rotten walles, windowes, and gutters, vyle and base contractes, Couenants, and bargains, and pleading with pelting libells? and may not I who am

Ofor. pag.  
216.

called to this function, to instruct my flock committed vnto me with the word of God, be so bold to employ some labour and diligence vpon the interpreting, and expounding thereof without your comptrollement? &c. You haue heard an accusation tragicall enough (if I be not deceaued) and a very haynous complaynt of this babler. For the rest now harken to the *Howall* of the fable. You offer me a double iniurye (sayth he) for you doe both entrude vpon an other mans possession: and you dispossesse me from my right with most iniurious prohibitions. &c. *Dea*, but if a man may be so bold vnder correction, & by your leaue being so great a *Bishop*, so wise a *Priest*, & so great a *Clarke*, to speake as the truth is: your selfe haue made two lyes together *Oforius* without touch of breath. For neither he being a *Ciuitian*, forsaking his pleadyng of walles, windowes, & gutters, doth entrude vpon any other mans possessions, nor yet doth force you out of your owne right, nor doth prohibite you with any such kynde of prohibitions: but that you may procede in that course of studies, which becometh your age & profession best, & bestow as much trauaile thereupon as you can, by all meanes possible. *Dea* rather he doth earnestly perswade your holynesse thereunto.

Enioy therefore a Gods name, those possessions which you clayme as your right, as much, and as longe as you may. *Haddon* will neuer interrupt your course, no more will any *Christian* man els dytine you from your interest therein. But in the meane space: lett vs behold what manner of possessions these be wherof you speake: verely if you meane the knowledge of *Christ*, & word of lyfe, holy *Scriptures*, reasyng & hearing of heauenly *Philosophye*: Certes I see no cause why you should haue any more speciall prerogative in these possessions then any other: Nor why this treasure ought apperteyne more to *Ofori*, because he is a *Priest*, then to *Haddon* being a *Ciuitian*: for as much as by *Gods* institution, this one learning about all other is prescribed to all persons indifferently, as the chiefe and principall rule of this lyfe: vntesse we will accompt this saying: *Search the Scriptures*, to be spoken to *Priestes* onely, and that for this cause, *Lawyers* and *Ciuitians* ought not intermedle therein. But if it were lawfull for *Barrillmew Latome* being a *Lawp*

The know-  
ledge of the  
Scriptures  
doth apper-  
teigne to  
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differently.



a Lawyer to write agaynst M. Bucer in matters of highest Diuinitie: If Iulius Phluginus a professed Ciuilian, might be warranted by the emperor Charles the 5, to sit in Synodes and disputations of Deuines: If Albert Pius Earle of Carpoites writing agaynst Erasmus a Deuine and a Priest: If King Henry the 8. doing the lyke agaynst Luther, and descending into disputation in matters of Diuinitie, being neither a Byschopp, nor a Priest, was supposed neuerthelesse to doe nothing vnseemely his Regall magnificence, nor contrary to order. Why is Haddon accused then as an encrocher vpon other mens possessions, because being a Ciuilian he dare presume to encounter with a priest in matters of Religion?

But he should haue yelded ouer the charge of writing against you, to Deuines, and Byschops, rather: Cruely it is not to be doughted, but he would haue done so (Osorius) If in this kinde of conflict, he could haue bene perswaded, that he should haue contended agaynst a Deuine: But whenas he perceaued by course of your writing, that your whole discourse sauored of nothing, but of a Rhetorician, and a Philosopher: and that in your treatie of Diuinitie you alleadged skarse any one sentence of true Dyuinitie, and sound doctrine: he being himselfe a Rhetorician, and withall thoroughly studyed in the same kinde of exercises, did conceaue in his minde, that there could be no fitter match for him, then being a Rhetorician, to deale agaynst a Rhetorician (as Bithus did in tymes past with Bachijs) that so with one manner of weapō, and one kinde of furniture he might encounter your lyes, wherewith you doe so nimbly seke the overthrow of the veritye. In this poynt therefore of Haddons determination, touching the debating of this cause, he did nothing vncomely, or vnseemely for his personage, nor did he for this cause relinquish his owne walles, and encroch vpon your possession: yea so much the lesse was he minded to throw you out of your right. But in the meane space as was most cōueniēt for him, and most commodious for you, he thought it not amisse to geue you friendly aduise: according to the sage Counsayle of Aristophanes. Lett euery man deale in the matters wherein he is skilfull & exercized: Not because he would haue you estrange your affection from the knowledge of Gods truth: but because

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differently.

a Lawyer to write agaynst M. Bucer in matters of highest Diuinitie: If Iulius Phluginus a professed Ciuilian, might be warrated by the Emperour Charles the 5. to sit in Synodes and disputations of Deuines: If Albert Pius Earle of Carpoites writing agaynst Erasmus a Deuine and a Priest: If King Henry the 8. doing the lyke agaynst Luther, and descending into disputation in matters of Diuinitie, being neither a Bishopp, nor a Priest, was supposed neuertheless to doe nothing vnseemely his Regall magnificence, nor contrary to order, Why is Haddon accused then as an encrocher vpon other mens possessions, because being a Ciuilian he dare presume to encounter with a priest in matters of Religion?

But he should haue yelded ouer the charge of writing against you, to Deuines, and Bishops, rather: Cruelly it is not to be doughted, but he would haue done so (Oforius) If in this kinde of conflict, he could haue bene perswaded, that he should haue contended agaynst a Deuine: But whenas he perceaued by your course of your writing, that your whole discourse sauored of nothing, but of a Rhetorician, and a Philosopher: and that in your treatise of Diuinitie you alleadged scarce any one sentence of true Diuinitie, and sound doctrine: he being himselfe a Rhetorician, and withall thoroughly studyed in the same kinde of exercises, did conceaue in his minde, that there could be no fitter match for him, then being a Rhetorician, to deale agaynst a Rhetorician (as Birhus did in tymes past with Bachius) that so with one manner of weapō, and one kinde of furniture he might encounter your lyes, wherewith you doe so nimbly seke the overthrow of the veritye. In this point therefore of Haddons determination, touching the debating of this cause, he did nothing vncomely, or vnseemely for his personage, nor did he for this cause relinquish his owne walles, and encroch vpon your possession: yea so much the lesse was he minded to throw you out of your right. But in the meane space as was most cōueniēt for him, and most commodious for you, he thought it not amisse to geue you friendly aduise: according to the sage Counsaile of Aristophanes, Lett euery man deale in the matters wherein he is skilfull & exercized: Not because he would haue you estrange your affection from the knowledge of Gods truth: but be-



cause he sawe you abuse the sacred Scriptures of God, most peruersly wrested by you to deface the verity of Christes gospell: therefore he gaue you this counsaile, not that you should renounce your profession, but that you should restrayne the vnbidled insolency of your penne: not that you should not reade any thing in these profound misteryes of heauenly wisdom, but that in reading those bookes you should learne first to vnderstand well what you doe reade in them, befoze you take vpon you the person of an Expositor: not because he cōplayned of any defect of witt, or preguant capacitie in you, but because in explaning these controuersies he found in you a greater mayme of iudgement, then want of witt: and thys also not he onely and alone sawe in you: For I know many besides him, both godly & learned, who conceaue of you herein as much as Haddon did: And I thinke there is no man, though but meanelly exercised in the conference of holy Scriptures, who perusing these your Inuectiues, that will not easly descry the same mayme and want of Iudgement, that others doe finde in you: and withall wishe, and geue aduise with Haddon, that your industry may from hencefozth be wholly applyed to this kinde of learning, to your singuler profite and increase in knowledge: but would hartely desire that your penne (sithence it delighteth so much to haunt out her skill) may be employed to such kinde of matter, as may procure your greater commendation in disputing, and may lesse abuse the Reader by your Iudgement.

Bidd adiewe to these dispightfull reproches, and peruersnesse of brabbling: sett a side partialitye, cursed custome of euill speaking, and blind affections: And let vs now wepe in vpright ballaunces of indifferent iudgement those your bookes so exquisitely flauorous, which you haue hitherto published, touching the order and administratiō of most sacred Religio, euen as it were in despight of Diuinitye. What may any man finde in them commendable for a learned Deuine: or aunswerable to the solid doctrine of Christes Euangelye? There be skattered here and there certein sentences take out of the very bowells of holy scriptures, but I pray you how vnaptly applyed? how contrarily misconstrued: and how iniuriously mangled? In how great choller doe you moue, as it were an vmentreatable Orbilius, against  
godly

godly and learned men, whom you call enemies of Religion: of whom it might haue besemed you to haue learned your lesson, rather then to haue controlled them with your fferula.

You say that you haue entred vpon a most iust complaynt, and most true discouery of our wickednesse and abhominable filthynesse of lyfe: In slaundering and reproching whereof, you doe employ the greater part of your discourse: which being layd open by you, shall finde no place to be shrowded or coloured by any protection of mine. Yet in y meane time you may not be ignorant hereof good Sy: that it is not enough for a man to snarle and barcke openly at other mens faulces: vnlesse he ioyne with all an vpright consideration, namely, with what affection, vpon what occasion, by whose perswasion, and vpon what certainte in trueth he may iustifye his raunging so at ryott. If you haue taken vpon you to inueigh so insolently agaynst other mens maners, carryed by ouermuch creditt of tale-bearers and secret whisperers, or the report of fleeing fame (as ye confesse in one place of your wryting) which is commonly geuen to speake the worst, and to make a Camell of a gnatt: what doe you herein els then willingly bring your selfe into deserued obloquy: and to be noted of that filthy disease of gyddy credulitye: But if you haue coyned the same out of your owne pole braynes: how can you cleare your selfe of intollerable Sychophancye: In both which you may doe very well to enquire what your owne conscience will tell you in your eare. In maners lyke wise & common conuersatiō of lyfe, in the order and discipline of vertues, you doe asledge much matter, & the same not altogether amisse: but yet in such wise, as you make no distinction betwixt y gospell and the law, and by utter shew expresse your selfe a morall Philosopher rather then a Christian Deuine, or at least not vnlike those Deuines, whom S. Paule in his Epistle to Timothe doth note by these wordes: *They would* 1. Tim. 1. *saye seeme to be Doctours of the Law (sayth he) and yet vnderstand not what they speake, nor what they doe iustifie. &c.*

Neuerthelesse you procéde on still and keape a foule cople, but with bare braylyng onely, and castyng your cappe agaynst the wynde: you kicke sturdely, but altogether agaynst the picke: you are a pety bow man, but your luck is very ill: you are a good

*Of. bookes without matter. The third Booke.*

Of. doth  
build Mem  
phycall  
Steeple.

Piper, but an illfaoured Fiddler: you prate hard, but you proue nought: you builde a pace, but not vpon the Rocke, nor doe you couch your stoanes with Euangelicall lyme and morter, but w<sup>th</sup> Babyloniscall durte and playster, wherein you builde not the consciences of men, but highe steepe Memphycall steeples (as I may tearme them) very stately and notorious, in stately turrets of lofty speeches, but grounded vpon no sure foundation of truth.

Of all which if we should make a proportionable accompt, accordyng to the nountber of wordes heaped vpp together, with a tedious lauishenes of tounge, and hoyste vpp a loft euen beyond the cloudes, they be infinite and incomprehensible: but if we measure them accordyng to the qualitie of their substance, they be wythered wyndeshake leaues: If we consider the truth of them, they be vntruthes & lyes: If we list them accordyng to the rules and fourme of Logicke, there will almost nothyng els appeare in all this glorious locado lakane of wordes, then as was some tyme noted in Anaximenes by Theocritus: A great floodd of wordes, but neuer a droppe of water. Lett any man peruse & will, or that can spare so much tyme, this whole discourse of the true and false Church: of the Romish Lordly Priestlie: of the inuocation of Sainctes: of worshyping of Images: of Pouncery: of coacted single lyfe: of bowes: of ceremonies: of Sacramentes: of Ecclesiasticall and Tempozall preminence, and of all other thynges, which this monstrous deepe Deuine so long and so much exercised in Readyng Diuinitie (as he persuadeth him selfe) hath either forged of his owne imagination, or scraped from some where els, not out of the closettes of Crispine, but botched and patcht vpp together out of the ragges and refuse of Hosius, Pighius, Latomus, Eckius, Rossensis and such like clouters euery where: the discourse and the handling of the matter will easily discover it selfe, how in speaking infinite wordes, he hath vttered litle or nought at all agreeable with the truth, and aunswerable to the cause: so that the saying not of Thucidides *ὅτι πολλὰ ῥησιν, ἀλλὰ ὀλίγα πράττειν*: but that other turned backward *ὅτι ὀλίγα ῥησιν, ἀλλὰ πολλὰ πράττειν*, may be aptly and worthely applied.

In fewe  
wordes  
much mat-  
ter.

In many  
wordes no-  
thing at all.

And bycause it shall appeare more euidently: Go to. Lett vs Imagine that some one Logician either of the auncient Uniuersity of Philosophers, or of the crew of these new Scholemen, did take



take in hand those bookes of Ofor, wherein he treateth so busily of Catholick Diuinitie: who rippingg away this outward huske of gape paynted speach, may take a perfect view of the soundnesse of the shell and the inward kernell of his best Argumentes, and reduce them by particularities, to the playne rules & forme of Logicke, and may pare away all rotten and vsauory subtilties, may cutt cleane away all lyeng and vnruthes, may pryncipe all tole and vntymely applications, wherewith his discourse is altogether bedawbedd: may shrowde of all vnprofitable and withered superfluities and reduplications: may banish away all flauanders, reproches, tragicall exclamations, and Thraasonicall crakes, quyte boyd and impertinent to the matter: what will he leaue behinde then in all his whole thre bookes? In so manifest a truth, what neede any probation? I will describe one for example sake, and from no where els but euen out of his principall and exquisite exhortation, directed to our most Royall and noble Quene of England. In which Epistle (if at least it may deserue the name of an Epistle, then the which her Maestie neuer receaued any one more talkatiue, nor I euer sawe more wittlesse) you see me good my Lord Bishopp, somewhat willing and desirous to aduertize her highnes of matters of great emportance, and highly Catholicke: to witte: That if the Queene will be wise, if she will be desirous to haue especiall regarde and consideration of her person, of the Realme, and of the preservation of her soule, and body: If she will vouchsafe to geue credit to Oforius beyng a Portingall, geuyng wholesome and godly counsell, proceeding dutyfully from godly affection of pure loue: What must she do at the length: Forsooth, That renouncyng in season this entangled crabbed doctrine of the Lutheranes, maisters of misrule and errours, Captaines of knauery and villany, pernicious botches of auncient discipline, counterfett coynerers of a new Gospell: open Enemies of publique and private tranquillitie, she retourne agayne to the auncient obedience of the mother Church of Rome, and yeld her humble obeysaunce to the Pope hygh Bishopp thereof as next vnto Christ, and Christ his owne generall Vicar ouer all the face of the earth.

Ofor. wr-  
tinges dis-  
cussed.

For if I be not deceaued this is the very scope of all your

CC.v.

per.

persuasion: to this end tendeth the whole force of your glorious Epistle: wherein if we shall haue regarde to your wordes, I see that you haue spoken very much, but if we consider the matter it selfe, you haue spoken nothyng at all, or at the most, no more then may seeme to be comprehended and concluded in this proposition onely: The Maior whereof maketh nothyng for your purpose: The Minor is simply false and wickedly slanderous: The Conclusion such as may be more fitly reuerfed agaynst you, & the rest of your Catholickes. If you be desirous to haue a view hereof by some playne demonstration: I will not refuse for your sake Oforius, to represent to the Reader the whole substance of your Epistle, and the whole force thereof concluded in a brieft forme in full proportionable partes and propositions. Behold therefore the whole forme & maner of your Syllogisme.

A recapitulation of all Oforius Epistle to the Queene.

*Maior.*

Whosoever are enemies of sounde doctrine, and do procure assured destruction and decay of honest conuersation of cyuill society: who may doubt, but that the Prince may banish them farre from out her Realme, and that she ought not in any wise support them.

*Minor.*

The Lutheranes, wheresoever they sett foote on ground, do infect the soundnes of doctrine as it were with a botche: they do kill mens bodyes: they do destroy mens soules: they do disturbe the state of the common weale in sowyng seditions, they do ouerthrow lawfull Regiments, they do sow abroad every where outrageous and close kyndes of licentiousnes of lyfe, they doe tourne vpsidowne and bryng to confusion all lawes spirituall and politique.

*Conclusion.*

*Ergo*, Whosoever wilbe adiudged a godly Prince, & especially Queene Elizabeth, can do nothyng better & more comodious, then to banish quyte fro out her Realme these pestilēt impostumes and Caterpillers of the earth, and exclude them from all partakynge with the common wealch.

If this be not the whole drift of all your discourse, lett the matter it selfe conuince me. If it be so: lett vs then take a tast how coldly and vnskillfully you haue behaued your selfe in propounding

vying this Argument. For the proposition which you assume for  
 matter confessed, and make the surest foundation of your whole  
 discourse, what if we deny altogether at a word Osorius? to what  
 end then will all your tedious lofty lauishenes puffed vpp with  
 so many bayne and trislyng amplifications, and lyes tend? You  
 do assume that all Lutheranes ought to be abandoned from out  
 all common weales as open enemies of Religio, ranke rebels,  
 common Barretours and Traytours: On the contrary part,  
 whereas we do affirme boldly that all your bayne suggestion a-  
 gaynst the Lutheranes is false, on their behalfe, & most true on  
 the Papistes behalfe: haue it not bene your part to haue Justi-  
 fied first by probable and sure Argumentes the whole matter,  
 which we do by good right and duely deny: yea with Scriptures  
 and Doctours, if you be a learned Deuine? what did you accöpte  
 this sufficient proöfe to perswade your Assertion, bycause your  
 Lordshipp did boldly pronounce it to be so: or suppose you that  
 there is no more required in an Accuser, but to raple outragi-  
 ously and slanderously, alleadgyng no firme, or honest proöfe of  
 crimes, & be forged or forced agaynst the aduerser partie? I be-  
 sech you good courteous Gentleman tell me for your courteous  
 modesties sake: To hale men into hassard of their liues vpp trust  
 of raungyng rumours (if not altogether innocent, yet altoge-  
 ther vnknewen to you) agaynst whom you are altogether vna-  
 ble to Justifie any probable crime, besides bare and naked affir-  
 matiuens: Is this to deale with Princes, and to write vnto  
 Quænes? Doe you behaue your selfe at home with your owne  
 Kynge in this wise, to accuse men, whom you know not, onely vpp-  
 on Hearesay & reporte: And what if the Quæne her selfe, who  
 by dayly proöfe may be acquainted with the dayly conuersation  
 of her Subiectes, better then Osorius beyng an alpen & a straun-  
 ger, do of her owne knowledge feele all this to be vnttrue, which  
 you so maliciously enforce: and in her secrett conceipt doe vtter-  
 ly detest those your stinckynge lyes: haue you not made then a  
 fayre speake: and geuen your selfe a foule fall without touche or  
 trippe of your aduersary: Goe to yet: and what if some defect  
 or disorder be in the Lutheranes lyues (as you call them) is this  
 therefore by and by a good consequent, that whatsoeuer blemish  
 or reproche be in mens conuersations shalbe forthwith impu-  
 ted



ted to the repprofe and repproche of doctrine: Did holy Diuinitie teache you to argue on this wife: or doth your Mistres Dame Slaunder rather teache you so to doe?

What doth  
want in  
Oforius  
bookes.

And thus much hitherto of your Epistle, not much vnlike hereunto are all the rest & follow in all your Inuectiues against Haddon: which if any man will take the paynes to examine exactly by the common rules, and principles of Logick, as he shall finde in them many wordes nothing to the purpose: so shall he want two things, chiefly, and especially required in a deuine, namely, Trueth and Charitye. Which two vertues the farther they be estranged from your writings, so much the more causelesse was your choler agaynst Haddon for his good counsaile that he gaue you, and his iudgement, whereby he accompted you more like a Cobler, then a foreman of the shopp: vnapt and vniustfull yet to cutt such large changes out of ocher mens leather: And yet meaning nothing lesse herewith, then to vyue you ffor touching a testament of Christ, whether because he conceaued, that the labor which he employed vpon this kinde of exercise was either very small, or altogether fruitlesse: but hauing regard rather to make manifest what the right consideration of that doctrine is, and how much you were short yet of a true and perfect knowledge in the true doctrine of Diuinitie.

For if this be a true definition of Diuinitie, that it be a profession of Gods heavenly wisdoms and truth: what one thing is more contrary and repugnant to Gods truth, then your opinions wherein you doe enterlace vntuethes for hereses, new-fanglednesse for auncienter: mens traditions for true Diuinitie? None ocherwise then as false Pedlers are wont to choppe and chaunge false & deceitfull wares for good, or as some our horse-couriers in England vse to bring into open sayes, and markets outtrydden Iades pampered vp in fleshe, fayne, haue and smoothe to the eye, garnished with fine saddle and trappers, being otherwise full of windegalles, stuf with glanders, pelowes, and hundred horse euills, vnprofitable and vnapt to hackney and to draw, or to carry: Sauing that this one difference is betwixt you and them: whereas they by crafty dissimulation, and artificiall Conuepaunce doe beguyle the simple, and such as be without skill: but you (as you saime) better your wares not as of  
any

any lett purpose or skillfull craft, but because you haue no better wares in stoare, and withall some not willing to buye any better. But I will presse you no further: onely this one thing will I say: If your industry had bene employed in the study of holy Scriptures, as much as you would haue it saue to be: truly I must needs accompt you a very vnciuill and vngentle person, who couering your knowledg as it were vnder a Bushell, will vouchsafe to expresse out of that sacred treasury of holy Scriptures so litle, and out of auncient Doctors scarce one sentence through out all this your whole discourse.

But heretofore enough: It followeth now, that I touch somewhat of the manaces and threatninges of Haddon: with the force whereof he would make you dismayd, as you say in these wordes, wherewith you bring him selfe in place speaking, and threatening you in this wise. If you be determined to make a shew of your skill, to some of your owne faction, by rushing so rudely vpon vs any more from henceforth. I tell you before hand, come heereafter better furnished then you be now. *Further where you declare that it will come to passe that if you happen to dye, there will not want some that will breake of any force.* These be the wordes of Haddon as Oforius doth cite them: wherein I doe perceaue, that he doth not conceaue so much as by any probable coniecture, what the meaning of Haddon is. For what doe these wordes import els, then to flurre you vpp, and sette you on edge as it were by this frendly admonition, to make you more earnestly bent to the reading of holy Scriptures: that if you did determine with your selfe to offer any frethe skirmish in this kinde of conflict, you might see your stone humour herein as you listen, but yet you should forsee to be better provided with more skillfull, and more warrantable reasons, yea much more defensible, and armed as it were with armour of proofe: for that you be perhappes to graunt a souldiour as yet, not able to endure the force of this Combat, with so slender provision. Well now, what kinde of threatninges be these good wy, that may graue you any cause of terror: After this Haddon procede: & because he would not haue you deceaue your selfe with this vayne perswasion, as though there were not in England besides Haddon onely, any other which in this

defence

Ofori. pag.  
216.

Ofori. but a  
greene soul  
diour.

defence of the Euangelicall heritpe, both would, and could skilfully enough encounter with you by the helpe of Christ: herein lykewise hys meaning was to geue you to vnderstand: That you should finde here in England not one or two onely, but very many, not onely in our Churches, and vniuersityes also, but even amongest the Courtiers, which did farre excell him in learning and knowledge, and were in all respectes comparable with you. These be Haddons wordes: wherein I see a certein comparison made but no threatnings at all as yet.

Wherefore comfort your selfe Oforius, there be no bugges here to make you affrayd. And surely I can not choose but commend you for your naturall countrey courage: which lyke a lusty Portingall Brelate, will not be dasht out of countenance for any bygge lookes of any of all those men, whom Haddon doth compare you withall: And in dede there is no reason why you should. For why should Oforius be agast of leely English dwarfes or habish wretched Haddons? And yet though you be without all feare of men, it will not be the least commendation of your wisdom, to feare the Lord your God Oforius, and to stand in awe of hys threatnings. For being so studious a Reader of holy Scripture, you can not be ignorant of the plagues which the Lord doth threaten to the Enemies of his Gospell: for how sharply and greuously he will be auenged of such, the daily and continuall examples of his wrath may be good lessons and warnynges vnto you. Lett the recordes of Histories be perused, if your memory comprehend it not: what happened to the Emperour Sigismund and his whole forlorne household, not long after the death and Martyrdome of Iohn Husse: what chauncen also to Iulian the Cardinall: and to the Emperour Albert sonne in law to Sigismund, after the Tyranny executed agaynst the Bohemians: what fortun'd to Henry the 2. the French King: what also to Francisce the 2. his Sonne: lykewise also what happened to Charles the 9. his other Sonne after the great murther and slaughter in Fraunce. Were not Syr Thomas Moore and Rossensis (after they had burn'd Iohn Fryth that excellent learned young man and his companion) immediately after committed to prison, and suffred iust plague for their vniust crueltye? And to passe ouer other, what end Eckius and Iames Latomus came vnto,

God doth  
auenge him  
of the per-  
secution of  
his Gos-  
pell.



unto, I suppose you be not ignorant. Mary Quene of England, after she had consumed so many godly Martyrs to Ashes, being first forsaken of her husband, and afterwarde taught away so quickly, with such an untimely death, shall we thinke the same came to passe without some great iudgement of God? Can you tell vs of nothing happening in your owne Countrey of Portingall, after the horrible tortures and execution of William Gardiner, which might haue bene a manifest token of Gods vengeance agaynst you?

But why doe I stay vpon these: when as besides these, infinite lyke presidences be manifestly extant, which ought worthely to terrify you and others also in the lyke. For as for those Englishmen whom Haddon doth make mention of, there is no cause why you should be discouraged. Especially sithence this little Island is (as your selfe doth confesse) replenished with so many notable godly men, excellent of witt, of learning and of pietye, who will neuer molest you as you say, because they doe wonderfully agree and consent with you in Religion, &c. Surely Osorius in this you lye nothing at all: wherein yet you haue forgott somewhat your olde wont. For this is to true that you speake, that here be ouermany companions and confederates of your errors in this Realme: whereof some are woonne away of late, more afrayd a great deale then hurt. There be behind yet many carriers, I will not say Traytors to the Common weale, whose witt and learning as we doe not despise, so also doe we not feare any harme they can do vs: for there is no question to be made at all of their witt, nor of their learning, but of other matters, the direction and disposition whereof resteth wholly in the power of the Lord, and not in any pollicie or force of men. Lett these therefore whosoener they be whom you prayse so much, haue their deserved prayse for their excellencye of learning, and acqvitte of witt, as much as you will: who if they be of your sect may happely be learned, doubtlesse godly they can not be. Agayne if they be godly, I am sure they will neuer agree with you in thys Doctryne. But as for mens agreement in opinion, is not so much materiall. Neither is any part of our cōtrouersye at this present, touching matters determinable by common consent, multitude, or wittes  
of

Pag. 216.

English  
Papistes.

of men: but must be decided by the infallible and vnchangeable rules, & ordinaunces of þ sacred Scriptures: whereunto if your opinions be consonant, as mate is, we will all together lyke- wise consent and agree with you: If otherwise, what shall it pre- uaille you to be lincked in any vniuersall consent of those men, though they be neuer so excellently well learned, but onely that you may seme to become a raunging rouer emongest straggling Starters?

Ofori. pag.  
216.

From thence you proceed, leauing them, whom you say be of your minde, and turne backe agayne to these Lutheranes and Haddonistes. Who if would contend with you, as you say, with reasons, with argumentes, or with Testimonies you promise that you will not refuse the conflict. But if they will brawle with tauntes and cursed speaking, you will not be perswaded by any meanes to make them any aunswere. &c. Loe here a very pleasaunt panion and Maister of his Arte: After þ your gape goodly choler had cougth vpp as many slaun- derous & reppochfull croumes, as it could, euē to þ casting vpp of your gorge, to the poysoning and infecting of goodly and lear- ned personages: now at the last you prohibite them for pleading their causes: least happely some one or other in making his pur- gation, will sit somewhat neare your holy Reuerent shirtes, or least with some corysue in aūswering, he frett to much vpon the skabbe of your delicate conscience. For that your Nature is of that complexion, as will not lightly be offended with a- ny slaūderous touges, nor accompt it any ioate praysewor- thy to exceede by any meanes in so filthy a kynde of conten- tion. Moreouer that it is no wisdom to spend your tyme so vnprofitably, whereof you haue skarfe any breathing from other more weighty affayres. And therefore if Haddo or any other of that Crew shalbe so disposed as to rush vp- on you with snatching and taunting more rigorously, then shall beseeine them: you will geue them free skoape to chauffe, foame and exclayme agaynst you as much as they list, and as much as they can. And that it is not conueniens for your personage in respect of the charge that is commit- ted vnto you, that either you ought to be distempered with rayling, or that you should aunswere to all cursed speaking.

Ofori. pag.  
217.

If to these wordes and speeches all his other doings and writings were in eche respect correspondent, what finer man might any man finde in this world: what more noble mind: what more excellent nature: which hauing so thoroughly mortified his affections, will not suffer him selfe to become impatient with any iniuries or rayling raging agaynst him: But if his doings be called to an accompt before strickt Inquisitors: and if they will examine his wordes by his deedes: I beseech you gentle Sir where was this mildnesse of spirit so gloriously commended by your selfe: where was this lenity of nature: where was this contempt of reproches exiled at that time, whenas your reuerence being neuer provoked with any iniury offered of our nation, nor so much as euer molested by word, could not measure your insolent malice, and wrath, nor make any end of slaundering, backbiting, and rayling in so excessive outrage, agaynst the godly and learned Preachers of Christ, both altogether unknown vnto you, and withall neuer deseruing to be thought ill of at your handes: *Euery man must suffer the penalty of the breach of Law that him selfe maketh sayth Ausonius: You require vs to cutt of* all contentious brawling, and to deale with you with sound Arguments and Testimonies. We do like well your law. For what can be more seemely for discreet Deuines, then a calme and peaceable modesty in disputation, not disquieted with any naturall motions, nor waxing wroth with other mens rayling: But who doth obserue this order that you doe prescribe worse then your selfe good Sir: If wast of time, which you alleage in excuse, or consideration of your function (as you say) be such an estoppell vnto you, that you haue no leysure to aunswere to all mens raylinges, how is it the more in this your answer to Haddo, be so many slaunders heaped vpp vpon slaunders: so much rayling in such scorpionlike nipping, & bitterness: wherein how vnumeasurably launth you some beyond all consideration of your personage, all this your owne whole discourse remayneth a sufficient witness agaynst you, which doth breath out, bray out, and spew out nothing els but flames, fierbrads, furies, botches, madnes, frensies, outrages, drunkenes, feuer, childishnes, Satyras, Deuilles, Treasons, false Prophets, Coyners of a new Gospel, subuertours of vertue, Enemies of theyr countrey and of Religio,

Ausonius.



Churchrobbers, most abhominable, the destruction and pestilent Cōtagion of the whole world, and what not? But if this outrageous licentiousnes of your immoderate wilfullnes might haue bene satisfied with thys or foure tauntes and flaunders reproches, it might haue bene pardonable: as seimpyng some escape issuing somewhat vnaduissedly rather in some heate of disputation, then of any naturall goodnesse of cursed speaking. Now what is your whole aunswere els almost, then a continuall proesse, and an vncessaunt course of cursed raylyng: You begynn with cauillyng, you procede with flaunderyng, and end with rayling.

Tit. 3.

Neuerthelesse after all these tragicall outragies wherewith you haue prouoked both the wrath of the Lord, and teazed all godly personages agaynst you so insolently, you do now at the length challenge other men to keepe modesty. If any man (saye you) do write agaynst me: if he will argue with reason, with Argumentes, or with Testimonies, I will not refuse the Challenge. &c. And herewithall in the meane space is enterlaced a place of *S. Paule*. Whereby we be taught to eschew the company of endureate heretyques after once or twise admonition, forasmuch as they be condemned by theyr owne iudgement. Which Rule of *the Apostle* if must be obserued duely, as it ought to be, surely there is nothing of more force, to maintaine our departure fromout your papistcally *Sect*. For if we be commaunded by the authority of the Apostle to auoyde the company of such, as being once or twise warned, will not be conuerted from theyr waywarde obstinacye in error, what fellowship and partaking ought we to haue with such a conuenticle, which being polluted with so many more then hereticall errors, which being so bastardyly estraunged and defiled with so heathenish Idolatry, with such absurde Traditions, and so manifest blasphemies, doth not onely couple with this filchye stench of Deuelish doctrine, stiffenecked and obstinate supportaunce, but also adde thereunto a more then Pharisaicall and Tyrannicall persecution?

Wherefore in that you thynke it best to passe ouer and eschew our society from henceforth, therein follow your owne affection *Oforius* a gods name. But whereas you geue vs full shoape to fret

frett, fume, & exclayme as much as we lyst, truly we are not so mynded, nor affectioned to rush so rudely into other mens interest, as to seeke to disfraichise you of your froward, malapert sawcinesse, whiche by the law of Armes you haue so valiantlye wonne in the field. And therefore you shall freely and without impeachment continew still your possession as in your owne proper Title: From the which we do so much the rather disclayme, because in this kinde of faculty you doe excell, and are Master of the Craft. But lett vs heare this most milde Byschopp reasoning with this vnquiet Haddon.

I did neuer prouoke you (say you) by word or writing beyng a mā that I neuer knew. Myne Epistle which you doe infame with slaūderous railyng is cleare from all vnseemely speeches: vnlesse perhappes you will say that a most iust quarrell, and a true discovery of Errors and wickednesse, is a kinde of reproche. &c. First I will say somewhat touching your Epistle: and of Haddon shall be spoken afterwarde. Now therefore, were your wittes dis tempered with wyne when you wrote this Epistle: haue you forgottē now what you wrote then? If your Epistle haue not one reprochefull word, I beseeche you what name shall we geue to these wordes wherewith you rage not onely agaynst Luther, as though he were a dissolute person, a common Barretor and manqueller, but withall agaynst all the congregation of those, which professe the true Gospel of Christ: agaynst whom you be carried with more then a Carterly kinde of rayling with foule mouth and most slaūderous Tauntes: As men that raging in maddnesse, doe rend in sunder all established orders of law and Religion. Pag. 14. who with their frantique preaching and bookes do exile all shamefastnes: do put honesty to flight: do treade vnder foote all lawes positive and politique: do proclayme hauocke of sinning, defile Temples, & korne holynes: do support vnshamefastnesse, do supplāt all Christiā society with most horrible fierbrādes of discord. Pag. 15. all whose enterprises tend to none other end, then that spoyling Princes of theyr liues they may conspyre with full consentes agaynst the vtter rooting out of theyr dignities and honours, some of whom they haue raught hence already by poyson, and some others they doe

Ofori. pag. 217.

Oforius Epistle to Queene Elizabeth how full it is of slaūderous reproches.

practise to destroy with the sword. Pag. 16. Finally he casteth them false Prophetts. Pag. 34. Who wheresoeuer they sett foote on ground, of purpose to enforce theyr Gospell vpon the ignoraunt, they are so farr of from Reformation of maners, that they doe defile all thinges with muche more stench then they found it, who do abandone ciuility: geue s'koape for couetousnesse to range riotously: and renouncing all feare of God graunt free libertye to doe all maner mischicues, without cōtrollement in such shamelesse careleslenesse, that they seeme to wish nothing rather, thē to see vtter confusion of all thinges. Pag. 30. Who be not onelye of themselues estraunged from all honesty, but accompt it yea and ratify it for matter as haynous also as hygh Treasō if any man dare be so bolde to vow perpetuall Chastity for Religion sake. Pag. 22. Who also do affirme that it is wicked to be sorrowfull for sinne. Pag. 27. And do say that sorrowfull teares do emport a weakenesse & wāt of sayth. pag. 26. And this much of þe professors of þe gospell: Now let vs heare his blasphemous tongue touching the Gospell it selfe, & þe doctrine thereof, which he doth call by þe name of a Secte. For these be his wordes. Belecue me gracious Queene (sayth he) this secte, which for our sinnes hath invaded many partes of Christendome, is the ruine of Cōmōweales, the Canker of Ciuilitie, the dissipation of the Realme, and the small destruction of princely renowne. Pag. 17. And in an other place making mēcion of þe same Gospell he doth exclaime on this wise O Gospell full of conspiracye and false dissimulation: for it promiset h lardge good thinges and procureth present infection: it maketh a fayre countenaunce of hope of Freedome, and it cloggeth with yoakes of intollerable bondage: it doth persuaue with glauering allurements of present felicity, & afterwarde it drowne the soule in deepe doungeon of dispayre: it preacheth a direct way vnto heauen, and them that trust vpon assuraunce thereof, it doth throw downe headlong into hell. Page. 32. And againe: proceeding in þe same Epistle, doth geue this iudgement of þe doctrine of the Gospellers: that he affirmeth it to be wholly patched together of the craftes and subtiltyes of Sathā. Pag. 35.

I haue



I haue now rehearsed your owne wordes *Osorius* if at least they be your owne wordes, and not some other guest of yours, not all of the best: which how farre doe differ from reprobefull and slaunderous rayling in your eye, I know not: But in my conceipt it appeareth none otherwise, then if some Poet would rayse vp some Furpes of hell as *Mege*ra or *Alecto*, out of that fiery lake to lye and to rayle, he could not haue imagined any other speeches more apt, & appropried to all reprobefullnesse then this your Epistle seemeth to be. Wherefore as you can not make your Epistle excusable of most haynous slaundering, without a most manifest lye: so is that also in no respect more true: wherein you doe accuse *Haddon* of the same cryme.

Who being (as you say) neuer knownen to you, nor euer prouoked by you with any euill word, yet doth gnawe your Epistle with slaunderous teeth, and doth rushe ragingly vpon you as it were a wilde Boare deadly wounded with the hunters speare. In good sooth *Osorius* you doe very lyuely represent vnto vs, a singular patterne of that olde Pharisee in the Gospell: who very briefly beholding a very small moate in his brothers eye, was not able to discern a monstrous beame in his own eye: so forcible is the dazled blindness of selfe Loue. For euen with lyke insensibyltye both *Osorius*, being himselfe a very cursed speaker, expostulate with *Haddon* about cursed speaking. You say he was neuer prouoked by you: In dede neuer by name I confesse. But when as that your heauy Epistle and monstrous Antithesis, then the which I neuer sawe any more foolishly talkatiue, did rayle agaynst so many godly persons, he being one of the same number, and vnder the same medicament of them that were slaundered, could not but acknowledge the common quarrell and iniurye of others to be stretched out also vnto himselfe. And therefore made aunswere in his owne and their behalfe, though not without his owne furniture and pollicye, yet much more modestly, I will not say then became him: surely more quietly a great deale, then such an Impoprtunate aduersary deserved: for so was it requisite according to your desert *Osorius*, that you should not haue had a more entreatable aunswerer: but a farre other maner of aunswere, that might haue blazed out your armes in their right colours;

*Osori.* pag. 217.

Antithesis, a figure whereby one contrary is ioyned for an other

A Compari-  
son be-  
twixt Had-  
don and O-  
forius.

and haue paynted you out altogether according to your due de-  
seruings. But Haddon thought it better to haue consideration  
of publique humanity, then of his owne private griefe. And yet  
as though he attempted all the force & sharpenesse of his penne  
agaynst you: it is a wonder to see what mounteynes you reade a-  
broad, because he was not impeached (as you saye) nor  
teazed with any iniurious word of yours. So to then,  
And howe had the people and Nation of England displeased you  
that you must needs rage so rudely agaynst them, rather then  
Haddon might agaynst you: For so you proceede: And yet he  
runneth furiously agaynst me, as though it were (say you)  
a wilde Boare deadly wounded with some boarpeare. &c.  
How furiously I pray you, I would fayne learne what: Because  
he doth commend your witte: prayse your dexteritie of nature:  
aduance your Eloquence: and highly esteeme your bookes:  
and especially that which you write of Nobilitie (as your selfe  
confesse no lesse) is this the part of a mad man: or the courteous  
commendation of a frendly wellwiller: And here I beseech thee  
(gentle Reader) Iudge with me herein indifferently: what dif-  
ference there is betwixt the disposition of these two, Haddon  
and Oforius: wherof the one doth with frendly prayses ad-  
uance the stile, the Eloquence, and artificiall disposition of  
wordes in Oforius: thother a most vngratefull creature of man,  
and beast, blinded with selfe loue, drowned in malice, swallow-  
ed vpp with his owne conceipt, doth so not vouchsafe a man in  
all mens Iudgements graue, wise, and excellently learned, one  
ynche so much of commendable place amongst the learned, that  
he shameth not to condemne him, euen of most base ignorance,  
& extreame childishnes: as one is not able to expresse by mouth  
his owne meaning, and can utter nothing purely, nothing ful-  
ly, nothing playnely. Wherein I doe now appeale to the Rea-  
ders Iudgement, whether Haddon doth rage more agaynst Ofo-  
rius lyke a furious Boare: or whether Oforius doe more im-  
pudently lye agaynst Haddon lyke a shamelesse Goate. But be-  
cause these meadowes haue bene reasonably well ouerflowed al-  
ready, I thinke it not amisse to shutt vpp the hatches here.

This Enterlude is at the length come now to the last cast:  
wherein this tournecoate getting a new Coape vpon his back,  
and

and putting on an other visor vpon his face, doth chaunge himselfe (as it were) into an Angell of light. A man would verily thinke, that some one of the superexcellēt Seraphycall sort of the ix. orders of Angells were flowne downe frō heauen, speaking with whotte burning zeale of Charitie. Where calling God himselfe to be his wittnes and Iudge, he doth binde himselfe with a most holy protestatiō: that we should firmly beleue that he vndertooke not this trauaile of wryting agaynst Haddō as vrged thereūto for any other cause, then of a very earnest desire and zealous affection vnto pure and most sincere Religio. We haue heard of his affection. Now let vs harken to the dutyfull loue of Christian Charity, & more the brotherly compassion of his, and lett vs wepe with him for ioy. For on this wise he doth procede. If you did know (sayth he) how great compassion I take of you: with what deepe desire I am rauished for your sauetye (that as it is the part of a good Christian man, I would willingly suffer losse of lyfe for you, and for your Countrymens sake) Surely you would become frendes with me, &c. If the dueties and partes of true Loue and charitie may be valued by wordes, and not by matter, what can be found more vertuous then this minde: what may seme more louing: or more fully replenished with charitable zeale of our sauetye: For what loue can be greater the for a man to yeald ouer his owne lyfe, for an other mans safetye: But if you will vouchsafe to compare these wordes written here with the flanders, Tauntes, and Reproches which are skattered euery where before, and will examine Oforius thoroughly within and without: I am afrayd a man shall not finde him the man in pfooe, that appeareth before in wordes: but a cleane contrary conditioned man, nor very much differing from the shape of those, whom Cicero doth not vnfitly decypher vnto vs. Of all the kindes of fraude and vnrightheous dealing, there is none more pestilent (sayth he) then the craft of those men, which when they doe deceaue most, will so handle the matter, that they may be taken for very honest men: Not much vnlyke herunto seemeth to haue happened in Oforius at this present. For after that he hath flandered and rayled (lyke a common skold in a Cage) in backbiting and reuyling the names and couersations of men,

Ofor. pag.  
217.

Ofor. chari-  
ty for our  
sauetye.

Cicero in  
his 1. Booke  
of duties.



whose lyfe he neuer knew, nor vnderstandeth their doctrine, yea and with such an insolent kinde of saucynesse, wyppynge and skoffynge, that no common Barretor could haue more fiercely excla- med agaynst the most Rascall in the world, nor haue forged more shamelesse lyes: turning now his Toppett about, doth be- ginne to doe, as many men wont to doe, which through ma- lice haue wounded any one greuously on the headd, will thinke to salue the iniury agayne, with puttynge the cappe on the headd, and telling him a mery tale of Robin Hood.

Semblably Oforius hauing well whett his owne humor w<sup>th</sup> reproches and slaunders, being otherwise vnsatiable with any cursed speaking, outragiously raging in all manner of filchynesse agaynst them whom he doth not know: & hauyng dischar- ged his stomake of the very gall of his Melancholy, doth now endeuor to perswade, & thereunto pledgeth his faith with solene protestation, that all his wordes and deedes before were not pro- cured of any prouocation of hatred or malice, but proceeded fr<sup>om</sup> very pure loue of godly affection, and from most hartye desire of our safetie. Well ch<sup>er</sup>, Whence you will haue it so Oforius & because you make so solenne a protestation: we doe beloue your oath, that you did wyte this vnsaynedly, with all your hart, not of any malice at all, but simply, of a very Catholicke zeale and charitie. But yet we can not but maruell much, what kinde of Charity this may be, that rageth so cruelly: gnaweth, skra- peth, and roubleth so pestiferously: howbeit we doe not deny but that charitee is sometyme moued with choler, and hath her proper chydings and chastisements according to the mysticall Sonett of the Prophet. *The Righteous man shall smite me fr<sup>ee</sup>- ly, and reprove me, but the precious balmes of the vngodly shall not breake my headd.* But to forge manifest lyes agaynst them that you know not: to beare false wittnes agaynst your neighbors, to rable with most reprochfull blasphemies agaynst the Testa- ment of the lyuing God, & to teach Princes to rage agaynst their Subiectes, is this a poynt of Charitee: or an euident badge of that horrible hellhounds, which is a lyer, and a manqueller fr<sup>om</sup> the beginning: But there is no neede now to rippe vpp a frethe rehearfall of those vnameasurable and incredible lyes, slaunders and blasphemies, wherewith this your volume is fully fraught

and

Psal. 140.

and stuff every where.

But this in the meane space doth seeme to carry a wonderfull shew of marvellous Charity: Whereas he asfirmeth that he will willingly lose his life for our sauey: To contemne death boldly in wordes is a very common practise in many men and to make thought bragges of vndaunted courage, especially when no perill is in place. So seemed Peter chearefully willing to dye for his Lord and Master, whiles all thinges were calme & no Jeopardy thought vpon: which forwarde stomake neuertheless immediately vpon the sight of present perill vanished away into flatte deniall of his Master. But thanked be God, there is no cause why you should offer any such hassard of life in our behalfe good wy. For as concerning the safety of our soules: (we are well assured) is firmly groundes vpon an vnpenetrable rocke, not vpon your death which can auayle vs nothing at all, but vpon the death of the sonne of the liuing Lord. Therefore if the care that you take for our saluation, you will employe diligently for your owne preservation, you shall in my iudgement so much the better prouide for your selfe, by how much you be now more farther of, and more dangerously distaunt from the right rule and course of the truth. For if according to your Rhetorick, the way for vs to saluation & to the hope of eternall felicity, be none otherwise open then being archiued by godly actions and excellent integrity of lyfe: And if thys be the onely righteousnesse (as you say) wherewith the fauour of God is procured to mankynde. Pag. 142. Then what doth this your doctrine empoze els, the to forclose you & vs both from all passable way to heauely inheritaunce: for where shall we finde that excellency of integritye: where shall we finde that absolute righteousnesse whereof you bragge so much, which in equall ballaunce is able to counteruaile the iudgement of God? Surely not in England you will say, nor in any common weale of the Lutherans: who do set theyr foote on no ground, but that they do infect the same with all stench and abhominable contagion. Emongest the Portingalls therfore hope I, where a man may be bolde to say, be no hedgraspers men, but Golden Angelles, flying abroad. Truly, that is well. And how commeth it to passe then that emongest those Angelles, so many of all sorts, men

*Olorius*. care-  
full of our  
sauey.

The way to  
saluatio<sup>n</sup> af-  
ter *Olorius*  
Rule.

*Ofor, diuinity Philosophicall.* The third Booke.

and weomen be daylye seene in your publique assemblies, to scourge and teare their naked carkasses, with gratuons whippys, and bloody lashes: I would sayne learne of you whether they doe it for any theyr good dedes: or els for their offences and sinnes?

What meaneth Oforius himselfe in this, that he so holy a Father doth so often runne to reiterate confessions: lett him answer at his best leisure, whether he confesse his good dedes or his wicked: Wherefore if neither this reuerend Bysshopp, so curious a carper of other mens fautes, is able to behaue himselfe so precisely, but that he must flie dayly with vs to the mercy seate and compassion of God: where be then these glorious crakes of integrity: or whyther will your integrity & absolute perfection aduise vs to seeke out this superexcellēt excellency that you boast vpon so much: Peraduenture to Platoes common weale, or to Moores Vtopia, or els to the goodly fieldes in hell, whereof the Poets make mention: for without question it can not possibly be found any where in this common course of vniuersall imbecillity of nature.

But euen as it is reported, that Xenophon the wise Philosopher of Athenes did in the describing of the famous vertues of Cyrus, imagine him to be not such a one as he was in dede, but such a one as he ought to haue bene: and to haue expressed his wished and hartly desire, rather then any true description of the Prince according to the very nature of a description historicall. So do I suppose that Oforius hath a will to teach vs not so much what we be, but what we ought to be, and so purposed in his mind to make a prooue of the force of his eloquence, what it were able to doe, in the extolling the prayse and commendation of vertue. And hereof who can either be ignorant or doubtfull, that all our actions and course of life ought to excell in such a perfection, that there needed no supply to be required to absolute and Angelicke integrity: the which neither the Prophane Philosophers befoze the birth of Christ, neither the Pharises had any feeling of without Christ, no moze did they expresse the same in the dutifull assayes of their life, who being altogether estranged from the knowledge of Christian Religion, were neuertheless not ignorant hereof, that all mans felicity consisted wholly

*Ofor. diuinity  
is Philo-  
sophicall.*



in vertue onely and ciuill direction of life: and that it was vertue onely which alone could make a passable way for godly minds to attayne euermlasting felicity: the likelihood whereof as many their notable lessons did abundantly declare, so aboue all other who can wonder enough at that heauenly voyce of Scipio the Romaneyne surnamed Affricanus being an Ethnicke: whereof Marcus Cicero doth make relation in his Treatize called the dreame of Scipio. *Writing on this wise. There is (sayth he) a certayne sure and determined place reserved in heauen for all such as do perseuer, ayd, & aduance their native countrey, where they shall liue in euermlasting felicity for euer and euer. There is nothing more acceptable to that high and mighty God, that guideth and ruleth all the world, amongst all the actions of men, then counsailes, corporations and societies of men lincked and knitt together with orders and lawes: which are called Citties. &c.*

Cicero in  
the dreame  
of Scipio.

If we regard the iudgement of the flesh, what sentence can be spoken more plausible or more notable in the singler commendation of vertue then this was: which doth assure the good desertinges and mutuall amities of men ech towardes other exercised here of eternall and infallible rest and ioyes in heauen. So to. And what is it els almost that this diuinitie of Osorius doth trayne vs vnto, then to teach þ very same þ Scipio the Romaine did: namely: That there is no passable way to the attaynment of the blessed felicity of eternall lyfe, then that which is archyueued by godly actions wyth an absolute integryty of excellent life. Pag. 32.

But heauenly Philosophy doth direct vs a farre more neare way: The heauenly Scholemaster doth out of heauen display a broad, and chalke vs out a speedier way and an easier iourney toward heauen, teaching vs in the Gospell on this wise. *I am (sayth he) the way, the truth, and the life: Neither will Osorius deny this to be true (I know) in word, but in deed what doth he els then deny it? or to admitte him his saying, þ there is no passable way to heauen, but which is purchased with absolute perfection of life: what may we winne hereof els, but þ this way to heauē be not Christ: but þ speciall prerogative of our owne purchaser: so þ by this reason, if our owne industry do satisfy all things: what need is there of Christ? or to what vse will his death and*

Iohn. 14.

and passion auayle: yes forsooth to this purpose you will say: that by the merite of his passib, he may purchase for vs the grace and gift of sanctification & regeneration: wherewith being once endued, hereof forthwith springeth that excellency of absolute perfection, and other ornamentes of charity and vertues, which will make vs an easy passage into the kingdome of heauen: What then: doe you so depaynt vs out the whole office and power of Christ in this one onely action, namely þ he shall powre out vpon vs new qualities & godly actions, by the Deuine operation of the holy ghost: what doth he not redeeme vs also: doth he not iustify vs, and reconcile vs yes. What els, you will say. Doth he iustify all men without exception: or the faythfull onely: if he doe iustify them onely that do beleue: I do demaund further, what the cause is why they be iustified: Is it for their faythes sake: or for their workes sake: If it be for their faythes sake, I aske againe, whether for faith onely: or faith toyned w good workes: I do here expect some oracle fro you for an answer hereunto. If you finde þ there is no hope of any thing to be iustified by thout fayth, then must you needs alter your foundation, that you grounded vpon before, to witt, That there is no passable way to heauen but whych is atchyued wyth godly actions of thys lyfe. Pag. 32. And that it is onely righteousnesse that doth obtayne the fauour of God to Mankynde. Pag. 142. And in another place. That fayth onely, is onely rashnesse. Pag. 74. What shall fayth therefore be quite banished away:

No, but you will couple her with some copemate: that neither Fayth without the company of good workes, nor workes without the company of Fayth may be able to procure righteousness. But this knott will the authoritie of þ Scriptures easily cracke in peeces: for if Fayth onely doe not aduance þ faythfull to saluation, except it be coupled with excellẽte integritie of life: why did not Christ the couple them together, whẽ he spake simply, He that beleueth in me hath euerlasting life? Why did not Peter couple them together, when he doth preach Remission of Sinnes vnto all as many as doe beleue in his name: promyng the same by the Testimonies of the Prophetes. Act. 10. why did not Paule couple them together. Actes. 16. where he instructeth þ Gayloz in Fayth: Beleue (sayth he) in the Lord Iesus, and thou

Falsh is not coupled with Charitie in the Article of Iustificatiõ. Iohn. 6.

Actes. 10.

Actes. 16.

and

and all thy household shalbe saved. Many Sentences might be vouched purporting the same in effect: but it shall suffice to haue noted these fewe for breuities sake. The History of the Galathians is notably known, who being seduced by the false Apostles, did not simply reuolt frō Christ, nor did simply abandon their Fayth in Christ, but endeouored to couple the good workes of þe believers together with Fayth in þe Article of Iustification before God for the attaynement of lyfe euerlastyng: On which behalfe how sternely and sharply the Apostle did reppone them, his owne Epistle beareth sufficient Testimony.

But here commeth a Reply by and by out of the same Epistle, where writing to the Galathians, he doth treat vpon such a fayth as doth worke by loue. Upon this place Osorius agreeing with the Tridentine Councell doth builde an vnseparable coniunction of Fayth and Charitie together: so that Fayth without Charitie as an vnshapen and vnformed Image, is altogether vneffectuall to the absolute fullnes and perfect accomplishment of righteousnes: But that Charitie (which they call a righteousness cleauing fast within vs) is so vnable to be severed a sunder from the worke of Iustification, that they dare boldly pronounce, that it is the onely formall cause of our Iustification.

To satisfie this place of S. Paule, here is an easie and a Resolute answer. For in the same Epistle: the Apostle doth endeavour by all means possible, to call backe againe his Galathians to the onely righteousness of Fayth, from whence they were backsliden: and withall because they should not be seduced with a wayne perswasion of counterfeit Fayth, he doth discover vnto them, what kinde of Fayth it is, which he doth meane. Not the fayth that is idle, and dead without workes, but which doth worke by Fayth (sayth he) And in this respect, it is most true that Fayth is not alone. But what manner of concluding an Argument is this?

Lively Fayth is not alone without Charitie.

Ergo, Not Fayth onely, but coupled with Charitie doth Iustifie.

The Argument that is deduced from things severed by nature, to things coupled by nature, concluding from that which is *Spemidum* quidam *Simpliciter* is wretchedly reiectred in the

Galath.

The Tridentine Councell. Sayle. Scl. 6. Cap. 7.

The fallax from the Diuision to the Coniunction.



Onely faith  
worketh  
Iustificatio,  
but is not  
alone.

In what  
respectes  
Fayth, hope  
and Char-  
itie be cou-  
pled.

What fayth  
doth worke  
through  
loue.

A new  
kynde of o-  
bediēce but  
vnperfect.

the Logicians Schoole, and is called a mere Sophistication. If all thyngs that goe commonly after a certein maner together, & be done together must be coupled & applyed to one and the selfe same operatiō, by this Reason it must come to passe, that he that hath soete, eyes, and eares, and haue them not by them selues alone, therefore he shalbe supposed to goe not vpon his face onely, but to walke vpon his eyes, and to see with his eares. For the matter goeth none otherwise in Fayth, Hope, and Charitie: which three heavenly Jewelles albeit be instilled into vs by the free liberalitie of God with Remission of Sinnes, and cleane fast within one subiect: yet euery of them are distinguished by their seuerall properties and functions notwithstanding. As for Example. If a question be demaunded, what thyng it is that doth Iustifie vs in the sight of God, and obtaine vs everlastyng lyfe: I doe aunswere: that it is Fayth, pea and Fayth onely: If you demaunde by what meanes: I do aunswere, through Iesus Christ the Mediatour. Agayne if you aske what kynde of Fayth that is: I do aunswere: not an idle, nor a dead Fayth but a liuely Fayth, and a workyng Fayth. If you will demaunde further by what markes you may be able to discern a true Fayth from a false Fayth? So Paule will make aunswere vnto you: *Thatus Fayth is that, which worketh by Charitie.* If you will demaunde further yet, what this Fayth worketh: I doe aunswere accordyng to the seuerall properties thereof, two maner of wayes, namely: Fayth worketh Saluation through Christ: and it worketh obedience of the law by Charitie: whate absolute obedience: I doe not thinke so. What then: vnperfect obedience. But such a Fayth must needs be insufficient to the full measure of absolute righteousness and perfect felicity. Any where is now that excellent integritie of lyfe which doth purchase vs a way into the kyngdome of heauen: where is the effectualnesse of Charitie auayleable to eternall lyfe: where is that solemne Decree of that Tridentine Couicell, which doth ascribe the onely begynnyng of our Iustification to Fayth, but maketh the Formall cause thereof onely Charitie, as a certein new kynde of obedience (which they call a righteousness cleanyng fast within vs) whereby we are not onely accounted righteous, but be both truly called righteous, and be also truly righteous in

the sight of God. Annexing thereunto a very dreadfull and terrible curse.

If any man dare presume to say, that man is iustified either by the onely Imputation of Christes Righteousnesse, or by onely Remission of Sinnes, excludyng Grace and Charitie which is poured forth into their hartes by the holy Ghost, and cleaueth fast within them: or if any man will presume to say, that the Grace, whereby we be Iustified is the onely fauour and mercy of God: Lett him stand accursed. And agayne in the Cannon following.

If any man dare presume to say, that Iustifying Fayth is nothyng els, then a Confidence of Gods mercy, forgyuynge Sinnes for Christes sake, or to be that onely assuaunce whereby we be Iustified, lett hym be holden accursed.

Behold here, learned Reader a notable Decree of this Council: which when these graue Fathers did coyne, may any man doubt, but that the Paister of the Familie was a sleepe, when the enuious mā did scatter abroad varnell amongest his wheate? They doe discourse and determine vpon Iustification, but none otherwise then as they might argue in Aristotles schoole, about naturall causes, or powers of the soule. For how much more nyce could Aristotle himselfe the Prince of the Peripateticall Schoole dispute, if he had accompanied them, and debating this cause together with that Wholly Council, then Osorius and the Tridentine Deuines did Philosophically dispute of the formall cause of Iustification: which consideration of doctrine if must be holden for an infallible foundation, then lett vs be bold, and blush not to rote out withall, the whole nature and essentiall substance of all mysticall Diuinitie, and lett vs rase out the very foundations of all our Religion. For if the state of our Salvation be come to this passe, that it must be established by merites, & not by free Imputation onely: where then is that righteousnesse, which is called the righteousnesse of Fayth: the force and power whereof is so highly and often aduanced by Paule, what shall become of the difference betwixt the law and the Gospell: which if be not obserued very diligently, we shall wander and straggle blindly in the course of the Scriptures, none otherwise then as wantes and rearemyce at the bright beames

The formall cause of Iustification accordyng to the Tridentynes. The Council of Trident, Canō. 11.

Canon, 12.

Math. 13.

*Fayth onely Iustificeth.* The third Booke.

beames of the cleare Summe? Moreover what shall become of that *Antithesis* of Paule betwixt the righteousness of the law and *Fayth*: betwixt grace and merite: what shall become of all that excluding of glorious boasting upon workes: where is that *Fayth* Imputed to Abraham for righteousness? Moreover how shall this saying of Paule agree with these *Tridentine* Latoguers: to witte. *Not to him that worketh, but unto him that beleeueth on him that doth Iustifie the wicked & Sinner. Fayth is imputed for righteousness.* Moreover what shall become of those exceptiue, & exclusiue sentences of *S. Paule*: wherein all the consideration of our Saluation being taken away from confidence in workes, is ascribed wholly to Imputation: Finally what shall become of all those sweet and most amiable promises of God: if according to the rule of this doctrine, we shalbe excluded from our assurednesse of Saluation and Gods free imputation?

How much the merite of Christs death and passion may auayle vnto vs according to the *Tridentyne* Councell.

An Argument against the *Trydentines* deriued from Abraham.

We do heare the Lord promising in the Gospell. *When you haue lifted up the Sonne of man on high, I will draw all things vnto my selfe.* And how can this be true, if all assurednesse must be attributed to merites according to the *Tridentines*: Not to simply to merites, say they, but we do couple Grace therewith which grace because is not received, but through the merites of Christ, herefore there is connecth to passe; & the merite of Christ is so fast for the fastidall to be in the worke of our Iustification as God doth powre into the treasure of his grace, to worke well. & notable Deuines. But goe to, thus I may the better answer them, may I be so bold to demaund a question or two touching Abraham: whose workes if we behold, what thing coulde be more holp. If we respect the uprightness of his life, what was more excellent if we regard the grace of his sanctification and reformation, where was there more pleisfull in any man. And now lett vs heare the largement of *S. Paule* concerning all those manifold and wonderfull workes. For if Abraham haue any thing, whereupon he may glory (sayth he) he hath it in respect of his burden of God. What: where the most excellent workes of Abraham are docting with, shall our most filly workes be auayleable?

Let vs haue recourse to the first creation of mankind and lett vs call to remembraunce the auncient age of our first Pa-



rent Adam: who alone tasting of the forbidden fruite, did he not withall defile all his posterity with that one onely morsell? And by what reason I pray you? surely not by way of participation of his offence, but by way of propagation vnto the posterity. In this Type of Adam, lett vs behold the thing signified and were-able to the Type: And by Adam lett vs consider Christ: who onely & alone being found obedient, did by this his owne onely obedience purchase life everlasting for all his posterity, not by any partaking of his obedience, but by propagation in y posterity onely: namely by faith onely, which faith doth onely and alone begett vs vnto Christ.

Take another Argument of the same doctrine, out of another Type.

*Euen as in olde time to the Israelites was externall health of body geuen by the beholding of the brasen Serpent: so likewise to vs is granted internall health of soule through Iesu Christ. The Israelites were healed by the onely view of their eyes.*

*Ergo, We are iustified also by faith in Christ onely.*

Hereunto may be annexed another Argument as forcible as any of the rest taken out of Saynet Paule, whereunto what answer Osorius will make I would wish him to be very well aduised.

*We are made the righteousnes of God through Christ, by the very same reason, whereby Christ was made sinne for vs.*

*But Christ was not made sinne, but by Imputation onely:*

*Ergo, Neither are we made righteous in the sight of God but by Imputation onely.*

Upherto in the behalfe of righteousness of fayth, out of S. Paule to the Roma. Now let vs encounter Saynet Paule with an argument of the Romanists: which they do knitt together for the mayntenance of righteousness by workes, arguing in this maner forsooth.

*Osorius Argument out of the Tridentine councill.*

There is no iustification without the sanctification and rehouation of the inward man.

Sanctification and Renouation consisteth in holy actiōs and workes.

An Argument against the Tridentines deriued from the Type of Adam.

An Argument against the Tridentines deriued from the Type of the Brasen Serpent. An Argument against the Tridentines deriued from S. Paule, 2. Cor. 5.

An Argument of the Tridentine Councill against righteousness of fayth.

An Answer out of Augustine.

New obedience is not the cause, but the fruite of Iustification.

The Assertion of the Tridentines confuted.

It is proued that Iustification in the sight of God, is nothing els then the Remission of Sinnes, agaynst the Tridentines

**Ergo**, Iustification consisteth in good workes, and not in fayth onely.

This Captious Sophistication can no man better answer then Augustine: Good workes do not goe before in the worke of iustification, but followe iustification. If workes doe followe, how doe they goe together then: If workes must be ioyned together with fayth, how are they reported in Augustine to followe: Now therefore to answer the Argument. If the Maior be taken in this sence, that an inuincible necessity of coupling and conioyning new obedience must needs be required in the worke of iustification, as the very cause thereof, so that there be no hope for the vngodly man to be iustified, but by his owne merite and innocency of life, then is the Maior false. But if good workes be sayd to be required as  $\beta$  fruites of iustification, & not the cause of iustification, the Maior is true. And it is not to be doughted, but  $\beta$  with remission of sinnes the free giftes of the holy ghost are ioyned, who doth begimme and lay the first foundation of renouatio, & sanctificatio of life. And yet is it not therefore true,  $\beta$  this renouatio is the thing for  $\beta$  which  $\beta$  vngodly man is to receiue remission of sinnes, and to be adopted into euertlasting life.

Whereas the Tridentine Fathers doe add further, that Iustification is not the onely Remission of sinns, but the sanctification and Renouation of the inward man (To speake their owne wordes) through the voluntary receauing of grace and Gods giftes. &c. By what testimony of the Scripture will they proue this to be true: Surely if sinne be the onely thing which do scatter abroad death into the world: which alone doth procure the vengeance of God, and make seperatio betwixt God and men: which alone doth make vs guilty of eternall damnation: which alone forced Christ to suffer death vpon the crosse: Now I beseech you tell me for the loue of Christ, what thing is iustification els, but a continuall smothering, and suppressing of sinne: Euen as the life and the health of the body is nothing els, but an excluding of death and Sicknesse: Euen so sinne (the reward wherof is death) being vtterly extinct through remission: what remaineth els but life: and sinne being vtterly blotted out, what remaineth els but iustification.

Howbeit neither doe we alleadge this on this wise, as though we

We were ignorant, or did deny that sanctification & Renouation, and such godly actions and vertues, which do proceed from thence, be the proper and peculiar gifts of Christ, and must be practized of all godly Christians of very necessity. But this is not the state of the question properly: for the state of the question here doth not consist upon the direction and gouernement of this present life, but of the life to come, & of the cause thereof: not whether vertuous and godly actions of Christian piety ought to be exercised in this life, but when they be accomplished, whether they be of such valoure in the sight of God, as to be able of themselves to deserue saluation, and reconcile God vnto mankind: and whether vertues or the good workes of them which be regenerate be of such efficacy, as may stand vpright, and cousteruaile the rigorous curse of the law agaynst the iudgement of god, to preserve vs from damnation: and whether in extreame terrours of conscience, man may vndoubtedly, and without feare rest assured vpon workes, when that dreadfull question shalbe demanded to become the Sonnes of the living God, and to deserue the euerlasting inheritance of our Father.

The state of the question.

In þ which you see two maner of questions Osorius: in þ one whereof we doe easily agree with you: In the other not we onely do gayne say you, but the whole authoritie of Gods Testament doth determine agaynst you, whereby we be taught *that man is not iustified by workes, but by fayth in Iesu Christ.* Rom. 3. And that we, whiles we seek to be iustified by him, are not founde righteous, are not found already endued with excellent integrity, but are found vngodly sinners: so that in this life which we lead in this flesh, we liue none otherwise, then through fayth in the sonne of God, who loued vs, and deliuered himselfe to death for vs. Gala. 2. Let vs note the wordes of the Apostle himselfe: *if being found sinners we liue by fayth,* howe can Osorius make it good that we be righteous: but if we be found righteous, howe doth Paule iustify vs to be sinners: but onely because whom this life doth make guilty of death, the same is released by fayth of the Sonne of God: not whom he doth finde righteous, but whom he doth make righteous, not by liuing vprightly, but by not imputation of sinne.

Two kindes of questions

Rom. 3.

Galath. 2.

To lyne Through fayth.

Neither is this therefore false, that a godly carefullnesse of  
 xx.ij. living



When good  
workes be  
necessary.

Wherefore  
fayth onely  
doth iu-  
stify.

Fayth wor-  
keth by  
loue, but  
not as effe-  
ctuall to e-  
ternall life.

liuyng vertuously is required in the faythfull, which may ex-  
clude presumption of sinnyng: but it must be considered after  
what maner it is required. If you suppose it be requisite to the  
necessitie of obedience: you say truely: but if you thinke it to be  
an infallible assurance of Saluation and eternall lyfe, there cā  
be nothyng moze false and moze damnable: for as much as the  
same is not obteyned by our owne merites, and deseruynges,  
but is freely geauen to the vnworthy and undeserued: and is the  
also geauen, whenas we are founde Sinners: so that in this  
whole worke, the mercy of the Lord doth beare the whole and full  
praple and palme, not our workes, which do but folow Gods re-  
conciliation as frutes, and not make attonement with God.  
None otherwise then as Osorius, whenas he doth Consecrate,  
when he doth geaue orders, when he doth weare his Myter, he  
doth not all these to the ende he would be made a Byschopp: but  
bycause he was made a Byschopp before, therefore he doth exe-  
cute the duties apperteignyng to a Byschopp. And as the Ser-  
uauntes of noble men are knowen by their seuerall Badges: but  
do not weare noble mē's badges bycause they shall become those  
noble mē's seruauntes. In semblable wise Christian Fayth, al-  
beit it worke allwayes by loue, and doth shew a speciall demon-  
stration of pure and true Fayth: doth not therefore procure Sal-  
uation, bycause it worketh: but bycause it doth beleue in Christ  
Iesu, who beynge able alone to geaue that absolute integritie,  
which is required: for this cause therefore onely Fayth in Christ  
Iesu doth obteyne our Saluation, not our perfection and inte-  
gritie. So that all the whole felicitie of our happy lyfe doth not  
proceede from any efficacy or force of our owne worke, but by  
consideration of the Object onely, which is receaued thorough  
Fayth.

Neither are the endeuours and actions of loue, charitie, and  
pietie, excluded in this course of transitory obedience (as I haue  
often declared before) as though by this meanes they should be  
of any lesse necessitie not to accompany, or not to attend vpon  
Fayth: Agayne neither are workes so ioynd with Fayth, as  
though they should exclude Fayth from her dignitie and her pro-  
per operation: nor enfeble or abase the wonderfull riches of the  
grace of God, which is in Christ Iesu: nor that they should ex-  
tinguish

tinguith the Glorv of Christes Crosse: nor dispeople afflicted consciences of their heauenly cōsolation, nor should destroy the sinceritie of sounde doctrine which the Apostles haue left vnto vs: which for as much as ascribeth the whole estate of our Saluation to no one thyng els, then to the onely free liberalitie and mercy of Christ Iesu: I doe appeale to the secret Iudgements of all the godly, whether the opinion of them be better, which doe establish their sauettie in Fayth onely: or of Osorius, which doth measure all our assurance and confidence of Saluation, by the onely Rule of our owne righteousnes: and who doth affirme that Fayth onely, is onely rash temeritie. Cruely if the Spirit of the Lord could not digest those Laodiceans, which being distressed with bayne persuation of their owne righteousnesse, hadd not any feelyng or perseuerance of their owne vgly deformitie and filthy barraynesse: It may easily be conjectured, what we may determine of the hawty spirit of this Boxtingall Deuine, and of all his Diuinitie. Apoca. 3.

Wherefore in that you same so inwardly carefull for our sauety Osorius, as herein your honest inclination of gentle courtesie towards vs may not vnhankefully be neglected of vs altogether: Euen so we also in requitall of our good will towards you, do earnestly exhort and hartely desire you, that either you will vouchsafe to instruct vs in the true doctrine of Saluation more wholesomely and purely hereafter, or els that you retriue still with your selfe this your safety, which you do wish vnto vs, if you can wishe vs no better: and enjoy the same to your great comfort as much and as long as you will for euer and euer, worlde without end. *Amen.*

¶ *Lett vs pray.*

**O**Sorius. I do hartely pray, and beseech the hygh and eternall Lord Iesu Christ, for the loue of his most precious blood which was shedd for the Saluation of all mankynde, for his woundes, for his bitter passion, for his death, wherewith he dyd vanquish death, for his victory wherein he triumphed over the kyngdome of Sathā, that he would vouchsafe to enlighten with the bright beames of his cō-  
A Collect.  
for the king  
dome of  
England.

tenaunce and deliuer frō all errours this kyngdome which was once a Receptacle of all vertue, Religiō, wisedome, and Iustice, disquieted now by the wicked practises of naughty packes: & woulde also vouchsafe to reclayme it to the Fayth and vniforme consent of most sacred Religiō, into the aūcient boundes of the Church, & defend the same with the assistaūce of his holy Spirite, that whereas we are now disagreeyng in opinions, we may be conformed together at the length in vnitie of one Fayth, and one vniforme mynde of most vndoughted Religion, and may attayne together that euerlastyng glory, to the vnspeakeable ioy and Reioysing of all the holy Citizens in heauen. [At the Feast of Easter] *Alleluia, Alleluia.*

In recompence of this your solemne collect Right Reverend Father: what remaineth at the length, but that we all and euery of vs doe with one mouth, one spirite, and one voyce sing as lowd as we can vnto you: *Amen*, which being but one word wanting onely to þ knitting vpp of the prayer, I doe not a little maruaile, why was forgotten of you, vnlesse perhappes because it was s karse a good Latyne word, and neuer found in the booke of Cicero, therefore it was unworthy to be inserten in this place as not mete for your fine phrase of Ciceroes Eloquence. Neuerthelesse it is right well yet, that making intercession for vs poore outcast Englishmen, you skippe ouer all other peltiſg and petty mediators and aduocates, and haue thought good to call vpon þ helpe of the most mightye & mercysfull Lord Iesus Christ, without calling for, or inuocating the helpe of any other Gods. Which deuise how well will agree with the rest of your discourse, I can not well conceaue: for you saime to pray one way, and to dispute an other way quite contrary: You doe pray as a Lutherane, but you dispute as a Papist. What a contradiction is this I pray you, where the Popper playeth the home-yppe, and you daunce the Antyck: For if this be true, as we are taught by your example, that we ought to flie for succour to Christe onely as the most chiefe and highest Soueraigne: and in him onely & alone to repose all our whole shote anchor of prayer & inuocation, without praying to all other petty Saints, what nede we then of any other Sollicitours, Patrones, and Aduocates?

Onely  
Christ is to  
be called  
vpon as a  
Mediatour.



Advocates: But if the estate of our necessity be such as may not want their ayde and assistance, how chaunceth it, that renouncing the necessary helpes of pettygodds and pettygoddes-  
ses, intercession is made here onely vnto Christ?

Afterwardes you doe proceade in your whott zealous prayer & doe make intercession For his bloods sake that was shed for the saluation of all mankynde, for his woundes sake, for his most bitter passion sake, for his death sake, wherewith he vanquished death, and for his conquest sake wherewith he did triumph over the kingdome of Sathan. &c. In all this you both speake well, and doe well. Stand fast therefore, and be not remoued from your selfe if you can, and graunt that veritye may wringe that perforce from you in the matter, that you can not deny: If his blood were shedd for the saluation of all mankynde as you say: if that vntreatable rygor of Gods wrath could no be pacified with any one thing els besides the blood of the Lambe: from whence then is saluation to be soughe on our behalfe: or to whom ought we ascribe our sauetye, but vnto this one onely sacrifice: If we be healed by his woundes and bitter bloodshedding, with what shamelesnesse dare your Romish pelting Potticaries presume to apply other rottē drugges to our soares: to what purpose serue so many Rosaryes and garlandes of the blessed Virgine Mary: so many inuocations of the dead: so many Suffrages of Saints: so many Stations: Iubiles: so many prauncing pilgrimages: so many pœuish pardons: so many Romish Pounckemerytes: so many ragged Churchrelliques: so many bayne bowes of votaryes: so many marketts of Passes: and so many Dollozeanches of bypueling Sacrifices: fynally to what end preuayleth all the pelting pylfe of Popish patcheryes: If it be true, as you doe beare vs in hand, that death is banquished by the death of Christ, so that now it hath no more interest or tytle in them, or in their lyues which be engrafted in Christ Iesu: wherefore should we Christians be any more afrayd of death, that is swallowed vpp already, vnlesse peraduenture your popishe Archprelates with your outrageous Trūpetts doe thinke by blowing winde in his taylor to restore him to lyfe agayne, which you doe endeuor dayly & busily in dede, but all in bayne notwithstanding. But now forasmuch as it is certaine, & there be two maner of deathes, thone of the

The death  
of the body  
& the soule  
swallowed  
by Christ  
onely.

The Con-  
quest ouer  
the Empire  
of Sathan.

body, choother of the soule: & whereas also Christ did swallow the  
bpy both, namely one by his resurrection, choother by faith: bayne  
therfore & fruitlesse be all your practises, mystes, & turmoyles,  
wherein you promise a conquest of death, which is putt to flight  
alreedy: Agayne if death be not vanquished, then doth Ofor, lye.

The very same may be verified of the kingdome of Sathan,  
whose whole force sithence is conteyned in the obligation and  
handwryting of Sinne: sithence also Christ hath victoriously  
crympted allreedy, both ouer the whole Emppye of Sathan,  
& ouer all the power of Sinne, as your selfe doe confesse: Why  
doe you so frett and fume then agaynst Luther and agaynst vs,  
who doe affirme nothing els then you doe, and who doe call back  
all thinges to the onely victoey and Tryumph of Christ?

Therefore, whereas abandonpng all other intercessors you  
dyrect your prayer to Christ onely: whereas you doe so highly  
aduance and magnifye the death and conquest of Christ, here-  
in hitherto you denounce your selfe a notable Lutherane: Now  
therefore from henceforth lett vs as bryefly consider of what the  
very thing is in daede, which you begg so earnestly of Christ:  
the effect of your request is, that he would bouchsafe to helpe vs  
wicked English outcastes. And why doe you not craue his ayde  
as well for your selfe, and for your native Countrey of Portin-  
gall: what moueth you to pray so deuoutly for England parti-  
cularly by name without any mentio made of your owne Coun-  
treys men: I doe suppose verily, because there is no wicked-  
nesse practyzed in that Countrey: there is no shepe there either  
infected w nopsome murrayne, or so tyed by the buttock in bryam-  
bles and byars of errors, that it nedeth any ayd of the Shep-  
heard. In Portingall groweth no Byrke neither Byar, no  
furle, no baggadage, no fearne mate for fier. Why then reioyce  
with the holy Pharisee Oforius, and geue hartly thanks vnto  
Almighty God, both for your selfe and for your Countrey, that  
you be not lyke vnto other men, and especially to that most pesti-  
ferous and abiect Nation of England: Wherein was some-  
tyme (as you say) the Princely pallace of vertue, of Religi-  
on, of wiledome and of Iustice, but now is touned vpsi-  
downe by the wickednesse of desperate castawayes and is  
defiled with abhominable errors.

Go to, what be these so foule enozmities and so haynous errors for which you keepe so great a coyle: what men be these whom you call desperate abiectes: what Fayth and what kynde of Church is it, whose boundes and limittes we haue raunged ouer: you were now to be demaunded to render a reckonyng of all that your accusatiō particularly & orderly. What neede that say you: I haue done this sufficiently allready in my former booke. In dede so haue you done & I trust you be sufficiently answered also to euery of y<sup>e</sup> former forged & false accusations. And so haue we hearde moze then enough by you of the outragious haynousnesse of our execrable castawayes in our Realme at this present. But in the meane space this notable Rhetorician hath not all this whyles bitered one word so much of the hurly burly that this Childe of perdition hath kept, not in one kyngdome only, but through the whole state of Christendome, nor telleth vs what a coyle he kepeth dayly: what troubles he procurereth, what warres he practizeth, what disorde he scatterereth, in what continuall broyles he hath wallowed these many yeares agaynst the chief Princes & Potērates of y<sup>e</sup> world: what monstrous poyson and Botches of erronious doctrine he hath vomited out agaynst the Church, what a floud of Christian bloud he hath spilt: how many thousand soules he hath bereft of life, for whom Christ suffered his bitter Passion: Finally how he hath courned all thyngs typsy tyrupe: of all these I say, mumme budgett alltogether. For this is a speciall principle of Rhetoricke wherein he is well-besene, that if he espye neuer so litle a scabbe in his aduersaries visadge, there shall his nayles be allwayes rakyng: on the other side, if there be neuer so monstrous a Carbunckle on their owne behalfe whereat the aduersary may take some aduantage, either will him selfe not take any notice of it, or els will he collour it with some pretty shift, or wype it away with some crafty conuepaunce and dissimulation.

In the fote of your Disson, you do annex afterwarde, that Christ would vouchsafe with the assistaunce of his Spirite to gather together agayne vs which be now scatteryng and disagreeyng in opiniō, into one vniforme agreemēt of fayth, and within the boundes and limittes of his Church whereby we alltogether may attayne euerlastyng glory to



the singuler ioye and reioysing of all the holy company of  
heaven. To aunswere this your petition briesly: Doe you  
hying to passe accordyng to your dutie first, that it may be law-  
full for vs to be associated in your felowshipp with safe cōscience,  
with sounde Fayth, without manifest impietie and Idolatry,  
without most haynous blasphemie agaynst the liuyng God, and  
without present perill of euerlastyng damnation: and belæue me  
we are not moze willyng to doe any thyng in the worlde moze  
readily, then to ioyne with you. What can you craue moze Oso-  
rius? But if this request can not be brought to passe, nor obtey-  
ned of you, to witte, that you abandonne out of your Church I-  
dolles and prophane worshypptes: nor will yeld to a refo-  
rmation of your filthy errours, and corruptions of Religion, ac-  
cordyng to the true touchestone of sacred Scripture: that the  
same confuse licentiousnesse of vncleane single lyfe, crouching  
and kneeling to Images, and greedy gadding to the Reliques  
of the deadd moze then Heathenish may be utterly banished: that  
your breadworshyppe & Imageworshyppe, your prophane abuse  
of the Lordes Supper, your false packettes of Pardons, eare  
whisperyngs, satisfactions, & merite meritorious, and other vn-  
measurable monsters of your ragged Religion may be altoge-  
ther abrogated: If these (I say) ha many so horrible botches, and  
cankers of superstitiō, discetples, vnteaches, patcheries and im-  
pieties propped vppe in the Church by your filthy ignorance,  
you will not raze and scrape cleane out of the Church of Christ,  
but haue determined rather to mainteyne and vphold the same  
moze then barbarously with slaughter, bloud, and all maner of  
sauadge cruelty: nor will as yet yeld to be tryed by any lawfull  
auctoritie: but continue vnappeasable agaynst the manifest  
trueth, and persist vnmoueable in the supportation of your  
blasphemous Idolatry with vnmereyfull greedynesse: Briesly if  
you call vs to such a Church, and to the embracyng of such a  
Fayth, as no Christian faythfull man may by any meanes pro-  
fesse, except he will renounce the true Church of Christ, vn-  
lesse he will utterly denye Christ him selfe and his Fayth, here-  
in neither shall it be conuenient for vs to agree with you, and  
become partakers of this your horrible butchery: nor shall it  
become you to require vs thereunto: mozeouer we assuredly  
trust

trust that Christ will neuer permitt vs so to do.

I haue answered you now as briefly as I could: yet will I speake it somewhat more briefly. If any man dare be so hardy to chaunge, to counterfeite, to peruert the Lawes, Statutes and autentique Monumentes of any earthly Prince, or the Testament of any deadd person, after this sort, as you do Canuasse the word of God, no Prince would permitt such a treachery in his Realme, and an hundred Gallowes and Tortures would seme to litle for so haynous an offence. And what shalbe sayd then to them, who haupng mangled and made hauocke of the euerlastyng Testament of G O D, whereunto to adde, or to diminishe therefrom any tittle is not lawfull vpon payne of damnation: who treading vnder foote the ordinaunces of the the Lord of Lordes, who haupng chaunged and counterfayted the fine and pure gold of the sacred Scripture, and copned vnto vs such dyssle and offcombe of Religion, wherein we must be forced to lyue now, not after the Lawes and Ordinaunces of Christ, but after their Decrees and Decretalles: I beseech you shall it be reasonable for Osorius to allure vs to such a kynde of conformitie: and then after this lyfe to promise vs euerlastyng glory, to the ioye of all the Company in heauen?

Wherein Osorius doth expresse in dede a certein glorious presumption, of a courage wonderfully fawnyng vpon his owne dexteritie. Howbeit whatsoever sounde this shrill Trumpett of Osorius shall noyle forth from out of Portingall, we must neuerthelesse geue our attentyue eare rather to the Trumpett of G O D, and marke diligently whereunto it calleth vs, as the which soundyng vnto vs a farre vnlpyke marche, commaundeth vs in any wise not to goe out of Raye, nor to depart from our Auncient and Standarde, vpon a greuous payne: least we be partakers of their Treason, and be punished with their plagues: And agayne with most cruell manaces threatenyng all such as shall receaue the marke of the Beast, either on the forehead or on the hand: to whom he doth promise not euerlastyng glory to the reioysing of all the company of heauen, but the bitter cuppe of Gods euerlastyng wrath, which is myngled with wyne in the Cuppe of Gods vengeaunce. And they shalbe tormented (sayth he) with fire and Brimstone in the sight of the holy

Apoc. 18.

Apocal. 14.

### The third Booke.

*holy Angelles before the face of the Lambe: and the smoke of  
their Tormentes shall ascende world without ende. Apocal. 14.*

**Which I doe most humbly and hartely beseeche the most  
mercifull Lord that he will tourne farre away from you,**

**and from vs all. And so is both your prayer come**

**to an ende, and our Apologge finished.**

**And so an ende.**





## A knitting vp to the Reader.

511

**N**ow for as much as Olor. and I haue sufficiently debated our matters together : It remaineth that I vse some conference with the goodly and Christian Reader herein : whom I would aduertize by the way in few wordes , to be well aduised of Olorius , not of any malice truely , nor of any vn honest affection of disquieted minde, conceaued agaynst the man, but moued hereunto, by necessary instinct of well wishing harte, in respect of some young men, not altogether voyde of commendable knowledge and learning, though perhappes otherwise not so well settled in Iudgement, who may be easily carryed away into bayne conceipt, allured with the outward glittering brauery of Olorius minion Eloquence , as sely fishes caught with sugred bayte , vnlesse they flee the hidden hooke : whom for the same I thought good to admonish befoze hād: Not meaning to dissuade them from reading of Olorius bookes altogether, nor to defraud Olorius of any his prayseworthy grace of Eloquent style, or to extenuate his glory, if he haue deserued any therein. For as for me truely, as I am neither acquainted with þ countenaunce of the man, so doe I not so much regard the outward soyle of his paynted speech : howsoeuer any man shall stroake himselfe with blazing the beauty of fyled tongue, concerneth me nothing at all, so also apperteigneth as little to the matter . There is an other thing that I requier moze: namely in a Bpshopp, a Priest, and a Deuine . Therfore if any man shall take pleasure in the flourishing forme of Olorius phrase, and will not be remoued from the fragraunt flowers of Olorius speech , lett him enioy his delight a gods name, and lett him read his bookes þ will, yea I doe wishe hartely that all and euery person would reade and peruse him, that so the moze witnessles there be in the matter , the moze directly men may determine of the credit of the person . Therefore lett them reade him (I say) whosoever be so minded, and lett them not onely carry the booke dayly in their handes, but lull him also in their bolomes , I will not gaynesay them therein . This counsell onely I geue, that they reade him with Iudgement neuertheless, and esteeme of him as a Rhetoricist and an artificiall Orator, but take him for no Deuine: And that they

## To the Reader.

Be not light  
of belife.

they become not so raiſhed with the gorgeous gaze of this  
pranked Peacocke, nor ſired to faſte in the ſyne feature of his  
ſawning feathers, but behold below his blacke ſete withall:  
lett the be ſo enamored with the delicate deuices of their ſmooth  
Scholemafter, & they geue not in the meane tyme to creabulous  
an eare to the counterſaite craft of his proper pack, but haue  
allwayes in minde the pythy ſentence of Epicharmus the wiſe.  
*μὴ μὲν το ἀπίσαν.* And withall that they take eſpeciall care, if  
they haue a deſire to imitate his wytyng, not to enture them-  
ſelues in any wiſe to his ſawry malapertnes of ſlaundering or  
curſed ſpeakyng. Then which kinde of contagion, as there can  
be no Canker more Peſtilent, ſcattered abroad emongest & con-  
uerſations of chriſtian men, ſo doe I more hartely wiſh that the  
vertuous witts of ſtudious youth may not be polluted with this  
cratling ſkabbe. And I cann not wonder ſufficiently, to thinke  
what frantique ſurp hath whieled this Prelate into ſuch vnmear-  
ſurable outrage of rayling penne.

But the matter goeth well enough on our ſide, namely, that  
his raunging ſpach is agreeable to his diſordered profeſſion,  
and his Lauſh ſtyle is coupled with his lewd doctrine: ſoꝛ what  
could haue bene more ſitt ſoꝛ this bloudy Religion then bootther-  
ly brawlyng, and curtiſh cauſling, lyke vnto lyke: yet how  
much more commendable hadd it bene, and withall how much  
more ſitting and ſeemely his perſonage and dignitie, if eſpying  
any blemish or wrinkle in mens manners or errors, that might  
haue bene offenſiue: he hadd as a Prieſt, a Deuine, and a By-  
ſhopp, with friendly and milde application of perſuadible Scrip-  
tures enduced the ignorant to better regard, by gentle enſtruc-  
tion rather then with rigorous rayling: and to haue geuen a  
ſimple demonstration of the ſoundneſſe of his fayth rather, then  
haue byted abroad the beaſtely botch of his ſhameleſſe impu-  
dencye: It is the propeerty of vertuous literature and ciuill diſ-  
cipline, (ſo called of the ciuilitye thereof) to reclayne the raun-  
ging riott of wandering wittes to mildenes of manners, and to  
a certein comely ciuilitye of make modeſtye. Certes this ſa-  
uadge ſauycynelle & wayward wangling whether may be found  
emongest tyranous Turkes I know noſclurely is very vnſeem-  
ly ſoꝛ learned men, much more vncomeſly ſoꝛ Deuines, but al-  
together

together blameworthy in Bishops. Forouer besides þ rule of Christian Religion, surely reason it selfe would haue required this much at the least, þ in reproching other mens faults, such as can not be mindefull of their owne, should reppoue no more in others, then such as be faultes in deede, & not causelessly condēne þ innocents with forged crymes, and malicious cauillations.

This also should haue bene foresene as an especiall poynt of a graue Deuine, þ he that of sett purpose will become a prouling pickethanke of other mens escapes, should first peruse their bookes with earnest bent hede, should aduisedly note the maner of the errors: and make saychfull report of the same accordingly: not foreiudging the thinges which he knoweth not: nor carping ouer grately the thinges that he understandeth not, nor corruptly deprauiug the rest that is well spoken. But our Osorius here doth inueigh agaynst men, whom he neuer sawe: doth defame their lyfe whom he neuer knew: doth with his currishe Eloquence gnaw the bookes that he neuer handled: condemning the cause first before both parties be heard: confuting first before he vnderstand what requireth refutation. Not much swaruing from the example of some in these dayes, Venetians and Italians especially, who being enflamed with cankered malice agaynst the French Hugonoughtes whom they neuer sawe, being demaunded of their Paramours, and other vnkillfull young headdes concerning the qualities and disposition of those Hugonoughtes, doe aunswere þ they be not men, but certe in monstrous shapen of men, hauing Dogges faces, & glowing eyes, Boares Tuskies sprouting along their snoughtes, Dragons heads, fowle outstretched chokes, lowling eares from the crowne of the headd to the bottoome of the shoulers: finally they doe describe them out in most vgly mishapen deformitye, not because they be such kinde of people in deede: but because they may by this meanes, make them to be more enuyed, and more maliciously hated. Not much otherwise this good man Osorius here doth besturre himselfe agaynst the Lutherans. First wheresoener he may heare of any persons that be named Lutherans, though he know not the men themselves, yet doth he by & by conceaue in his brayne, & by the deuy name Imagine them to be such, as he hath paynted out here in his Bookes, to witte:



## To the Reader.

Witte: Outcastes, Churchrobbers, Traytours, Scorpions, Murtherers, Leacherous, the firebrandes and whirlewindes of all the world: Enemies of mankinde, Spoilers of Princes, Heretiques, Scismatickes, Botches of Religion, Rooters out of all vertue: Finally I karfely men, but vnder mens countenances, nothing but hellhoundes, rayfed by of Sathe himselfe. Agayne wheresoeuer he doth heare of any mischieuous naughtypackes, treacherous villanyes, common Barretours, or any unfamed persons reproched for any corruption of opinions, errours, sectes, scismaticall deuisions, heresies, or notorious for any other detestable crime, or execrable mischiefe: he doth forthwith conclude all those whatsoeuer vnder the common name of Lutheranes, without exception: as it were within one predica-ment: euen as though there were no contradiction, contrariety, or diuersity of sectes, people, iudgements and factions, in the world but Lutheranes onely.

Furthermore, as though all this sufficed not to procure the to be maligned enough, he hath forged hereunto opinions false, horrible, & blasphemous, which neither entred into their thought at any time, nor euer escaped fro out their mouthes or writing, which although appeare manifestly in infinite places and manifest tokens euery where: yet lett this one be admitted for examples sake. What? (sayth he) shall I beleue that I shall recouer health, so long as I do not feele my selfe stricken, and pynched wyth any such gryefe of sicknesse, that I make no force whether any medicine be applied, so long as I nourish myne owne sicknesse? so long as mine owne wickednesse doth delight me? &c. No in dede I do not beleue it, nor doe I thinke it worchy to be beleued. And I pray you what one of all the Lutheranes did euer dreame of any such thing in his sleape: or euer taught it being awake: when consciences are shake with engines of distrust (as oftentimes happeneth amongst the faithfull being in affliction) whereas the whole force of the mind doth imagine all possible wayes, by what meanes it may counteruayle the wrath and indignation of God: The Lutheranes here haue sett downe a plaister for this soare, taken out of the Whiffick of Scripture: namely *Faith onely, and the merites of Christ Iesu*: On the contrary part O sor, vygeth very stoughely, that we are

not

Ofor. lib. 2.  
de iustitia.  
Pag. 31.

not reconciled unto God by faith in Christ onely, but by onely  
 righteousness of workes, wherein we doe exercise our selues tho-  
 rough the ayde & assistance of grace: how true this assertiō of his  
 is, I do appeale herein to the secret iudgements of the learned.  
 In the meane space, lett the godly Reader consider well, to what  
 flanders, and iniurious accusations he doth reproch godly and  
 vertuous personages, for whereas they do treat of the græuous  
 assaults & combates of tormented consciences properly, and of  
 sinners stricken downe, and confounded with the remembraunce  
 of theyr owne sinnes, unto whom chiefly appertayneth the com-  
 fortable promise of faith: how can it be possible, that this serious  
 and earnest repentance cann conceiue any pleasure or delight  
 in horrible wickednesse? And yet out of this so manifestly false  
 forged slander, Osorius hath clowted vpp the remnaunt of all  
 his patcherpes. And from hence forth are all those so manye  
 huge Tempestes, Lightenynge and Thunderboltes, so many  
 outrageous exclamations, tragedies, and earthquakes raysed  
 vpp agaynst the poore abiect Lutheranes no lesse vsauory, then  
 shamelesse. Wherefore I was so much the more desirous to ad-  
 uertize the godly zealous youth, that they would not suffer them  
 selues to be entangled by any meanes with the flattering saw-  
 ning of Osorius bookes: and that they behaue themselves with  
 discrete moderation in þ reading of them, least as þ Serpēt did  
 once beguyle Eue, they also may be carryed away from the pure  
 simplicity which is in Christ Iesu. God did not in vayne send  
 his sonne into the world, nor in vayne did he geue that especiall  
 commaundement, that we should harken vnto him: Howeuer  
 not in vayne likewise vnto the Sonne himselke descending from  
 out the bosome of his Father take vpon him to proclaime the fa-  
 thers will out of heauen. If petitions proceeding from hartly, in-  
 ward, and most pure loue, if most excellent and undefiled pray-  
 ers, if most commendable conuersation of life, in all kinde of  
 vertue, might haue awayled to the attaynement of perfection of  
 saluation: I see no cause to the contrary, why the heauenly Father  
 might haue taken away that bitter Cupp of heauy displeasure,  
 out of the hād of his Sonne. But our woundes could not ocher-  
 wise be healed, but by the death, & deadly woundes of the Sonne.  
 The wound was farr more depe and dead'y, then could be cura-

## To the Reader.

Thou one-  
ly art holy.

ble, by any pollicy, power, treasure, workes or actions of men. Briefly when Olorius hath spoken of and aduanced iustice, and most excellēt integrity of life with all the skill that he can: Yet shall he neuer be able to bring to passe the contrary, but that the song which we dayly sing vnto Christ shalbe an vnuanquishable trueth Thou onely art holy. Out of þ which what thinke you may be gathered els, but that all other creatures whatsoever, adorned with neuer so plausible opinion of holynes, be neuertheless vncleane and defiled in the sight of God: And yet do we not hereby derogate one hearebiedth so much from þ grace of God, whose riches and treasure we do confesse to be vspeakeable, and dispersed ouer the face of the whole earth. Notwithstanding we do also as boldly professe, that this grace wherein doth consist the highest honour of most perfect obedience, did neuer happen to any, nor was euer gotten to any, but vnto Christ alone. But what neede any moze Circumstafice: I will bidge one Reason agaynst Olorius and so make an end. What one prayer can be moze holy: or knitt vpp in fewer wordes, then the Lordes prayer: Herein I do appeale to his conscience: Let him pronounce the same one prayer vnto God in such sort, that he be not faulty in some respect, nor swarue in thought any where frō that absolute perfection of righteousness, whereupon he doth bragge so much, with such an vnrēmouable conuersion of mynde to Godward, and in so humble an abacement of himselfe, and with so dutyfull a reuerence, as is besemyng so vspeakeable a Paestie. And I wyll yeld him the victory.

I do most hartely desire and wish vnto the learned Reader and to all other the elect Sayntes of God, whosoener do professe the name, and weare the badge of Christ Iesu, that departing from iniquity, and gathering all together into one vni forme agreement of sincere doctrine, by the enlightening and inspiration of the holyghost, we may be all together receiued into that heauenly Ierusalem and into that kingdome of immortall glory, and eternall felicity, which shall neuer haue ende: not for the workes of righteousness, which we haue done, but for the loue of our Lord and Sauour Iesu Christ, who suffered death for our sinnes, and rose agayne for our Iustification.

Amen.





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